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BY

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3. *The Matsya Purāṇa:* Anandasrama, Poona, 1907.
4. *The Vāyu Purāṇa:* Anandasrama, Poona, 1905.
5. *The Vishṇu Purāṇa:* Sri Venkateswara Steam Press, Bombay, 1910.

ABBREVIATIONS

Bhā. — Bhāgavata.

Bhā. P. — Bhāgavata Purāṇa.

Br. — Brahmāṇḍa.

Br. P. — Brahmāṇḍa Purāṇa.

M. — Matsya.

M. P. — Matsya Purāṇa.

Vā. — Vāyu.

Vā. P. — Vāyu Purāṇa.

Vi. — Vishṇu.

Vi. P.—Vishṇu Purāṇa.

T and Th

Takṣa (I)—a son of Bharata, founded Takṣaśīla in Gāndhāra.

Bhā. IX. 11. 12; Br. III. 63. 190; Vā. 88. 189; Vi. IV. 4. 104.

Takṣa (II)—a son of Vṛka and Durvārkṣī.

Bhā. IX. 24. 43.

Takṣaka (I)—a serpent chief; (nāga) of Sutalam and of the Krodhavaśa group.[1] Caused the death of Parīkṣit in consequence of the curse of the Brahmaṇa's son. Parīkṣit was informed beforehand by Śuka and was not afraid.[2] Met the sage Kaśyapa on his way to Parīkṣit's place.[3] When Janamejaya began his *sarpa satra* (yāga), Takṣaka sought shelter of Indra, and this resulted in Indra's fall;[4] served as calf for Nāgas to derive poison from the earth.[5] The Nāga presiding over the month of Śukra;[6] on the neck of Śiva; an ear ornament of Śiva.[7] Shaken by Hiraṇyakaśipu;[8] lived in the Niṣadha hill;[9] sent along with others to fight Prahlāda;[10] a Kādraveya;[11] in the sun's chariot in the month of Suci.[12].

[1] Bhā. V. 24. 29; Br. II. 17. 34; 20. 24; III. 7. 32; M. 6. 39; 8. 7. Vā. 39. 54; 50. 23; 54. 91; 69. 69. [2] Bhā. I. 12. 27; 18. 2 and 37; 19. 4; IX. 22. 36; XII. 5. 10; 6. 5. [3] Ib. XII. 6. 11-12. [4] Ib. XII. 6. 16-23. [5] Ib. IV. 18. 22; Br. III. 8. 13; IV. 20. 53; 33. 36; 36. 212; M. 10. 19. [6] Bhā. XII. 11. 35. [7] Br. II. 25. 88; M. 154. 444. [8] M. 163. 56; 114. 83; 126. 7; 133. 33. [9] Vā. 46. 34; 52. 6. [10] Vi. I. 17. 38. [11] Ib. I. 21. 21. [12] Ib. II. 10. 7.

Takṣaka (II)—the son of Prasenajit and father of Bṛhadbala.

Bhā. IX. 12. 8.

Takṣaka (III)—the father of Jvalanā (s.v.).

M. 49. 6; Vā. 99. 128.

Takṣaśilā—the capital of Takṣa, the son of Bharata.

Br. III. 63. 191; Vā. 88. 190.

Tangaṇa—an E. tribe; a hilly country.

Vā. 45. 120, 135; 47. 44.

Taḍāgavidhi—Rules for the construction of tanks, wells, temples, at the auspicious hour: the ritual connected with these described; result equals that of performing Agniṣṭoma, Vājapeya and other sacrifices.

M. Ch. 58 .

Taṇḍi—a Pravara.

M. 196. 30.

Taṇḍika—a son of Haryanga; had the white elephant for his vāhana.

Vā. 99. 108.

Tattaja—a Veda Vyāsa.

Br. II. 35. 123.

Tatvas—twenty-three in number. For the sake of creation the Supreme Being associates with Kālaśakti and makes these twenty-three principles active.[1] Twenty-four also in number.[2] Sometimes twenty-five.[3]

[1] Bhā. III. 5. 2-4; M. 3. 29. [2] Br. III. 19. 64. [3] Ib. IV. 8. 33.

Tatvacintaka—a Vedāntin.

Vā. 4. 19; 21. 76; 23. 56; 102. 21.

Tatvadarśa—a sage of the epoch of the thirteenth Manu.

Bhā. VIII. 13. 31; Vi. III. 2. 40.

Tatvadarśī (I)—(Pauleya) a sage of the Raucya epoch.

Br. IV. 1. 102.

Tatvadarśī (II)—a son of Raivata.

M. 9. 21.

Tatvadarśī (III)—a son of Sudaridra, an aged Brahmana of Pāñcāladeśa.

M. 21. 3.

Tatvam—the one truth which could not be attained even by the mind (Veda).

Vā. 102. 127.

Tatvalam—the first world;[1] dark soil;[2] residence of the Asuras like Namuci and Mahānāda, the Rākṣasas, Nāgas etc.[3]

[1] Br. II. 20. 11. [2] Ib. II. 20. 13. [3] Ib. II. 20. 15-20.

Tatvalā—a daughter of Brahmadhana.

Vā. 69. 125.

Tatvasamhitā—a treatise attributed to Kardama (Kapila). It treats of twenty-four principles and the twenty-fifth was Kāla.

Bhā. III. 21. 32; 26. 11-16.

Tathya—was born to help Māndhāta.

Vā. 98. 90.

Tanapa (c)—a Janapada of the Bhadra country.

Vā. 43. 21.

Tanti (I)—a son of Nandana.

M. 46. 27.

Tanti (II)—a Dhūmra Parāśara.

M. 201. 38.

Tantija—one of the sons of Kṛṣṇa given to Kanaka.

Vā. 96. 189.

Tantipāla—a son of Nandana.

M. 46. 27.

Tantimāla—one of the sons of Kṛṣṇa given to Kanaka.

Vā. 96. 189.

Tantra—Āgama śāstra in which yogins were learned;[1] prescribes rules for the worship of Hari;[2] known in Dvāpara yuga,[3] deals with the *vibhūtis* of Hari.[4]

[1] Bhā. I. 3. 8; IV. 24. 62; Vā. 104. 86. [2] Bhā. XI. 3. 47. [3] Ib. XI. 5. 28 and 31; 27. 26. [4] Bhā. XII. 11. 4 and 20.

Tantriṇi—an attendant on Sangīta yogini holding a vīṇa.

Br. IV. 17. 46.

Tandrā—a Kalā of Rudra.

Br. IV. 35. 96.

Tanmātra—'rudimentary, undifferentiated, subtle elements from which a gross element is produced.'

M. 3. 22-26; Vā. 4. 52.

Tanva of Svāyambhuva—rajas, tamas and satva, different in different times; Brāhmi, Pauruṣi and Antakāri; or Prajāpatya, Raudri and Vaiṣṇavi.

Vā. 66. 86-102.

Tapa (I)—a part of Vibhu.

Br. III. 4. 24.

Tapa (II)—one of the twenty Sutapa gaṇas.

Br. IV. 1. 14; Vā. 100. 14.

Tapa (III)—a Sukha God.

Br. IV. 1. 19.

Tapa (IV) a God of Rohita gaṇa.

Br. IV. 1. 85.

Tapa (V)—a son of Śatarūpā.

M. 4. 25.

Tapa (VI)—the third kalpa.

Vā. 21. 29.

Tapa (VII)—one of the Mukhya gaṇa.

Vā. 100. 18.

Tapa (VIII)—a son of Raucya Manu.

Vā. 100. 108.

Tapa (IX)—(also Tapoloka) a celestial world,[1] forming the forehead of Virāṭpuruṣa; the sixth loka, the residence of Ṛbhu, Sanatkumāra and others, originators of Manvantaras; each of them resides conjointly with yoga, tapa and satya; four crores of yojanas above Janaloka; the residence of the celestial Vairājas; above it, the Satyaloka or Brahmaloka.[2]

[1] Bhā. II. 1. 28; VIII. 20. 34; XI. 24. 14; M. 61. 1; 184. 23.
[2] Vā. 101. 17, 37, 211; 101. 208; Vi. II. 7. 14-15.

Tapa (x)—the month of Māśi, (Feb.-Mar.) sacred to Pūṣa.

Bhā. XII. 11. 39; Vā. 30. 9; 50. 202.

Tapa (xi)—the essence milked by Bṛhaspati from cow-earth in the vessel of the Veda; practised by Yayātī; greater than sacrifices.[1] Fasting and restraint lead to vairāgya; other features are celibacy, prayer and silence.[2]

[1] M. 10. 17; 35. 15-17; 143. 33-40; Vā. 57. 121-5. [2] Vā 57. 116-17; 59. 41.

Tapatī (i)—a daughter of Sūrya and Chāyā. Married Saṁvaraṇa, and became the mother of Kuru; became the river.

Bhā. VI. 6. 41; IX. 22. 4; VIII. 13. 10; M. 11. 9, 39; Vi. III. 2. 4.

Tapatī (ii)—a R. sacred to Pitṛs.

M. 22. 32.

Tapana—the Sun whose daughter is Yamunā.

M. 108. 23; 110. 5.

Tapaśri—a queen of Śiśira.

Br. IV. 32. 39.

Tapasūrmī—one of the twenty-eight hells for misbehaviour of man or woman.

Bhā. V. 26. 7 and 20.

Tapasya (i)—Phālguna, the month sacred to Kratu.

Bhā. XII. 11. 40; Br. II. 13. 11. Vā. 30. 9.

Tapasya (ii)—a son of Tāmasa Manu.

M. 9. 17.

Tapasvinī—the third daughter of Bhangakāra, married to Kṛṣṇa.

Vā. 96. 55.

Tapasvī (I)—a sage of the epoch of the twelfth Manu.

Bhā. VIII. 13. 28.

Tapasvī (II)—a son of Cākṣuṣa Manu.

Br. II. 36. 79, 106; M. 4. 41.

Tapasvī (III)—is Kaśyapa; a sage of the epoch of the fourth Sāvarṇa.

Br. IV. 1. 92.

Tapasvī (IV)—a son of Manu and Naḍvalā.

Vi. I. 13. 5.

Tapasvī (V)—a sage of the XII epoch of Manu.

Vi. III. 2. 35.

Tapā—an adopted son of Vastāvana.

Vā. 96. 190.

Tapojani—a Deva of the Rohita group.

Vā. 100. 90.

Tapotsuka—a son of Sudarīdra (s.v).

M. 21. 3.

Tapodyuti—a son of Tāmasa Manu.

M. 9. 17.

Tapodhana (I)—(Paulastya): a sage of the epoch of the 4th Sāvarṇa Manu.

Br. IV. 1. 92.

Tapodhana (II)—a son of Tāmasa Manu.

M. 9. 17.

Tapodhana (III)—a sage of the XII epoch of Manu.

Vi. III. 2. 35.

Tapodhana (IV)—a son of Bhṛgu, the *avatār* of the Lord.

Vā. 23. 149.

Tapodhṛti (I)—(Bhārgava) a sage of the epoch of the 4th Sāvarṇa Manu.

Br. IV. 1. 93.

Tapodhṛti (II)—a sage of the XII epoch of Manu.

Vi. III. 2. 35.

Tapobhogi—a son of Tāmasa Manu.

M. 9. 18.

Tapomūrtī (I)—a sage of the epoch of the twelfth Manu.

Bhā. VIII. 13. 28; Vi. III. 2. 35.

Tapomūrti (II)—(Angiras): a sage of the epoch of the 4th Sāvarṇa Manu.

Br. IV. 1. 92.

Tapomūrti (III)—a sage of the X epoch of Manu.

Vi. III. 2. 27.

Tapomūla—a son of Tāmasa Manu.

M. 9. 17.

Tapoyogi—a son of Tāmasa Manu.

M. 9. 18.

Taporāti (I)—(Paulaha): a sage of the epoch of the 4th Sāvarṇa Manu.

Br. IV. 1. 92.

Taporāti (II)—a son of Tāmasa Manu.

M. 9. 17.

Taporāti (III)—a sage of the XII epoch of Manu.

Vi. III. 2. 35.

Tapoloka—see also Tapa.

Bhā. II. 5. 39; Vā. 7. 30; 24. 3; 49. 149; 61. 132 and 177.

Taptakumbha—(Taptakuṇḍa- *Vi. P.*); a hell, into which fall disloyal government servants, dealers in horses, gaolers, and women, those who have sexual intercourse with sisters, preceptor's wife, incestuous offenders, murderers of Kṣatriyas and Vaiśyas and slayers of royal emissary.

Br. IV. 2. 147, 156; Vā. 101. 146, 154; Vi. II. 6. 2 and 9-10.

Taptaloka—a hell into which fall those who deal in horses, guardians of prisoners, sellers of chaste ladies and those who abandon *bhaktas* and companions.

Vā. 101. 154; Vi. II. 6. 11.

Tama (I)—(lokapṛṣṭha): a kind of hell: persons fallen from *Varṇa* and *Āśramadharma* find this hell.

Br. IV. 2. 150, 177-78; Vā. 101. 149, 179; Vi. II. 6. 4.

Tama (II)—equated with ajñāna or ignorance, bound by three fetters; to think that which is not eternal as eternal, to regard happiness in one's difficulties, to regard one's own

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self which is not his own, and to regard that as pure which is impure;[1] fourfold, with Tāmasi vṛtti, the lowest.[2]

[1] Br. IV. 3. 33-38. [2] Ib. 3. 53.

Tama (III)—the eleventh kalpa.

M. 290. 5.

Tamasā—a R. from the Rkṣavat in Bhāratavarṣa.

Br. II. 16. 30; M. 114. 25; 163. 64; Vā. 45. 100, 136.

Tamisrā—a Śakti on the Ṣoḍasapatrābjā.

Br. IV. 32. 11.

Tamojāta—a son of Asamañja.

M. 44. 83.

Tamoliptam—the *vimāna* with faces on all sides on which rode Tiraskarṇikā.

Br. IV. 24. 75.

Taṁkāriṇī—a Śakti.

Br. IV. 44. 89.

Tamgaṇās—an eastern country;[1] a hill tribe.[2]

[1] Br. II. 16. 51. [2] Ib. II. 16. 67.

Tampoṭṭa—a war-musical instrument; others are Bheri, Missāṇa, and Paṇavānaka.

Br. IV. 24. 14.

Tambu—a son of Śārngadevā and Vasudeva.

Vā. 96. 177, 249.

Tamburas—a forest tribe of the Vindhyas.

Br. II. 36. 145.

Taraṅgiṇī—a R. flows through the Uttarakuru country and falls into the north ocean.

Vā. 42. 76-7.

Taraṇya—a Devagandharva.

Vā. 68. 39.

Tarasvī—a Yādava; a son of Sāmbā.

Vā. 96. 252.

Taruvalkala—barks of trees to cover nakedness; applied to harassed subjects living in the mountain valleys in degenerate times.

Vi. IV. 24. 96.

Tarka (I)—came to see the Trivikrama form of Hari.

Bhā. VIII. 21. 2.

Tarka (II)—Logic.

Vā. 101. 211.

Tarja—a son of Auttama Manu.

M. 9. 12.

Tarṣa—a son of Vāsanā and Arka; a Vasu.

Bhā. VI. 6. 13.

Talaka (I)—a son of Āndhra Hāleya, and father of Purīṣabhīru.

Bhā. XII. 1. 25.

Talaka (II)—a pupil of Kṛta.

Br. II. 35. 51.

Talagānas—a tribe.

M. 114. 43.

Talaśabdam—slapping of arms in defiance by Kṛṣṇa on seeing the *asura* Ariṣṭa as a bull.

Vi. V. 14.8.

Talā—one of the ten daughters of Raudrāśva.

Vā. 99. 126.

Talātala—an underworld, being the residence of Asura Maya who won the grace of Śiva and moved about without fear of the Sudarśana;[1] residence of Prahlāda.[2]

[1] Bhā. II. 1. 26; V. 24. 7 and 28. [2] Br. II. 20. 12-14, 25-31.

Tavarga—the two sides of the navel of the Veda.

Vā. 104. 72.

Tāḍ(ṭ)akā—wife of Sundā (Mārica-*Vā. P.*) and mother of Mārīca;[1] was killed by Rāma[2]

[1] Br. III. 5. 36; Vā. 67. 72. [2] Vi. IV. 4. 88.

Tāṇḍi—exclusion of marriage alliances among Angiras and Maudgalyas.

M. 196. 44.

Tāntrika—a mode of worship but different from the Vaidika or Vedic path;[1] the Tāntrika concept of Hari.[2]

[1] Bhā. VIII. 6. 9. [2] Ib. XII. 11 (whole); Br. IV. 2. 108.

Tāntrikī Dīkṣā—as different from the Vaidika, in the mode of prayer to Hari.

Bhā. XI. 11. 37; 27. 7.

Tāpakā (c)—a western country.

Br. II. 16. 60.

Tāpatrayam—three pains; ādhyātmika (bodily and mental pain), ādhibhautika (natural but incidental pain) and ādhidaivika (superhuman); each is multiplied in thousands.

Vi. VI. 5. 1-9.

Tāpanīya—a pupil of Yājñavalkya.

Br. II. 35. 29.

Tāpasas—a southern tribe.

M. 114. 49; Vā. 45. 129.

Tāpaseśvaram—Here to the wonderment of a hunter, a deer which fell in water due to dread was taken to the world above.

M. 191. 102-4.

Tāpina—one of Danu's sons.

Vā. 68.8.

Tāpī (I)—a R. in Bhāratavarṣa rising in the Vindhyas;[1] visited by Balarāma.[2]

[1] Bhā. V. 19. 18; Br. II. 16. 32; M. 114. 27. [2] Vā. 45. 102; Bhā. X. 79. 20.

Tāpī (II)—a R. rises from the Ṛkṣa hill.

Vi. II. 3. 11.

Tāmarasā—one of Atri's wives.

Br. III. 8. 76.

Tāmasa (I)—a son of Priyavrata, and a Manvantara adhipati.[1] The fourth Manu and brother of Uttama. He had Pṛthu and nine other sons. During this epoch the gods went by the name of Satyakas, Haris, etc. Triśikha was Indra. Jyotirdhāmā and others were the seven sages.[2] Brother of Raivata.[3] For different names of Gods, sages and Indra in this epoch;[4] represents ukāra;[5] twenty-seven gaṇas of Gods mentioned in this epoch—Supāra, Haraya, etc. Śibi was Indra; Nara and Khyāti, his sons.[6]

[1] Bhā. V. 1. 28; Vi. III. 1. 24. [2] Bhā. VIII. 1. 27-28. [3] Ib. VIII. 5. 2. [4] Br. II. 36. 3, 42-50; M. 9. 15. [5] Vā. 26. 36; 62. 3. [6] Vi. III. 1. 6, 16-19.

Tāmasa (II)—the quality of Bhūtādi swallowed by Mahat of which Buddhi is the guṇa.

Vā. 102. 19-20.

Tāmasamanvantara—four gaṇas; each of 25 devas; sages; sons.

Vā. 62. 37-43.

Tāmasa sarga—in this epoch were created sons of Himsa and of Adharma.

Vā. 10. 38-45.

Tāmasī (I)—a Śakti.

Br. IV. 44. 88.

Tāmasī (II)—one of the three mātras of Om, the Praṇava.

Vā. 20. 2.

Tāmasī (III)—a R. of the Ketumālā country.

Vā. 44. 17.

Tāmasī (IV)—(Kālā, Prajākṣayakari);[1] possessed by Bhava.[2]

[1] Vā. 66. 85, 89, 100. [2] Ib. 66. 101-5.

Tāmasī (V)—also known as Pūtanā; wife of Sadrama.

Vā. 84. 12.

Tāmasī vṛtti—that which is at the bottom; four-fold; no belief in the Veda, Śiṣṭācāra, non-observance of *Varṇāśrama* and of *Dharma śāstras.*

Vā. 102. 54, 70-73.

Tāmisra—a hell among the twenty-eight in number. Here are put to torments, those who lay hands on another's property, children and women.

Bhā. III. 30. 28; IV. 6. 45; V. 26. 7-8; Vi. I. 6. 41; III. 11. 104.

Tāmbūla—offered to Hari in Payovrata.[1] Offered by the merchants of Mathurā to Kṛṣṇa and his brother[2]; used by Trivakrā before she met Kṛṣṇa;[3] offered to Brahmana ladies, who were not widows, in the Devi temple just before the marriage of Rukmiṇī;[4] given by Kṛṣṇa to Brahmanas;[5] offered to Kucela by Kṛṣṇa;[6] offered to Hari by Indrasena;[7] to be offered to Tripurasundari during worship.[8]

[1] Bhā. VIII. 16. 41. [2] Ib. X. 42. 13. [3] Ib. X. 48. 5. [4] Ib. X. 53. 48; 61. 6. [5] Ib. X. 70. 13: 73. 26. [6] Ib. X. 80. 22. [7] Ib. X. 85. 37; XI. 27. 43. [8] Br. IV. 43. 13.

Tāmbūladhāri—an attendant on the king.

M. 215. 15.

Tāmra (I)—a son of Mura (s.v.).

Bhā. X. 59. 12.

Tāmra (II)—a monkey chief.

Br. III. 7. 234.

Tāmra (III)—a son of Satyabhāmā and Kṛṣṇa.

M. 47. 17; Br. III. 71. 247.

Tāmratapta—a son of Kṛṣṇa and Rohiṇī.

Bhā. X. 61. 18.

Tāmrapakṣa—a son of Rohiṇi and Kṛṣṇa.

Vi. V. 32. 2.

Tāmraparṇa (I)—the elephant of the sāma fold.

Br. III. 7. 337.

Tāmraparṇa (II)—one of the nine divisions of Bhāratavarṣa.

M. 114. 8; Vi. II. 3. 6.

Tāmraparṇī (I)—a R. of the Kulācala hill in Bhāratavarṣa,[1] and in Drāviḍa.[2] Visited by Balarāma;[3] from the Malaya Hills flowing through sandal wood regions; famous for pearls and conch; fit for śrāddha offerings;[4] sacred to Pitṛs;[5] flows towards the southern ocean; at its confluence with the ocean are produced conches, shells and pearls.[6]

[1] Bhā. IV. 28. 35; V. 19. 18. [2] Ib. XI. 5. 39. [3] Ib. X. 79. 16. [4] Br. II. 16. 36; III. 13. 24-7; IV. 33. 52; Vi. II. 3. 13. [5] M. 22. 49; 114. 30. [6] Vā. 77. 24-5.

Tāmraparṇī (II)—a daughter of Satyabhāmā.

Br. III. 71. 248; Vā. 96. 240.

Tāmrapātram—(Tāmram) copper vessel for ceremonial purposes; fit for gifts.

M. 7. 12; 58. 13; 59. 8; 61. 45; 206. 15; 279. 7; 288. 11; Vā. 74. 1.

Tāmrarasā—a daughter of Raudrāśva.

Vā. 99. 126.

Tāmralipta(ka)—the territory under King Devarakṣita;[1] an eastern country and tribe; a Janapada of the east.[2]

[1] Vi. IV. 24. 64. [2] Br. II. 18. 51; III. 74. 197; M. 114. 45; 121. 50; 163. 72; Vā. 45. 123; 99. 385.

Tāmravakṣa—a son of Satyabhāmā.

Vā. 96. 239.

Tāmravarṇa—a Mt. near Patanga in the southern direction.

Vā. 38. 8.

Tāmravarṇa(ṇi) (I)—a division of the Bhāratavarṣa.

Br. II. 16. 9; Vā. 45. 79.

Tāmravarṇī (II)—a R. of the Malaya hills.

Vā. 45. 105.

Tāmravarṇi (III)—name of an elephant; son of Puṣpadanta.

Vā. 69. 221.

Tāmraśāla—copper hall; of Lalita's Śrīpura—square in shape spreading to seven yojanas. There was Kalpakavāṭika between this and Kāṁśyaśāla full of beautiful and fragrant trees.

Br. IV. 31. 66.

Tāmrā (I)—one of Kaśyapa's wives. Her progeny were hawks, vultures, eagles, curlews, geese, Śukīs and others;[1] daughter of Pulaha;[2] mother of Apsarasas.[3]

[1] Bhā. VI. 6. 26-27; M. 6. 2 and 30; Vā. 69. 325-26. Vi. I. 15. 125; 21. 14-17. [2] Br. III. 3. 56; 7. 445 to 448; 69. 325. [3] M. 146. 18; 171. 29 and 60.

Tāmrā (II)—Wife of Vasudeva; her son was Sahadeva.

M. 46. 16.

Tāmrā (III)—a daughter of Dakṣa and wife of Kaśyapa.

Vā. 66. 54.

Tāmrābha—Mt. south of the Mānasa;[1] the residence of Kādraveya Takṣaka.[2]

[1] Vā. 36. 23. [2] Vā. 39. 54.

Tāra (I)—a monkey chief.

Br. III. 7. 231.

Tāra (II)—a God of the Harita gaṇa.

Br. IV. 1. 85.

Tāraka (I)—an Asura; took part in a Devāsura battle between Bali and Indra.[1] Fought with Guha in a Devāsura war.[2] Lust after more territory.[3] Escaped to the ocean and gave trouble by coming out often.[4] Slain by Nandin.[5] City in the third *tala* named after him.[6]

[1] Bhā. VIII. 10. 21. [2] Ib. VIII. 10. 28; M. 61. 38. [3] Bhā. XII. 3. 11. [4] M. 61. 4; 129. 5; 131. 22; 136. 34 and 67. [5] M. 138. 43-4. [6] Br. II. 20. 26.

Tāraka (II)—a son of Danu,[1] and a friend of Bhaṇḍa.[2]

[1] Br. III. 6. 7; M. 6. 19; Vā. 50. 26; 68. 7; Vi. I. 21. 5. [2] Br. IV. 30. 39.

Tāraka (III)—from Tāraṇa or that which takes good men across to next world.

M. 128. 34 and 56.

Tāraka (IV)—a son of Vajrānga and Varāngī who troubled the Devas and destined to be killed by a baby of seven days; relieved his mother (Tāraka) from sorrows and hence the name; *ety.* was crowned king of the Asura world; did penance at the Pāriyātra cave when Brahmā granted his wish to be killed by a lad of seven days. All Lokapālas served him. He wanted to vanquish Hari and set out with Grasana as commander. The flag of *makara* was hoisted. Indra's report to Bṛhaspati.[1] The war in which he was killed by Kumāra.[2]

[1] M. Chh. 146-149; 160. 25-6; Br. IV. 11. 7. [2] Br. III. 10. 49; IV. 30. 103; Vā. 72. 47.

Tāraka (V)—of Kauśika gotra.

Vā. 91. 98.

Tārakamaṇḍala—extent of, west to east five thousand yojanas; above it are the slow moving Saura, Angira and Vakra; under it are the Sun, Moon, Budha and Bhārgava which revolve swiftly.

Vā. 53. 70-4.

Tārakavidhi—by worship of Mukti and Vāmana, the two boats to cross the ocean of Samsāra.

Vā. 108. 37.

Tārakā—Sunītī, the mother of Dhruva, known as.

Vi. I. 12. 94.

Tārakāmaya (I)—A Devāsura battle in Kṛta yuga; Tārā's (Tārakā, Bṛhaspati's wife) abduction by Soma, was the ground for war between the Asuras and the Suras. Śukra joined Soma while Śiva and Indra took up Bṛhaspati's cause.[1] Here Viṣṇu killed Kālanemi, and Indra, Virocana, son of Prahlāda: (Virocana was killed by Viṣṇu in the

guise of Indra-*Vā. P.*). After the war there was a famine when Vasiṣṭha helped the people with fruits and roots;[2] the fifth battle in which Virocana was blessed with eternal life by Śiva;[3] ended with the intervention of Brahmā who gave Tārā back to Bṛhaspati.[4]

[1] Bhā. IX. 14. 4-7; Br. III. 5. 32; M. 129. 16; 172. 10; Vā. 67. 69; 70. 81; 90. 33. [2] Br. III. 8. 88; 65. 34; 72. 20-21, 74; M. Chh. 173-178. [3] Vā. 97. 21, 74 and 80. [4] Vi. IV. 6. 16-19.

Tārakāmaya (II)—the fifth of the twelve Kolāhalas. Indra killed Virocana, son of Prahlāda.

M. 47. 43-9.

Tāragraha—above Nakṣatramaṇḍala; below this Budha moves.

Vā. 101. 31, 132.

Tāramandram—the high and low strains of a song; sung by Kṛṣṇa.

Vi. V. 13. 16, 56.

Tārā (I)—the wife of Bṛhaspati, and abducted by Soma. Of this union was born Budha. Through Brahmā's influence she was restored to her husband; (came back to Bṛhaspati after a battle between the Devas and the Dānavas).

Bhā. IX. 14. 4-8, 13-14; Br. III. 65. 29; M. 23. 30-47; 24. 3; Vā. 90. 28-35, 43. Vi. IV. 6. 10-33.

Tārā (II)—a Brahmavādinī.

Br. II. 33. 18.

Tārā (III)—a daughter of Suṣeṇa and queen of Vāli; her son was Aṅgada.

Br. III. 7. 219.

Tārā (IV)—also Toraṇeśvari and Tārāmbikā; a Śakti living in the midst of waters that could be crossed only by boats of different sizes.

Br. IV. 35. 12-24, 58; 36. 16; 44. 80.

Tārā (V)—the goddess enshrined at Kiṣkindhaparvata.

M. 13. 46.

Tārā (VI)—one of the ten branches of the Harita group of Devas.

Vā. 100. 89.

Tārāpati—Lord of the stars; the moon.

Vā. 41. 58.

Tārāpīḍa—a son of Candrāvaloka of the Sūryavamśa.

M. 12. 54.

Tārkṣa—(Tārkṣya-*Vā. P*, and *Vi. P.*): Senāni with the Sun in Hemanta.

Br. II. 23. 18; Vā. 52. 18.

Tārkṣya (I)—(also Tārkṣa)—see Garuḍa.[1] Married four daughters of Dakṣa. These were Vinatā, Kadrū, Patangī, and Yāminī, who were mothers of birds, snakes, etc.[2] Tārkṣyasuta inimical to serpents.[3] Invoked for protection on the ground.[4]

[1] Bhā. III. 2. 24; 17. 22. [2] Ib. VI. 6. 2, 21-22. [3] Ib. VII. 8. 26. X. 17. 7; 37. 4; 59. 7. [4] Ib. X. 6. 23; 17. 7; M. 126. 19; 167. 53.

Tārkṣya (II)—the Yakṣa presiding over the month of Satra. (Tārkṣi *Br. P.*);[1] resides in the chariot of the sun during the month of Mārgaśīrṣa.[2]

[1] Bhā. XII. 11. 41. [2] Vi. II. 10. 13.

Tāla (I)—span, employed in describing measurement in iconography; nine tālas generally for deities, dānavas and kinnaras; measurement made usually by the middle finger.

Br. I. 7. 97; M. 258. 16 and 75; 259. 1-2; Vā. 8. 103.

Tāla (II) (*c*)—kingdom watered by the R. Cakṣa.

Br. II. 18. 46.

Tāla (III)—a hell into which falls one, who murders a Kṣatriya or Vaiśya or Brahmana, or one who defiles a preceptor's bed.

Br. IV. 2. 146; Vā. 101. 146, 153; Vi. II. 6. 2.

Tālaka—is Sāmaga.

Vā. 61. 44.

Tālakāyanā—a Kauśika gotra.

Br. III. 66. 70.

Tālakṛt—an Ārṣeya-pravara of Angiras.

M. 196. 22.

Tālaketu (I)—a Dānava with Manuṣya dharma;[1] stationed at the northern gate of the Śūnyaka city with ten Akṣauhiṇis.[2]

[1] Br. III. 6. 16; Vā. 68. 16. [2] Br. IV. 22. 25.

Tālaketu (II)—the palm tree as the banner of Baladeva.

Vi. IV. 1. 95.

Tālagrīva—the Asura who was stationed at the western gate of the Śūnyaka city with ten Akṣauhiṇi soldiers.

Br. IV. 22. 24.

Tālajangha (I)—the son of Jayadhvaja and father of one hundred sons (Tālajanghas—Vītihotra being the elder). The Tālajangha line came to an end by Aurva's power.[1] Afraid of Paraśurāma he escaped to the Himalayas and returned after peace was restored. Led an expedition to Ayodhyā whose king Phalgutantra fled with his wife and child;[2] defeated Bāhu, but was defeated by his own son, Sagara.[3]

[1] Bhā. IX. 23. 28; M. 43. 47; Vā. 88. 122; 94. 50. [2] Br. III. 69. 51; 47. 67, 78. [3] Vi. IV. 3. 26, 40-1.

Tālajangha (II)—a commander of Kuṭilākṣa.

Br. IV. 29. 16-18.

Tālajanghas—a class of Kṣatriyas defeated by Sagara;[1] the collective name of the 100 sons of Tālajangha and a Haihaya clan; of them five gaṇas could be distinguished; Vītihotra, Bhoja, Avantya, Tuṇḍikera and Tālajangha.[2]

[1] Bhā. IX. 8. 5; 23. 28. [2] Br. III. 48. 23-5; 63. 120 and 134; 69. 51-3; M. 43. 48; Vā. 94. 51-2.

Tālajanghaka—the Asura stationed at the eastern gate of the Śūnyaka city with ten Akṣauhiṇi soldiers.

Br. IV. 22. 22.

Tālabhuja—the Asura stationed at the southern gate of the Śūnyaka city with ten Akṣauhiṇi soldiers.

Br. IV. 22. 23.

Tālavanam—a grove of palms near Brindāvana where lived the demon Dhenuka who was killed by Rāma and Kṛṣṇa.

Vi. V. 8. 1-3; 9. 1.

Tālaśāla (c)—a northern kingdom.

Br. II. 16. 50.

Tīkta-gaṇa—articles of, detailed.

M. 217. 68-74.

Tigma—the son of Urva and father of Bṛhadratha.

Vi. IV. 21. 13.

Tigmaketu—a son of Vatsara and Svarvīthī.

Bhā. IV. 13. 12.

Tigmātma—a son of Urva.

M. 50. 85.

Titi—a Śakti on the Nāga patra.

Br. IV. 32. 17.

Titikṣā—a daughter of Dakṣa and a wife of Dharma; gave birth to Kṣema.

Bhā. IV. 1. 50 and 52.

Titikṣu—the righteous; a son of Mahāmana and father of Ruśadratha.[1] (Uśadratha: *Br. P;* Bṛhatratha: *M. P.*); a king of the East.[2]

[1] Bhā. IX. 23. 2 and 4; Vā. 99. 18; Vi. IV. 18. 8, 11; Br. III. 74. 17 and 24. [2] M. 48. 15, 22.

Titikhya—the Śūdra caste of Krauñcadvīpa.

Vi. II. 4. 53.

Tittiri—a Trayārṣeya.

M. 196. 48-9.

Tithi—an Ārṣeya pravara of Bhārgavas.

M. 195. 38.

Timi (I)—one of the wives of Kaśyapa; gave birth to aquatic animals.

Bhā. VI. 6. 26.

Timi (II)—the son of Dūrva, and father of Bṛhadratha.

Bhā. IX. 22. 43.

Timira—the God of night.

Vā. 108. 32 .

Tiraskaraṇikā(mbā)—a Daṇḍanāthā, attacked Balāhaka and his brothers; rode on Tamolipta vimāna. Aimed at them the Mohana arrow which created darkness all round; wore on her neck a garland of the severed heads;[1] (this Daṇḍanī) all Śaktis praised.[2]

[1] Br. IV. 24. 74, 98. [2] Ib. IV. 24. 103; 36. 25.

Tiryak—the origin of the different creatures described.

Vā. 69. 298-303.

Tiryakjyoti—one of the names in the first Marut gaṇa.

Vā. 67. 123.

Tiryakyoni—sixfold; to take birth and undergo all difficulties.

Vā. 102. 72.

Tiryaksrota—at the beginning of creation and when the whole was enveloped in darkness a cross current passed in and resulted in a second universe: 28 parts, 11 senses, 9 udayas, 8 stars; light in as also out ; this resulted in sātvika.

Vā. 6. 41-7, 56.

Tiryā—a daughter of Krodhā, the wife of Pulaha.

Br. III. 7. 172.

Tilangā—a Janapada.

Vā. 45. 111.

Tilam—seasamum[1] much liked by *Piśācās;*[2] dear to the Pitṛs;[3] *Havis* of, in a śrāddha;[4] dealer in, goes to hell;[5] fit for gifts in *vratas.*[6]

[1] Br. II. 7. 144; Vā. 74. 5; 101. 162; 105. 12. [2] Br. III. 7. 389, 409. [3] Ib. III. 11. 5. [4] Ib. III. 14. 11; 16. 17; 19. 3. [5] Ib. IV. 2. 164. [6] M. 7. 15; 15. 34; 82. 18; 83. 5; 87. 1; 187. 27-34; 217. 38; 239. 22.

Tilācala—one of the Viṣkambha hills round Meru: continent of Uttara Kurus and Sāvītra vanam.

M. 83. 23 and 34.

Tilottamā—the Apsaras[1] presiding over the month of Iṣa (Māgha and Phālguna-*Vā. P.*); born out of the fire altar of Brahmā;[2] resides in the Sun's chariot in the month of Māgha; cursed by Aṣṭāvakra.[3]

[1] Bhā. XII. 11. 43; Br. II. 23. 22; III. 7. 6; IV. 33. 20; M. 13. 53; Vā. 52. 22; 69. 5. [2] Vā. 69. 59. [3] Vi. II. 10. 16; V. 38. 73 and 77.

Tiṣṭha—the eleventh Vyāsa, the *avatar* of the Lord.

Vā. 23. 151.

Tiṣya (I)—a constellation. Important for śrāddha.

Bhā. XII. 2. 24; Br. III. 18. 4; Vā. 82. 5.

Tiṣya (II)—(a yuga of Bhāratavarṣa); see also Kaliyuga.

Br. II. 16. 69; 31. 30; M. 273. 61; Vā. 24. 1; 32. 40; 58. 30-73.

Tīkṣṇaśṛṅga—a commander of Bhaṇḍa to aid Viṣaṅga;[1] was killed by Sarvamangalikānityā.[2]

[1] Br. IV. 21. 80; 25. 29. [2] Ib. IV. 25. 98.

Tīrtha—a righteous person fit to receive a *dāna.*

Vā. 91. 111.

Tīrthayātrā—a custom of going on pilgrimage. Vidura undertook one.[1] Not fruitful to the unfaithful,[2] of Gādhi; rules that one should not ride in a vehicle but walk;[3] of Arjuna.[4]

[1] Bhā. I. 13. 1. [2] Br. III. 13. 135-6; 66. 43; IV. 9. 7. [3] M. 106. 3; 112. 20. [4] Ib. 244. 3.

Tīrtharāja—the Lord of the holy waters; Prayāga, to honour which is to honour the Lord of the waters.

M. 109. 15.

Tīrthavatī—a R. of Krauñcadvīpa.

Bhā. V. 20. 21.

Tīrthaśrāddha—prescriptions for;[1] merits of; rituals at different sacred places of Gayā; could be done at any time in the presence of any with no āvāhana; the performer must observe celibacy, live on one meal a day, take bed on the earth and be truthful and pure to get full merits.[2]

[1] Vā. 110. 28-66. [2] Ib. 105. 37-41.

Tīrthasnānam—going on pilgrimage for sacred baths.

Vi. III. 9. 12.

Tīrthādi—sacred places of pilgrimage; as frequented by Piśācas;[1] śrāddhas at; enumeration of a number of them for śrāddha offerings.[2] First Gurutīrtham, then Dhyānatīrtham, and lastly Brahmatīrtham,[3] Paraśurāma went about to purify himself;[4] names of about 100 Tīrthas given.[5]

[1] Br. III. 7. 405; 9. 42; M. 17. 11. [2] Br. III. 13 (whole); M. 15. 17. [3] Br. III. 22. 6; 24. 39. [4] Ib. IV. 5. 4. [5] M. Ch. 22; 83. 10.

Tīvrā—a Śakti.

Br. IV. 44. 72.

Tukṣaya—an Angīrasa and Mantrakṛt.

Br. II. 32. 109.

Tungaprastha—Mt. a hill.

Br. II. 16. 22.

Tungabhadrā—a R. in Bhāratavarṣa from the Sahya hill; sacred to Pitṛs.

Bhā. V. 19. 18; Br. II. 16. 35; Vā. 45. 104; M. 22. 45; 114. 29.

Tuṇḍakośa—(Tuṇḍakeśa- *Vā. P.*); a Rākṣasa; son of Khaśa.

Br. III. 7. 135; Vā. 69. 167.

Tuṇḍikera—a Vindhya tribe; one of the five classes (gaṇas) of the Haihayas;[1] on the other side of the Vindhyas.[2]

[1] Br. II. 16. 65; III. 69. 53; Vā. 94. 52. [2] Vā. 45. 134.

Tuburā—a forest tribe of the Vindhyas;[1] to be conquered by Kalki.[2]

[1] Br. II. 36. 145. [2] Ib. III. 73. 108.

Tumura—a tribe, on the other side of the Vindhyas.

M. 114. 53; Vā. 45. 133.

Tumba—a son of Tumba; had two sons.

Br. III. 71. 258.

Tumbabāṇa—a son of Tumba.

Vā. 96. 249.

Tumbaras—a Vindhyan tribe.

M. 114. 53.

Tumbāvarcā—a son of Tumba.

Br. III. 71. 258.

Tumburā—a Niṣāda tribe; on the other side of the Vindhyas.

Vā. 62. 124; 45. 133.

Tumburu (I)—an expert in divine music; had two daughters Manovatī and Sukeśā;[1] a friend of Candrodaka dundubhī.[2] A Gandharva disciple of Nārada, came with the sage to see Yudhiṣṭhira, and returned to heaven with him;[3] sang with Nārada the glories of Ananta;[4] praised Hiraṇyakaśipu when he became the overlord of all worlds.[5] Sang the praise of Kṛṣṇa when he held the Govardhana;[6] presiding over the months of Madhu and Mādhava.[7] His two daughters were celebrated as Pañcacūḍas;[8] residing in the Sun's chariot in the months of Caitra and Madhu.[9]

[1] Vā. 69. 47, 49. [2] Ib. 96. 117. [3] Bhā. I. 13. 37 and 59. [4] Ib. V. 25. 8. [5] Ib. VII. 4. 14. [6] Ib. X. 25. 32; 27. 24. [7] Ib. XII. 11. 33; Br. II. 23. 4. [8] Ib. III. 7. 9; IV. 20. 50 and 101. [9] Vā. 52. 3; 36. 47; Vi. II. 10. 3.

Tumburu (II)—a friend of Anu, son of Kapotaroma.

Bhā. IX. 24. 20.

Tumburu (III)—a friend of Andhaka.

Br. III. 71. 118.

Tura—the son of Kāvaṣa, and Purohita of Janamejaya.

Bhā. IX. 22. 37.

Turaga—a white horse came out of the churning of the ocean; claimed by the Sun god.

M. 250. 3; 251. 3.

Turanya—a horse of the Moon's chariot.

Vā. 52. 53.

Turasitas—a people of the Narmadā region.

Vā. 45. 129.

Turāsangam—a Tīrtham on the Narmadā.

M. 191. 29.

Turīya (I)—a name of Brahmā (s.v.).

Bhā. XI. 15. 16.

Turīya (II)—(Turiya Indrayuk?-*Br. P.*); a Deva (a-jita).

Br. II. 13. 94; Vā. 31. 8.

Turuṣka—frank incense of white colour for dhūpa of the Pitṛs.

Br. III. 11. 69.

Turuṣkaka—(Tuṣkaras- *Br. P.*; Turuṣkāra- *Vā. P.*)—Fourteen kings among them, see Maunas.

Bhā. XII. 1. 30; Vi. IV. 24. 53.

Turvasu (I)—a son of Yayāti and Devayānī; refused to part with his youth to his father; he was therefore cursed to have no issue and to live a king among the wicked and low tribes and Mlecchas; became overlord of the Mlecchas in the western part of the kingdom. His son was Vahni.[1] His line became merged with the Paurava line, during the time of Marutta.[2] Equal to Viṣṇu; father of Garbha; Yavanas take their origin from him,[3] got the south-east of the kingdom, when his father retired to the forest.[4]

[1] Bhā. IX. 18. 33 and 41; 19. 22; 23. 16; M. 24. 53; Vā. 93. 16. [2] Br. III. 68. 16, 40, 50; 73. 126; 74. 1 and 4; M. 33. 9-11; Vā. 99. 1-4. [3] M. 32. 9; 34. 30; 48. 1. [4] Vā. 93. 39-44, 89.

Turvasu (II)—a son of Devayānī and Yadu ?

Br. I. 1. 132; Vā. 1. 141.

Tulasī—sacred to Hari;[1] on the chest of Viṣṇu.[2]

[1] Bhā. I. 19. 6; V. 3. 6; X. 30. 7; XI. 30. 41. [2] Br. IV. 9. 80-2; 17. 74.

Tulasīdāmabhūṣaṇa—Kṛṣṇa.

Br. III. 36. 32.

Tulānta—equinox.

Vā. 50. 195.

Tulāpuruṣa—Weighing in balance; one of the 16 mahādānas; rules detailed. The gift takes one to the world of Viṣṇu or Indra.

M. 274. (whole); 275. 2.

Tulyārci—a son of Lāngalī of the 22nd Dvāpara.

Vā. 23. 200.

Tuvara—a tribe belonging to the Vindhya region.

Vā. 62. 124.

Tuṣāra (I)—a dynasty of 14 rulers, ruled for 105 years [500 years (*Vā. P.*)] after the Yavanas; reigned for 7000 years ?

Br. III. 74. 172-6; M. 273. 19, 21; Vā. 45. 118; 47. 44; 58. 83; 98. 108; 99. 360, 362.

Tuṣāra (II) (*c*)—a northern kingdom;[1] 14 kings of it ruled for 105 years after the Yavanas.[2]

[1] Br. II. 16. 47; 18. 46; 31. 83. [2] M. 121. 45; 144. 57.

Tuṣitas—a class of Devas, sons of Kratu and Tuṣitā, twelve in number, being sons of Dakṣiṇā. Flourished in the

Svāyambhuva epoch.[1] They were also Jayadeva gods of the Svārociṣa epoch.[2] They were the same as Jayadevas of the Svāyambhuva.[3] Thirty-three in number, belong to the Sumanasa group of the 4th Sāvarṇa Manu;[4] Gods also of the Cākṣusa epoch known as Ādityas.[5] These are the twelve Ādityas of the Vaivasvata epoch;[6] known as Prāṇakhyas in the Yajñas.

[1] Bhā. IV. 1. 8. [2] Ib. VIII. 1. 20; Br. II. 36. 7-12; M. 9. 9. Vā. 66. 8; 67. 35; 90. 34. [3] Br. III. 3. 8 and 19; 4. 28; 65. 35. [4] Ib. IV. 1. 87. [5] M. 6. 3-12. [6] Vi. I. 15. 127, 131-32; Ib. III. 1. 10.

Tuṣitā (I)—the wife of Vedaśiras and mother of Vibhu.

Bhā. VIII. 1. 21.

Tuṣitā (II)—the wife of Kratu and mother of the Tuṣita gods in the Svārociṣa epoch;[1] gave birth to Viṣṇu by name Ajita in that epoch.[2]

[1] Br. II. 36. 8; Vā. 62. 8; 67. 35. [2] Br. III. 3. 11-15.

Tuṣitā (III)—the mother of Yajiṣa in the Svārociṣa epoch.

Vi. III. 1. 37.

Tuṣṭa—a son of Ugrasena.

Vā. 96. 132.

Tuṣṭā—a R. in Śālmalidvīpa.

Br. II. 19. 46.

Tuṣṭi (I)—a daughter of Dakṣa, and a wife of Dharma, gave birth to *muda*. (Santoṣa- *Vā. P.* and *Vi. P.*).

Bhā. IV. 1. 49 and 51; Br. I. 9. 49, 59; Vā. 10. 25, 34; 55. 43; Vi. I. 7. 23 and 28.

Tuṣṭi (II)—a son of Vasudeva and Madirā.

Br. III. 71. 172.

Tuṣṭi (III)—a Śakti on the fourth Parvan of the Geya-cakra.

Br. IV. 19. 71; 44. 71.

Tuṣṭi (IV)—a Kalā of the moon.

Br. IV. 35. 92; M. 23. 24.

Tuṣṭiman—a son of Ugrasena.

Bhā. IX. 24. 24; Br. III. 71. 133.

Tuhuṇḍas—a Vindhya tribe.

Br. II. 16. 65.

Tūrya—generally a war-musical instrument; employed on auspicious occasions, and in temples;[1] sounding of bugles in a wrestling match;[2] finding Cāṇūra declining, Kamsa stopped the sounding of the drum when the Devas sounded divine music.[3]

[1] Bhā. I. 11. 18; M. 149. 2; 163. 105; 192. 28. [2] Vi. V. 20. 30. [3] Vi. V. 20. 71-3.

Tūlikas—a Mleccha tribe.

Vā. 99. 268.

Tṛṇakarṇi—A pravara of Angiras.

M. 196. 13.

Tṛṇapatkāli—a Mauneya.

Vā. 69. 2.

Tṛṇabindu (I)—a king and the son of Bandhu. (Budha-*Vi. P.*). His queen was Alambuṣā. Father of a number of sons and a daughter Ceḍavīḍā.[1] (Ilavilā-*Vi. P.*). Lust after more territory.[2] Lived at the commencement of the third

Tretāyuga. His daughter was Draviḍā. Many kings of Viśāla ruled by his grace.[3] Begot an Apsaras, Ālambuṣā, a son Viśāla who began the Vaiśāla line of kings which ended with Sumati.[4]

[1] Bhā. IX. 2. 30-31; Br. III. 8. 36-7; 61. 10; Vi. IV. 1. 46-7. [2] Bhā. XII. 3. 10. [3] Vā 86. 15-16, 22. [4] Vi. IV. 1. 48-9, 59.

Tṛṇabindu (II)—the 27th Veda Vyāsa, learnt the *Br. Purāṇa* and the *Vāyu Purāṇa* from Somaśuṣma and narrated the former to Dakṣa.

Br. II. 35. 123; IV. 4. 64-65; Vā. 103. 64.

Tṛṇabindu (III)—a sage who got freed from a curse at Ṛsitīrtham on the Narmadā.

M. 193. 13.

Tṛṇabindu (IV)—the Veda-Vyāsa of the 23rd (24th-*Vi. P.*) Dvāpara; Śveta, the *avatār* of the Lord.

Vā. 23. 203; Vi. III. 3. 17.

Tṛṇabindu (V)—the son of Dama and a king at the beginning of the third Tretāyuga in the 11th Manvantara; had a daughter Iḍivilā, who was married to Paulaśtya.

Vā. 70. 30-1.

Tṛṇamjaya—heard the *Br.* and *Vāyu* Purāṇas from Kṛtamjaya and narrated the former to Bharadvāja.

Br. IV. 4. 63; Vā. 103. 63.

Tṛṇāvarta—an Asura friend of Kamsa; created a whirlwind which covered all Gokulam with dust and took the baby Kṛṣṇa high in the sky. Kṛṣṇa caught hold of his neck and the demon, unable to bear his weight, fell down dead to the wonder of all Gopas and Gopīs.

Bhā. X. 2. 1; 7. 20-32; 26. 6; 46. 26; Br. IV. 29. 124.

Tṛṣṇā, also *Tṛṣā*—implications of, with regard to life and death;[1] annihilation of, leads to mokṣa;[2] no end of.[3]

[1] Br. III. 68. 101; IV. 3. 42, 59. [2] Ib. IV. 3. 71. [3] Vi. IV. 10. 24.

Teja (I)—a son of Bala and grandson of Nārāyaṇa.

Br. II. 11. 4.

Teja (II)—comes out of the subtle element, sparśa (touch) of Vāyu or wind; its qualities are sound, touch and form.

M. 3. 24.

Teja (III)—one of the twenty Sutapa Gaṇas.

Vā. 100. 15.

Teja (IV)—of the burning universe in *Pralaya;* similes used for colour.

Vā. 100. 161.

Teja (V)—swallows the waters — all mouthed; its quality is prakāśaka or light which Vāyu eats up; vanishes like the flame in the wind.

Vā. 102. 10-12.

Tejasa—the son of Sumati and father of Indradyumna.

Br. II. 14. 64; Vi. II. 1. 36.

Tejasvī—a son of Kuthuma.

Vā. 61. 38.

Tejoraśmi—a Sutapa God.

Br. IV. 1. 14.

Tejovatī (I)—a Śakti.

Br. IV. 44. 73.

Tejovatī (II)—the name of the Agni sabhā on the second inner slope of Meru, throwing effulgence on all sides; there live sages and seers bowing down to Agni.

Vā. 34. 78-85.

Tejovratam—a vow incumbent on kings; to behave like the different Lokapālas.

M. 226. 9.

Taijasa—a son of Sumati.

Vā. 33. 54.

Taijasam—Brahmā's Arvāktejas.

Vā. 65. 33.

Taijasasarga—the fourth creation of the Arvaksrota.

Vā. 6. 56.

Taittiri—a son of Kapotaromā and father of Nala, known as Nandanodara dundubhi.

M. 44. 62.

Taittirīka—a southern tribe.

M. 114. 49.

Taittirīya—Yajus-śākha; when Yājñavalkya vomitted the Yajus due to a misunderstanding with his Guru, the other sages who were pupils of Vaiśaṃpāyana became transformed into Tittirā birds and received those portions of the Yajurveda. Hence the name Taittirīya.

Bhā. XII. 6. 64-5; Br. II. 35. 75; Vi. III. 5. 13; Vā. 61. 66.

Tailaka—a Pravara.

M. 196. 30.

Tailapa—an Ātreya gotrakara.

M. 197. 4.

Taileya—Dhūmra Parāśara.

M. 201. 38.

Toṭakam—a Chandas in which Bāṇāsura prayed to Śiva who blessed him with immortality.

M. 188. 66 and 72.

Tomara—an eastern hill tribe;[1] an eastern kingdom;[2] country of the, watered by the Nalinī.[3]

[1] Br. II. 16. 51; M. 121. 58; Vā. 45. 120; 47. 56. [2] Br. II. 16. 68. [3] Ib. II. 18. 59.

Toyā (I)—a R. from the Vindhyas.

Br. II. 16. 33; M. 114. 28; Vā. 45. 103.

Toyā (II)—a R. of the Śālmalam.

Vā. 49. 42.

Toraṇeśvarī—see Tārā.

Br. IV. 35. 12.

Tośata—a people on the other side of the Vindhyas.

Vā. 45. 133.

Tośala(ka)—a Malla friend consulted by Kamsa. He had his seat allocated in the arena; was killed by Kṛṣṇa.

Bhā. X. 36. 21; 42. 37; 44. 27; Vi. V. 20. 79-80.

Tośalas—a Vindhyan tribe.

Br. II. 16. 64.

Toṣa—a son of Dakṣiṇā and a Tuṣita God.

Bhā. IV. 1. 7-8.

Tauleya—an Ārṣeya pravara of Angiras.

M. 196. 6.

Tyāga—is to look on the useful and the useless equally; renunciation from affection, desire and difficulty; giving up of all Karmas and having an equal eye on good and evil;[1] result of Jñāna or knowledge; gives the result of Karma, but difficult to achieve;[2] leads to Vairāgya.[3]

[1] Vā. 59. 53. [2] Br. IV. 3. 45. [3] Vā. 102. 66.

Tyājya—a son of Bhṛgu.

M. 195. 13.

Traya—group of three: varṇa loka, etc.

Vā. 97. 33.

Trayambaka (I)—Śiva;[1] his riding animal *Vṛṣabha,*[2] followed by the Nairṛta clan of Rākṣasas;[3] one of the eleven Rudras; the eighth of twelve incarnations who slew Asuras in the battle of Andhaka;[4] sacrifice to, by Puroḍāśa made in Kapālas; Gāyatrī, Triṣṭub and Jagati are present as three means of the Puroḍāśa;[5] with ten arms in Śivapura; his weapons are Paṭṭiśa, bow, trident, and sword; Gandharva leaders entertain him with music; the bull is there, and Skanda and others form the sabhā; sculptures of Dig Devas in the columns of the palace.[6] Ambakas are the yonis of Vanaspati, king of trees;[7] curse of Dakṣa to be born as Prācetas in the Cākṣuṣa Manu epoch.[8]

[1] Br. II. 27. 69; Vi. I. 15. 122. [2] Br. III. 72. 82; 74. 51. [3] Ib. III. 7. 141. [4] M. 5. 29; 47. 50; 191. 120. [5] Vā. 31. 46-8; 40. 20. [6] Ib. 101. 255. 292, 323. [7] Br. II. 9. 4. [8] Ib. II. 13. 41, 144.

Trayambaka (II)—Kubera whose followers were of the Rākṣasa gaṇa Nairṛta, many branches of which gaṇa were worshippers of Śankara;[1] killed all in Tripura.[2]

1. Vā. 69. 173. [2] Vā. 97. 82; 99. 51.

Trayambaka vratam—the vow that leads to the world of Śiva.

M. 101. 67.

Trayamśa—a son of Vipracitti.

Vi. I. 21. 11.

Trayī (I)—a daughter of Savitā.

Bhā. VI. 18. 1.

Trayī (II)—A Vidyā;[1] symbolical of Devī;[2] said to be the body of Hari;[3] forbidden to women, śūdras and fallen Brahmanas;[4] issued from Brahmā;[5] one Veda became three for Purūravas at the commencement of the Tretāyuga;[6] unknown to Puṣkaradvīpa.[7]

[1] Vā. 49. 118; 59. 36; 61. 167; 67. 27; Vi. V. 10. 27. [2] Vi. I. 9. 121. [3] Ib. II. 11. 11; III. 18. 15. [4] Bhā. I. 4. 25. [5] Ib. III. 12. 44. [6] Ib. IX. 14. 48-49. [7] Br. II. 19. 122; 32. 40; 35. 195; III. 4. 24; Vi. II. 4. 83.

Trayīsānu—the son of Bhānu, and father of Karandama.

Vi. IV. 16. 3.

Trayuṣaṇa—a son of Urukṣava and Viśālā; became a Brahmana.

M. 49. 39.

Trayodaśi—as a Śakti resident in Śoḍasapatrābja.

Br. IV. 32. 15.

Trayodeva—by the agitation of the guṇas or qualities three gods with body came into being; the Rajas is Brahmā, Tamas Agni and Satva, Viṣṇu; the first had the duty of creation, the second Kāla and the third Udāsīna; these are three worlds, three Vedas and three fires, one dependent on the other; by their joint action the world progresses; (Advaita): three functions of Prajāpati as creator, destroyer and protector.

Vā. 5. 14-16 and 30-31.

Trayyāruṇi (I)—a son of Duritakṣaya (Duritakṣaya-*Vi. P.*) and a Paurāṇika.

Bhā. IX. 21. 19; XII. 7. 5; Vi. IV. 19. 25.

Trayyāruṇi(a) (II)—the Veda Vyāsa of the fifteenth Dvāpara.[1] Heard the *Purāṇa* from Antarikṣa and narrated it to Dhanamjaya.[2]

[1] Br. II. 35. 120; Vi. III. 3. 15. [2] Br. IV. 4. 62.

Trayyāruni (a) (III)—the son of Tridhanvā and father of Satyavrata.

Br. III. 63. 76; M. 12. 37; Vi. IV. 3. 20-1.

Trayyāruṇi (IV)—a son of Viśālā.

Vā. 99. 163.

Trasadaśva—the son of Anaraṇya.

Vā. 88. 76.

Trasaddasya—the son of Purukutsa.

Vā. 88. 74.

Trasaddasyu (I)—see Māndhāta.

Bhā. IX. 6. 33.

Trasad(d)asyu (II)—(Trasadas-*Vā. P.*, *Br. P.*) son of Narmadā and Purukutsa, and father of Anaraṇya.

Bhā. IX. 7. 4; Br. III. 10. 98; Vā. 73. 49; 88. 74; Vi. IV. 3. 16-17.

Trasaddasyu (III)—a Mantrakṛt and of the Angirasa branch.

Br. II. 32. 108; Vā. 59. 99.

Trasareṇu (I)—an atom;[1] the visible speck floating in the sun, seen as the sun shines through a window: a measurement.[2] Padmarajas;[3] eight times the Paramāṇu.[4]

[1] Bhā. III. 11. 5. [2] M. 258. 17. [3] Vā. 101. 119. [4] Br. III. 10. 59; IV. 2. 119.

Trasu—a son of Ranti and a great charioteer.

Vā. 99. 129.

Trākṣāyaṇi—a Trayārṣeya.

M. 198. 20

Trāsakas—Rākṣasas fearful to children.

Vā. 69. 191.

Trikakut—the son of Śuci; also known as Dharmasārathi. Father of Śāntaraya.

Bhā. IX. 17. 11-12.

Trikakuda—a Mt. near Kakudman the collyrium of which is fit for Pitṛs and Śrāddha; in it are a burning pit *Jāta vedasśilā* as also a Tīrtha, where the seven seers had bathed and a temple with a Nandi invisible to the unrighteous; besides golden Yūpas.

Br. III. 11. 67; 13. 58; M. 121. 15; Vā. 47. 13; 77. 57-64.

Trikaṇṭaka—(Trikarṇaka ?) a commander of Bhaṇḍa to aid Viṣaṅga;[1] was killed by Jvālā mālinikā.[2]

[1] Br. IV. 25. 29. [2] Ib. IV. 25. 98.

Trikarmanirata—a name of Śiva.

Vā. 30. 217.

Trikumārikam Jagat—the whole universe is said to be pervaded by the three daughters of Himavān, Aparṇā, Ekaparṇā and Ekapāṭalā, all eternal youths and Brahmavādinīs.

Br. III. 10. 14; Vā. 72. 13-5.

Trikūṭa (I)—a mountain on the base of the Meru, in Bhāratavarṣa;[1] surrounded by Kṣīroda, and 10000 yojanas high with three shining crests of silver, iron and gold; served by Siddhas, Cāraṇas and others. In its valley was Ṛtumat, the pleasure garden of goddesses, full of varied trees.[2]

[1] Bhā. V. 16. 26; 19. 16. [2] Ib. VIII. 2. 1-19.

Trikūṭa (II)—Here is Lankā in Malayadvīpa.

Vā. 48. 26.

Trikoṇa—one of the ten Pīṭhas for images, in the shape of a trident.

M. 262. 7, 12, 18.

Trikhaṇḍa(ikā)—a Prakaṭaśakti.

Br. IV. 19. 15; 42. 2; 44. 115.

Trigarta—see Trigartas (s.v.).

Trigartas—their king was Suśarma (s.v.). He was not able to vanquish Arjuna, supported by Kṛṣṇa. He was stationed by Jarāsandha at the Northern gate of Mathurā, as also during the siege of Gomanta.[1] A hill tribe;[2] a hilly country.[3]

[1] Bhā. I. 15. 16; X. 50. 11 [7]; 52. 11. [14]; [50 (V) 3]. [2] Br. II. 16. 68; 18. 53. [3] Vā. 45. 136; M. 114. 56.

Trigarta(ka)—a mountain kingdom of Trigartas visited by Balarāma.

Bhā. X. 79. 19.

Tricakṣa—a son of Sutīrtha.

Vā. 99. 274.

Trijaṭī—a Mind-born mother.

M. 179. 17.

Triṇāciketas (Triṇāciketa-*Vā. P.*) the Brahmanas of the Yajur Veda, fit for Śrāddha feeding.

Vi. III. 15. 2; Vā 79. 58; 83. 53.

Tritakūpa—a Tīrtha visited by Balarāma.

Bhā. X. 78. 19.

Tritā (I)—a sage who called on the dying Bhīṣma; was invited for the Rājasūya of Yudhiṣṭhira; came to Syamanta-pañcaka to see Kṛṣṇa.

Bhā. I. 9. 7; X. 74. 7; 84. 5.

Tritā (II)—a son of Cākṣuṣa Manu. A place sacred to him on the Sarasvatī; a Mantrakṛt.

Bhā. IV. 13. 16; III. 1. 22; M. 145. 101.

Tridaṇḍī—a class of ascetics. In that guise Arjuna spent four months in Dvāraka to marry Subhadrā;[1] wearing śikhā; specially fit for śrāddha;[2] with three daṇḍas (restraints) of Vāk, Karma and Manas.[3]

[1] Bhā. X. 86. 3; Br. III. 11. 5-12; 15. 64. [2] Vā. 79. 90. [3] Ib. 17. 6.

Tridaśajyoti—a Tīrtham on the Narmadā.

M. 194. 11.

Tridivā (I)—a R. from the Himālayas.

Br. II. 16. 26.

Tridivā (II)—a R. from the Ṛkṣa.

Br. II. 16. 31.

Tridivā (III)—a R. in the Plakṣadvīpa.

Br. II. 19. 19; Vi. II. 4. 11.

Tridivā (IV)—(Śivetikā) a R. of the Bhāratavarṣa rising from the Mahendra mountain.

Vā. 45. 101, 106.

Tridivā (V)—a R. of the Śākadvīpam.

Vā. 49. 93.

Tridivācalā—a R. from the Mahendra mountain.

M. 114. 31.

Tridivābalā—a R. from the Mahendra mountain.

Br. II. 16. 37.

Trideva—a son of Sāmkṛti.

Vā. 99. 160.

Tridhanvā (I)—a son of Sambhūti.

M. 12. 36.

Tridhanvā (II)—the son of Vasumata, a righteous king.

Vā. 88. 77.

Tridhanvā (III)—the son of Sumanā and father of Trayyāruṇi.

Vi. IV. 3. 20.

Tridhanvā (IV)—a son of Sumati.

Br. III. 63. 76.

Tridhāmā—the name of Vyāsa in the tenth Dvāpara; Bhṛgu, the *avatar* of the Lord;[1] heard the *Br.* and *Vāyu Purāṇas* from Sārasvata and narrated the former to Śaradvān.[2]

[1] Br. II. 35. 119; Vā. 23. 147; Vi. III. 3. 13. [2] Br. IV. 4. 61; Vā. 103. 61.

Trinābha—a son of Khaśā, and a Rākṣasa.

Br. III. 7. 135.

Trinetra (I)—see Śiva;[1] constructed the Puṣpakam.[2]

[1] Br. II. 27. 69; III. 23. 31; 24. 79; 25. 2; 32. 18. [2] M. 129. 36; 130. 12.

Trinetra (II)—the son of Nirvṛti; ruled for 28 years.

M. 271. 27.

Tripatha—the name of a horse of the Moon's chariot.

M. 126. 52.

Tripathagā(minī)—Gangā (s.v.) descended at the Gaura hill;[1] fell on Śiva's head;[2] originating from the foot of Soma;[3] came to be divided into seven streams; flows in Antarikṣa, Divam and Bhūmi; Śiva prevented her course by yoga, when she grew angry and on account of which drops of water fell on the ground and collected themselves into a lake, Bindusaras; she resisted this and wanted to enter the Pātāla when Brahmā consoled her and let her flow in seven directions, three to the east, three to the west and the seventh to the south ; the last one is Bhāgīrathī.[4] Stopped in the sky above Mānasa.[5]

[1] Br. II. 18. 27, 29, 30. [2] Ib. III. 13. 118; 25. 11. [3] M. 102. 8; 106. 51; 121. 28-9; 183. 7. [4] Vā. 47. 26-41. [5] Ib. 77. 111.

Tripuṇḍram—a mark on the forehead.

Br. IV. 38. 22.

Tripura (I)—a city built by Māyā, of gold, silver and iron fortifications for the sake of Asuras.[1] Really three towns under Tāraka, Maya and Vidyunmāli; city described. Battle of Tripuram; march of Śiva's army. First battle at Tārakākhyapuram; non-combatants visiting it; fight between Nandi and Vidyunmāli; Tāraka's fight with the Gaṇas; actual battle on the shores of the western sea, described; battle in the air and under water; Tāraka slain by Nandi, as also Vidyunmāli; burning the city including women and children by Śiva.[2]

[1] Bhā. IV. 17. 13; V. 24. 28; VII. 10. 54 and 68. VIII. 6. 31; XI. 16. 20; Br. III. 72. 82. Vā. 97. 82. [2] M. Chh. 129-130; Chh. 135-140; 187. 8, 14-6; 188. 9-10.

Tripura (II)—an Asura having his city in the third Talam.

Br. II. 20. 27; III. 38. 4.

Tripurabhairavī—the second charioteer of Lalitā.

Br. IV. 20. 91.

Tripuram—a Tīrtham sacred to Pitṛs.

M. 22. 43.

Tripurasundarī—is Lalitā.

Br. IV. 18. 14; 39. 76, 96 ff; 40. 1, 43 ff.

Tripurā—a name of Lalitā; worship of.

Br. IV. 5. 31.

Tripurāntaka—(Tripuradhvamsa): see Śiva.

Br. III. 23. 32; 25. 13.

Tripurāmbikā—a mother Goddess, see Lalitā.

Br. IV. 7. 72; 11. 1.

Tripurārī—an epithet of Rudra; Śiva with 16 hands danced in joy at the ruin of the city, Tripuram (s.v.).

M. 179. 38; 259. 11.

Tripureśī—a Guptayogini.

Br. IV. 36. 72.

Tripuropākhyāna—deals with the construction of Tripura by Maya; trouble to the world by the Asuras; Gods wait on Rudra; the war chariot of Śiva; Nārada's mediation; Maya gets ready for war; the war; the efforts of gaṇas, especially Nandi's part in the battle; death of Tāraka; the second day of the battle; Śiva's victory by burning the city.

M. Chh. 129-141.

Triplakṣa (I)—near the Dṛṣadvatī;[1] like Śyāmaka and Ikṣu being created by Gods;[2] to be propitiated at the Parva and at the Tithis.[3]

[1] Br. III. 13. 69 [2] Ib. 14. 8. [3] Ib. 17. 6.

Tribandhana—the son of Aruṇa and father of Satyavrata.

Bhā. IX. 7. 4-5.

Tribhāgā—a R. from the Mahendra hills.

M. 114. 31.

Tribhānu—the son of Bhānumat, and father of Karamdhama.

Bhā. IX. 23. 17.

Trimadhu—the Brahmanas of the Sāma Veda fit for feeding on the śrāddha occasions.

Vi. III. 15. 2.

Trimanā—a horse of the Moon's chariot.

Vā. 52. 53.

Trimātra—is Om; Praṇava constituted by Vaidyutī, Tāmasī and Nirguṇi Mātras.

Vā. 20. 1.

Trimārṣṭi—a Pravara.

M. 196. 30.

Triyāmikā—(Niyāmikā) night, so called.

Br. II. 8. 6, 23.

Triloka—progress of, depends on the sun without which there would be no reckoning of time and nothing would go on.

Vā. 50. 60; 53. 34-41.

Trilocana (I)—Śiva known in Trayambaka Kṣetra; meditation of.

M. 22. 47; 131. 35; 266. 36; Vi. V. 33. 1.

Trilocana (II)—a name of Vighneśvara.

Br. IV. 44. 67.

Trivakrā—a hunchback maid who supplied unguents to Kaṃsa. For the mere asking she gave them away to Kṛṣṇa and his brother. Pleased at this, Kṛṣṇa converted her into a beautiful maid. She requested him to go to her house and honour her with his company. He promised to do so after his other engagements were over.[1] Visited by Kṛṣṇa with Uddhava. Her house was found filled with pictures drawn according to the Kāmaśāstra. After spending some time there, Kṛṣṇa left.[2] Her son was Viśoka.[3] Came to see Kṛṣṇa and Satyabhāmā returning from Indra's abode.[4]

[1] Bhā. X. 42. 1-12. [2] Ib. X. 48. 1-10. [3] Ib. X. 90. 34[1]. [4] Ib. X. [67 (V) 50].

Trivana—(Cyavana ?) son of Antināra.

M. 49. 8.

Trivarga—three ends of human endeavour, Dharma, Artha and Kāma; was taught to Prahlāda by his tutors. This did not appeal to him. It should be a means to realise Hari, according to Prahlāda.[1] Even the householder, it is said, should not exert himself too much for Trivarga. But it is generally observed by householders.[2] A Bhikṣu is expected to discard it.[3] To one devoid of Dharma, the other two, Kāma and Artha, are of one use.[4]

[1] Bhā. VII. 5. 52-53; 6. 26. [2] Ib. VII. 14. 10; VIII. 16. 11. Vi. III. 11. 6. [3] Bhā. VII. 15. 36; Br. III. 50. 52; 51. 15. [4] M. 29. 3; 53. 4, 45; 212. 3-9.

Trivarṣā—the eleventh Veda-Vyāsa.

Br. II. 35. 119.

Trivāha—a group of mountains round Merumūla.

Vā. 35. 7.

Trivikrama—an *avatār* of Viṣṇu who conquered the three worlds with three steps; the lustrous God with sword as weapon;[1] Mahātmyam of; in the *Vāmana Purāṇa;* icon of;[2] Brahma-Puruṣottama.[3]

[1] Br. III. 3. 118; IV. 34. 79; M. 176. 59; Vi. V. 5. 17. [2] M. 53. 45; 260. 36. [3] Vā. 108. 38.

Triviṣṭa—heard the *Brahmāṇḍa* and *Vāyu Purāṇas* from Śaradvān (Śaradvata) and narrated the former to Antarikṣa.

Br. IV. 4. 61; Vā. 103. 61.

Trivṛt—a Sāma;[1] created from Brahmā's face.[2]

[1] Vā. 9. 48. [2] Br. II. 8. 50.

Trivṛtsoma—from the first face of Brahmā.

Vi. I. 5. 53.

Triśanku—Satyavrata (s.v): the son of Tribandhana and father of Hariścandra; became a Caṇḍāla by the curse of his Guru; three spikes meant for him by Vasiṣṭha. Result of his three sins—displeasing his father, killing the Guru's cow and eating unconsecrated flesh; banished from the kingdom; seeing this Viśvāmitra consoled him and agreed to be his Guru; the latter had him crowned after a purification bath in the river, Karmanāśā near the Vindhyas; this enabled him to go to heaven bodily and get a place among

the planets all in the presence of Vasiṣṭha; though thrust down headlong from heaven, he was stopped and given a place in the sky.

Bhā. IX. 7. 5-7; Br. III. 63. 108; Vā. 88. 108-13. Vi. IV. 3. 21.

Triśaṅkugraha—the planet Triśaṅku or Satyavrata in the moon's sphere, Cf. Rāmā. Yud., IV. 90.

Vā. 88. 115-6.

Triśanku(deśam)—the territory north of the Mahānadī and south of Vaikaṭa (Kaikaṭa-*Vā. P.*) unfit for Śrāddha.

Br. III. 14. 31-2; M. 16. 16; Vā. 78. 21. 2.

Triśālam—also known as Dhānyakam.

M. 253. 51; 254. 4-7.

Triśikha (I)—was Indra of the Tāmasa epoch.

Bhā. VIII. 1. 28.

Triśikha (II)—the Veda-Vyāsa of the eleventh Dvāpara, see Trivarṣa.

Vi. III. 3. 14.

Triśikharam—a Mt. sacred to Śiva.

M. 183. 2.

Triśikhira—a hill.

Vā. 42. 28.

Triśira (I)—a son of Tvaṣṭa and Yaśodharā;[1] his mother was a sister of Virocana;[2] a Rākṣasa killed by Rāma.[3] His city was in the third Talam.[4]

[1] Br. III. 1. 86; Vā. 65. 85. [2] Vā. 84. 19. [3] Bhā. IX. 10. 9; Vā. 69. 167. [4] Br. II. 20. 26; Vā. 50. 26.

Triśira (II)—a son of Khaśa and a Rākṣasa.

Br. III. 7. 135.

Triśira (III)—a son of Viśravas and Vākā.

Br. III. 8. 56; Vā. 70. 50.

Triśira (IV)—a son of Prahrādi and Tvaṣṭā ?.

Br. III. 59. 19-20.

Triśūlam—the trident of Śiva;[1] made from the Vaiṣṇava *tejas* of the sun filed off by Tvaṣṭa.[2]

[1] Br. III. 32. 14; IV. 19. 6, 85; 20. 81; Vā. 101. 271. [2] M. 5. 31; 11. 29; 217. 31 Vi. III. 2. 11.

Triśṛnga—a Mt. on the north of Meru;[1] west of the Śitoda.[2]

[1] Bhā. V. 16. 27; M. 163. 86; Vi. II .2. 44. [2] Vā. 36. 29; 42. 72.

Triṣavaṇasnāta—one who performs the three ablutions, at dawn, noon and sunset; fit for performing Śrāddha.

Vā. 74. 12.

Triṣṭubh—a poetic metre;[1] a Chandas serving as a horse in the Sun's chariot,[2] with Gāyatri and Jagati forms the Trivarṇam or Praṇava.[3]

[1] Bhā. III. 12. 45; XI. 21. 41; M. 125. 47. [2] Br. II. 22. 72; Vā. 51. 64; Vi. II. 8. 5. [3] Br. II. 13. 145; Vā. 31. 47.

Trisandhyā (I)—The goddess enshrined at Godāśrama.

M. 13. 37.

Trisandhyā (II)—a Tīrtham sacred to Pitṛs.

M. 22. 46.

Trisānu—the son of Gobhānu, and father of Karandhama.

Br. III. 74. 1; Vā. 99. 1.

Trisāmā—a R. in Bhāratavarṣa, from the Mahendra hill.

Bhā. V. 19. 18; Br. II. 16. 37; Vā. 45. 106; Vi. II. 3. 13.

Trisāri—a son of Gobhānu.

M. 48. 1.

Trisuparṇa—the Brahmanas versed in Suparṇa sections;[1] eligible for Pārvaṇa Śrāddha.[2]

[1] Vā. 83. 53. [2] M. 16. 7; Vi. III. 15. 2.

Tristhāna—of the lord—Divya, Āntarikṣa and Bhauma.

Vā. 23. 104, 107.

Truṭi—a Śakti resident of Ṣoḍaśapatrābja.

Br. IV. 32. 14.

Tretā—at the commencement of this Yuga, Brahmā established the social polity of castes and orders; long life, learning, strength, beauty, health and righteousness were common; in course of time *moha* made men irreligious and prejudiced; they appealed to Manu who created two sons, Priyavrata and Uttānapāda through Śatarūpā; they were the first kings of the earth; here was the division of the Śamhitā, Mantra, Ṛṣi and Brāhmaṇa; the *dharma* meant truth, *japa, tapas* and *dānam;* the kings were Cakravartins;[1] the *dharma* of;[2] see Tretāyuga.

[1] Vā. 32. 57-8; 57. 25, 54-60; 78. 36. [2] Ib. 57. 81-125.

Tretāmukha—the beginning of the Tretāyuga, before which, were one Veda, one God, one caste, and one fire. These were multiplied afterwards.

Bhā. IX. 14. 48-49.

Tretāyuga—Forms of Hari worshipped in the Yuga.[1] Hari in the form of Yajña revealed the Vedas;[2] characteristics of the Yuga;[3] Duration of; Śrauta and Smārta dharmas begin to be observed: duties of kings in;[4] origin of culture in;[5] see Tretā.

[1] Bhā. V. 17. 12; IX. 10. 52; 14. 43; XI. 5. 24-6. [2] Bhā. XI. 17. 12. [3] Br. II 7. 21, 59; Bhā. XII. 2. 39; 3. 20-21, 28 and 52. Vā. 8. 65- 96; 99. 439-444. [4] M. 142. 17, 23-5, 40-77; 165. 6. [5] Vā. 8. 146-178.

Traipura—the seventh of the twelve incarnations of Viṣṇu.

M. 47. 44. Vā. 97. 75.

Traipura—a tribe on the other side of the Vindhyas.

Br. II. 16. 64. M. 114. 53. Vā. 45. 133.

Traiyambakam—a Tīrtham sacred to Pitṛs.

M. 22. 47.

Traiyambakīkathā—the story of Śiva.

Br. IV. 2. 260.

Traiyāruṇa—the son of Tridhanva and father of Satyavrata;[1] heard the *Vāyu Purāṇa* from Varṣa.[2]

[1] Vā. 88. 77. [2] Ib. 103. 62.

Trairājyam—a kingdom, under the Kanakas; (Cal. Edn. Strirājya—Wilson's suggested identification with Malabar).

Vi. IV. 24. 67.

Trailokyam—Jana, Tapa and Satya lokas; durable worlds.

Vi. II. 7. 19.

Trailokyamohini—a goddess created by Nṛsimha; a follower of Vāgīśa.

M. 179. 67.

Trailokyavijayam—a Kavaca given to Paraśurāma by Śiva by the practice of which *mantra* in honour of Kṛṣṇa, he would get the fruits of Rājasūya and Vājapeya and become a Cakravartin.

Br. III. 32. 56; 33 (whole); 44. 21.

Trailokyavidyā—a Varṇa Śakti.

Br. IV. 44. 58.

Traiśṛngāyaṇa—a sage.

M. 200. 15.

Traiṣṭubham—a metre;[1] from the second (southern face-*Vi. P.*) face of Brahmā.[2]

[1] Vā. 9. 49. [2] Br. II. 8. 51; Vi. I. 5. 54.

Traisankava—Hariścandra.

Vā. 88. 118.

Tryakṣa—an Asura.

Bhā. VII. 2. 4.

Tvaritādevī—an Akṣarādevī, killed Puṇḍraketu, a commander of Bhaṇḍa.

Br. IV. 19. 58; 25. 97; 37. 34.

Tvaritāyu—a son of Bhauma.

M. 50. 36.

Tvaṣṭa (*Tvaṣṭri*)—a son of Aditi, and an Āditya.[1] Presented Pṛthu with a good chariot.[2] His wife was Racanā,

and sons were Sannivasa and Viśvarūpa (s.v.);[3] when the latter was lost, he offered a sacrifice to destroy Indra. From the fire rose a dreadful figure known as Vṛtra. The Gods were frightened and prayed to Hari. The lord revealed Himself and asked them to meet the sage Dadhyañja with whose support Vṛtra could be vanquished. Dadhyañja initiated them into Nārāyaṇavarma;[4] was propitiated by Angiras for blessing Citrākṣa with a son.[5] His contemplation.[6] The name of the Sun in the month of Iṣa (Āśvina).[7] (Māgha and Phālguna) (*Vā. P.* and *Vi. P.*) Fought with Śambara in the Devāsura war.[8] Out of the *tejas* came Viṣṇu's cakra, Indra's vajra, and Rudra's śūlam; all limbs except the feet of Vivasvan were operated upon, and hence feet *amangala* and not to be worshipped; presented Kumāra with a hen that could assume any form at will.[9]

[1] Bhā. VI. 6. 39; III. 6. 15; M. 6. 4; 171. 56; Vā. 66. 66; Vi. I. 15. 130. [2] Bhā. IV. 15. 17. [3] Ib. VI. 6. 44. [4] Ib. VI. 9. (whole). [5] Ib. VI. 14. 27. [6] Ib. XI. 15. 20. [7] Ib. XII. 11. 43. Vā. 52. 20; Vi. II. 1. 40; 10. 16. [8] Ib. XI. 12. 5; VIII. 10. 29. [9] M. 11. 3. 22-32; 159. 10.

Tvaṣṭā (I)—one of the four sons of Śukra;[1] married Yaśodharā—Vairocinī, daughter of Virocana; father of Triśira, Viśvarūpa and Viśvakarma;[2] Prahrādī, another wife; Samjñā, a daughter of his, was given in marriage to the Sun God;[3] an Āditya in the month of Kārttika having 8000 rays;[4] with the Śiśira Sun;[4] reduced the Sun's *tejas*;[5] made Viṣṇu's discus;[6] fell down on the earth for having drunk the Soma of Śacipati.[7]

[1] Br. III. 1. 78, 86; Vā. 65. 77, 85; Vi. I. 15. 121. [2] Br. III. 14. 6; 59. 17. [3] Ib. II. 24. 34, 39. [4] Ib. II. 23. 20. [5] Ib. III. 59. 44 and 65. [6] Ib. III. 59. 71, 82. [7] Vā. 78. 6; 94. 56.

Tvaṣṭā (II)—a son of Manasyu.

Vi. II. 1. 40.

Tvaṣṭā (III)—the son of Bhauvana and Dūṣaṇā. His queen was Virocanā, and their son Virajā.

Bhā. V. 15. 15. Br. II. 14. 70. Vā. 33. 59.

Tvaṣṭā (IV)—a name of Vṛtra.

Bhā. III. 19. 25. M. 173. 18.

Tvaṣṭra (I)—an architect of Gods; he built Dvāravati for Kṛṣṇa.

Bhā. X. 69. 7.

Tvāṣṭra (II)—a division of the night.

Br. III. 3. 43. Vā. 66. 44.

Tvāṣṭrī—a wife of Kali.

Vā. 84. 9.

Tviṣā—a daughter of Marīci and Sambhūti.

Br. II. 11. 12. Vā. 28. 9.

Tviṣi—the mother of Budha, a planet.

Br. II. 24. 88-90.

Tviṣimān—the son of Dharma;[1] born of Kṛttikas in the Cākṣuṣa epoch;[2] of five rays.[3]

[1] Vā. 53. 80. [2] Ib. 53. 105. [3] Ib. 53. 85.

Thuklasa (*Puklasa* ?)—a commander of Bhaṇḍa to aid Viṣanga; killed by Śivadūti.

Br. IV. 25. 28, 96.

D

Dakṣā (1)—a Mind-born son of Brahmā, born of his thumb, and father of Mūrti. A progenitor and guardian of the world, born for the creation of worldly beings.[1] Married Prasūtī, daughter of Svāyambhuva Manu. Had sixteen daughters of whom he gave thirteen to Dharma, one to Agni, one to Pitṛs, and one to Śiva.[3] To the Satra of Viśvasṛk Dakṣa came and was welcomed by all standing, except Brahmā and Śiva. On this Dakṣa burst into anger against Śiva and insulted him saying he had eyes like a monkey, was a breaker of law and convention, lord of the Bhūtas and Gaṇas; he then cursed that Śiva should have no more share in sacrifices and went away. Nandi got enraged at this and imprecated a curse on Dakṣa that he would lose all knowledge of Ātman, and assuming the face of a sheep, would become dull-witted. Bhṛgu then pronounced a counter-curse that those propitiating Śiva shall become Pākhaṇḍas.[3] Appointed by Brahmā as the overlord of all Prajāpatis, Dakṣa began the sacrifice of Bṛhaspatisava to which all gods went in groups. Satī also expressed her desire to go and requested permission of Śiva, who reminded her of the insult offered to him.[4] As she was persistent, she was allowed to attend. Going, she found that she was not properly welcomed by her father. The enraged Satī sat facing the northern direction in yoga and cast off her body by means of the fire of Samādhi to the distress of gods and others. On this the Gaṇa followers of Satī attacked Dakṣa, when Bhṛgu created a class of gods, Ṛbhus who vanquished these Gaṇas.[5] Having heard of all this from Nārada, Śiva grew angry; out of his anger sprang Vīrabhadra who was ordered to ruin Dakṣa's sacrifice. The beard of Bhṛgu was cut off, and Dakṣa's head was severed from his body and thrown into the Dakṣiṇāgni.[6] The Gods waited upon Brahmā who proceeded to Kailāsa. He conciliated Śiva and pleaded for the revival of Dakṣa and continuation of his *Yajña* promising a share to him.[7] Śiva agreed but

said that Dakṣa should have the face of the sheep, Bhaga, Mitra's eye, and Bhṛgu the beard of a sheep. Agreeing to this Brahmā went with Śiva to the sacrificial hall of Dakṣa. Now Dakṣa began to praise Śiva. When Viṣṇu's offering was poured to secure the continuation of the sacrifice, Viṣṇu presented himself in person when Dakṣa, Ṛtviks, Sadasyas, Rudra and others present, spoke in his praise. Pleased at this, Hari remarked there was no difference among the Trimurtīs. Dakṣa brought the *yajña* to a successful end.[8]

Another account.

Dakṣa son of Varkṣī (Māriṣā-*Vi. P.*) and Pracetas (Prācetasaṣ-*Vi. P.*); a Prajāpati. He first created the Devas, Asuras, men and others inhabiting the sky, earth and water. Finding the creation incomplete, he went to the Vindhyas for *tapas* by bathing in the Aghamarṣaṇa and propitiating Hari with the hymn of *hamsaguhya*. To him the Lord appeared and urged him to marry Asiknī, daughter of Pañcajana and thus increase the created beings.[9] Of Asiknī he begot 10,000 sons called Haryaśvas. The latter proceeded to the western direction to the sacred lake Nārāyaṇasaras at the estuary of the Indus. Purified by the bath and instructed by Nārada on the bondage of Samsāra, these took to the path of 'not returning' (*aṅvartana*). Dakṣa lamented and begot by the same wife a thousand sons, Śabalāśvas. These again followed the path trodden by their elder brothers, advised by Nārada. The enraged Dakṣa cursed that Nārada, the corrupter of youth, was ever to be a wanderer and to have no settled home. The sage submitted to it without retaliating.[10] Consoled by Brahmā, Dakṣa further begot sixty daughters of Asiknī (Vairinī-*M. P.*). He bestowed ten on Dharma, twelve on Kaśyapa, twenty-seven on Soma, two each for Bhūta, Angiras, and Kṛśāśva, and the remaining five, of whom only four seem to be named (in v. 21) on Tārkṣyā.[11] Elsewhere it is said that thirteen daughters were given in marriage to Kaśyapa.

Went with Brahmā to meet Hiraṇyakaśipu; was present at the anointing of Vāmana; father of Aditi;[13] cursed Śiva to become Lord of the ghosts and goblins; cursed the Moon god with consumption (*yakṣma*).[14] Wondered at Mārkaṇḍeya's vrata;[15] had not yet seen the Supreme Being; identified with Hari.[16]

Drank of the Saubhāgya from the thigh of Hari and brought forth a daughter Satī married by Śiva;[17] a Maharṣi; heard the Purāṇa from Brahmā along with other sages;[18] son of Brahmā, married Ūrjā.[19]

[1] Bhā. III. 12. 22-3; Ib. II. 6. 42; 7. 6; Br. II. 32. 96; 36. 84; Ib. III. 3. 30; 65. 21; Ib. IV. 2. 33, 47; M. 3. 9; 8. 4; 154. 353; 171. 27, 49; Vā. 25. 2, 82, 90; Vi. I. 22. 4; IV. 1. 6. [2] Bhā. III. 12. 56; Ib. IV. 1. 11, 47-9; Vi. I. 7. 19-27; Br. I. 1. 56-64; Ib. II. 37. 38-50;. [3] Bhā. IV. 2 (whole). M. 13. 11-55, 60; 183. 22-3. [4] Ib. IV. 3. (whole). [5] Ib. IV. 4 (whole). [6] Ib. IV. 5 (whole). Vā. 30 (whole). [7] Bhā. IV. 6 (whole). [8] Ib. IV. 7 (whole); 29. 42. [9] Ib. VI. 4 (whole); Vi. I. 15. 10, 80-1. [10] Bhā. VI. 5 (whole); Vi. I. 15. 82-104. [11] Bhā. VI. 6 whole; Ib. V. 5. 22; Br. III. 1. 8 and 12; 2. 1-31; M. 146. 15-7; Bhā. III. 14. 12-3; Br. III. 3. 3, 5-55; 8-5. [12] M. 23. 15; [13] Bhā. VII. 3. 14; VIII. 23. 20; IX. 4. 54; 1. 10. [14] Ib. X. 88. 32; XI. 6. 36. [15] Ib. XII 8. 12. [16] Ib. IV. 29. 42; XI. 16. 15. [17] M. 60. 6-7, 10-11; 145. 90. [18] Vi. I. 2. 8. [19] Ib. I. 7. 5-7.

Dakṣa (II)—in previous birth son of Brahmā, now born of Māriṣā and Pracetasas. Was made a chief progenitor on the eve of the Cākṣuṣa epoch;[1] a grandson of Soma; created men with two feet and four feet, of different faces, ears, etc., also *mlecchas* and women; also produced 1000 sons with Pāñcajani, named Haryaśvas. Nārada asked them to go into the world over but they perished in their sojourn. So he begot another 1000 of Vairiṇī, and these were Śabalas set by Nārada in quest of the whereabouts of their brothers. They also perished.[2]

[1] Bhā. IV. 30. 49-51; Br. IV. 1. 24, 39-44. [2] M. 4. 49-55; 5. 2-14.

Dakṣa (III)—the son of Citrasena, and father of Mīḍhvān.

Bhā. IX. 2. 19.

Dakṣa (IV)—a son of Uśīnara.

Bhā. IX. 23. 3.

Dakṣa (V)—created from Prāṇa, half *tejas* of Pracetas and half of Soma; created creatures, two-legged and four-legged, in the Vaivasvata epoch;[1] Lord of Prajāpatis.[2] Got Prācetasatvam in the epoch of Cākṣuṣa by the curse of Trayambaka; father-in-law of the seven sages.[3]

[1] Br. I. 5. 70; Vā. 63. 35-48; 65. 121-158. [2] Vā. 70-5; 101. 35, 49. [3] Br. II. 13. 40-69.

Dakṣa (VI)—an Asura, and a son of Bāṣkala.

Br. III. 5. 38.

Dakṣa (VII)—Heard the *Purāṇa* from Tṛṇabindu and narrated it to Śakti.

Br. IV. 4. 65.

Dakṣa (VIII)—a son of Devātīthi.

M. 50. 37.

Dakṣa (IX)—a son of Bhṛgu; one of the twelve Viśvedevas.

M. 195. 13; 203. 13; Vā. 66. 31.

Dakṣa (X)—a son of Angirasa;[1] through his daughter a son, Priyāya.[2]

[1] M. 196. 2; Vā. 65. 105. [2] Vā. 100. 24.

Dakṣa (XI)—a pravara sage.

M. 196. 30.

Dakṣa (XII)—with the sun in the months of Māgha and Phālguna.

Vā. 52. 23.

Dakṣa (XIII)—a son of Jambha.

Vā. 67. 78.

Dakṣaka—given by Svāyambhuva Manu to Atri.

Vā. 62. 73.

Dakṣakanyās—bathed King Gaya with the waters.

Bhā. V. 15. 10.

Dakṣasāvarṇi—the ninth Manu born of Varuṇa.[1] Three groups of twelve gods in each of Pāra, Mārīcigarbha and Sudharmāna. Their Indra was Adbhuta. Savana, Dyutiman and others were seven sages. Father of Dhṛtiketu and other sons.[2]

[1] Bhā. VIII. 13. 18. [2] Vi. III. 2. 20-24.

Dakṣā—a R. of the Ketumālā.

Vā. 44. 19.

Dakṣiṇakarṇāṭaka (*c*)—a kingdom through which Ṛsabha passed.

Bhā. V. 6. 7.

Dakṣiṇanarmadā—a R. of the South.

Vā. 77. 8.

Dakṣiṇapāñcāla (*c*)—the country to which Purañjana went by the entrance of the Pitṛs, allegorically pravṛttiśāstra.

Bhā. IV. 25. 50; 29. 13.

Dakṣiṇapanthā—the southern route to the abode of Yama: the place for burial grounds.

Br. II. 27. 125; 35. 147; Vā. 61. 123.

Dakṣiṇabandha—(Taijasa bandha in other books).

Vā. 102. 59.

Dakṣiṇamānasam—a Tīrtha; from Uttaramānasa one should go to Dakṣiṇamānasa in silence and thence to Udīcītīrtham where there are three Tīrthas.

Vā. 111. 6-8.

Dakṣiṇamārga—of three streets, Ajavīthi and the street of constellations Śravaṇa, Dhaniṣṭha and Satabhiṣak and the street of Vaiśvānarī, Bhādrapada and Revatī.

Br. III. 3. 53.

Dakṣiṇas—generally the southern people.

Vi. II. 3. 16.

Dakṣiṇā—as sister and wife of Yajña and mother of 12 Yāmā gods.

Vi. I. 7. 21.

Dakṣiṇā—a daughter of Ruci and Ākūtī; consort of Suyajña, an *avatār* of Hari. Had twelve sons who were known as Tuṣita gods (Yāmas) of the period of Svāyambhuva Manu..

Bhā. II. 7. 2; IV. 1. 5-8; Br. II. 9. 44.

Dakṣiṇāgni—represents the face of the Veda.

Vā. 104. 85.

Dakṣiṇāgnipada—in Gayā.

Vā. 111. 50.

Dakṣiṇācalam—the Malaya hill; residence of Agastya.

M. 61. 40.

Dakṣiṇāpatha (c)—a kingdom over which the three sons of Sudyumna ruled;[1] includes the Narmadā region;[2] ruled over by about twenty (forty-eight-*Vi. P.*) of Ikṣvāku's sons.[3] Gārgya's place of penance.[4]

[1] Bhā. IX. 1. 41. [2] Br. III. 10. 98; 63. 9-10; M. 15. 28; 114. 29; Vā. 45. 124. [3] Vā. 88. 11; Vi. IV. 2. 14. [4] Vi. V. 23. 2.

Dakṣiṇāyanam—The sun moves fast in;[1] moves in the midst of Puṣkaradvīpa.[2]

[1] Vā. 50. 92, 136; 51. 73. [2] Br. II. 21. 35-6. Ib. II. 21. 67.

Dakṣiṇārka—the southern Sun at Naimiṣa.

Vā. 109. 21.

Dakṣiṇodadhi—the Bay of Bengal.

M. 121. 44.

Daṇḍa(ka) (I)—one of the elder sons of Ikṣvāku.

Bhā. IX. 6. 4. Br. III. 63. 9; Vā. 88. 9; Vi. IV. 2. 12.

Daṇḍa (II)—(see also daṇḍanīti): the rod of punishment, unknown in Śākadvīpa;[1] in Puṣkaradvīpa;[2] the duty of a Kṣatriya;[3] one of the upāyas of a king; to be used if the first three fail; illegal punishments lead the king to hell; to be used according to time and the considered advice of men learned in ancient lore.[4]

[1] Br. II. 19. 106; Vā. 49. 103. [2] Br. II. 19. 120. [3] Br. II. 7. 161 and 168; III. 28. 56. [4] M. 122. 44; 148. 66 and 76; 222. 2; 225. 1-18. 227. 217.

Daṇḍa (III)—a Bhairava in Lalitā's army.

Br. IV. 17. 4.

Daṇḍa (IV)—a son of Āpa.

M. 5. 22.

Daṇḍa (v)—a son of Kuvalāśva.

M. 12. 32.

Daṇḍa (vi)—a son of Kriyā.

Vā. 10. 35.

Daṇḍaka (i)—the forest in the Deccan traversed by Rāma;[1] and visited by Balarāma.[2]

[1] Bhā. IX. 11. 19; Br. III. 5. 36. [2] Bhā. X. 79. 20.

Daṇḍaka (ii)—in the Dakṣiṇāpatha; the southern country;[1] noted for the sacred Viśalya Tīrtham;[2] a southern tribe.[3]

[1] Br. II. 16. 58; Vā. 45. 126. [2] Br. III. 13. 107. [3] M. 114. 48.

Daṇḍacaṇḍeśvara—a Gaṇeśa.

M. 183. 65.

Daṇḍadhara—Manu, the wielder of daṇḍa; also kings.

Vā. 57. 58; 85. 8.

Daṇḍanāthā—a commander of Lalitā's army.

Br. IV. 17. 18; 20. 12; 36. 30.

Daṇḍanāyaka—an attendant of Śiva posted in Benares to oust sinners from its precincts.

M. 185. 47-50, 66.

Daṇḍanāyikā—see Śrī Daṇḍanāthā.

Br. IV. 17. 12.

Daṇḍanīti—the Science of Politics; a vidyā, produced by Brahmā;[1] not seen in Puṣkaradvīpa;[2] for the establishment of orderly progress;[3] for the preservation of self-respect and one's own duties;[4] symbolical of Devī.[5]

[1] Bhā. III. 12. 44; Br. II. 29. 8-9; 32. 40; 35. 195: Vi. V. 10. 29. [2] Br. II. 19. 122; Vi. II. 4. 83. [3] M. 123. 24; 142. 74; 145. 36; 215. 54. [4] Vā. 49. 118; 57. 82; 59. 26; 61. 164. [5] Vi. I. 9. 121.

Daṇḍapāṇi (I)—the son of Vahīnara, and father of Nimi (Nimitta-*Vi. P.*).

Bhā. I. 17. 35; IX. 22. 43-44; M. 50-87; Vi. IV. 21. 15.

Daṇḍapāṇi (II)—the son of Medhāvi.

Vā. 99. 276.

Daṇḍapraṇayanam—the code of punishments including fines, mutilation, penance, death, impalement, etc.

M. Ch. 227 (whole).

Daṇḍam—the stick of the ascetic to be placed in Viṣṇupāda instead of in the Piṇḍa.

Vā. 105. 26.

Daṇḍaśrī—an Āndhra king; father of three sons.

Vā. 99. 356.

Daṇḍaśrīśātakarṇi—an Āndhra king; son of Vijaya, ruled for 3 years.

Br. III. 74. 169.

Daṇḍā—a R. of the Ketumāla country.

Vā. 44. 22.

Daṇḍi (I)—a Brahmana mendicant; the guise in which Budha approached Ilā.

M. 11. 55.

Daṇḍi (II)—a door-keeper to the Sun god.

M. 261. 5.

Daṇḍi (III)—a Bhārgava gotrakara.

M. 195. 17.

Daṇḍi (IV)—performed *tapas* at Sitādri in Gayā.

Vā. 108. 56.

Daṇḍinī—is Śrī Daṇḍanāthā.

Br. IV. 20. 68-69.

Datta (Atri) (I)—the son of the sage Atri and Anasūyā and an *avatār* of Viṣṇu according to Paurāṇikas; brother of Durvāsa; by worshipping him, the Yadus, Haihayas, etc., got knowledge of yoga.[1] He knew Hari yoga,[2] and followed Hari going to Pṛthu's sacrifice.[3] A Siddha;[4] worshipped by Arjuna (Haihaya), to whom he imparted yoga;[5] in the tenth Tretāyuga the 4th incarnation with Markaṇḍeya as Purohita;[6] was worshipped by Arjuna who got four boons from him one of which was 1000 hands;[7] Śyāmas, Mudgalas, Gaviṣṭhias and others belong to this Vamśa.[8]

[1] Bhā. II. 7. 4; IV. I. 15 and 33; XI. 4. 17; Br. III. 8. 82; IV. 28. 89; Vā. 70. 76-8. [2] Bhā. II. 7. 45. [3] Ib. IV. 19. 6. [4] Ib. VI. 8. 16; 15. 14. [5] Ib. IX. 15. 17; 23. 24; Br. III. 30. 35; 34. 4; 38. 14; 40. 43, 57, 66; 69. 10; M. 43. 15. [6] Br. III. 73. 88; M. 47. 242; 99. 14; Vā. 98. 89. [7] Vā. 94. 10-11; Vi. IV. 11. 12. [8] Ib. I. 10. 8.

Datta (II)—a sage of the Svārociṣa epoch.

M. 9. 8.

Dattaka—a son of Umā.

Br. III. 10. 18.

Dattāli: (*Dattoli*)—a son of Prītā and Pulastya; an Agastya in previous birth.

Vā. 28. 22; Vi. I. 10. 9.

Dattotri (I)—a Paulastya and one of the 7 sages of the Svārociṣa epoch.

Br. II. 36. 18.

Dattotri (II)—given by Manu to Ahi as son: see Uttānapāda.

Br. II. 36. 85; III. 47. 65.

Dadātibādaras—Kauśikagotrakaras.

Vā. 91. 101.

Dadhikrāva—a Marici God.

Br. IV. 1. 58.

Dadhipañcamukha—a Ṛtvik at Brahmā's *yajña*.

Vā. 106. 37.

Dadhimaṇḍoda—a sea that surrounds the Śākadvīpa.[1] (Krauñcadvīpa *Br. P.*) also Dadhisindhu.[2]

[1] Bhā. V. 1. 33; 20. 24. [2] Br. II. 19. 77; IV. 31. 19; M. 122. 92. Vi. II. 4. 57.

Dadhimukha—a Kādraveya Nāga.

Br. III. 7. 35; Vā. 69. 72.

Dadhivāhana—the son of Bali and king of Anga, born without apāna, due to the blunder of Sudeṣṇa; hence Anapāna; father of Diviratha (see Sudeṣṇa).

Br. III. 74. 102-3; M. 48-91; Vā. 99. 100.

Dadhīca (I)—a Ṛṣika, who became a sage by *satya*;[1] a Mantrakṛt[2] Heard the *Viṣṇu Purāṇa* from Stambhamitra and narrated it to Sārasvata.[3]

[1] Br. II. 32. 102. [2] M. 145. 98. [3] Vi. VI. 8. 44.

Dadhīca (II)—urged Dakṣa to invite Paśupati to the sacrifice.

Vā. 30. 103-7.

Dadhīci (I)—(also Dadhyañja, Dadhyanga) the son of Atharvan and Citti.[1] A sage of much eminence. Taught *Aśvāśiras mantra* to Aśvins and *Nārāyaṇa varma* to Tvaṣṭri, who gave it to Viśvarūpa. The Lord advised Indra to meet the sage whose bones would serve as best weapons to cut Vṛtra's head. When the gods waited on him with this desire, he argued at first that no one would be willing to part with his life. But, he would agree for their sake to sacrifice his life. When he cast off his body, Viśvakarma made it a Vajra for the use of Indra.[2] Dadhīci's is an example of one, who gave up life in service.[3]

[1] Bhā. IV. 1. 42. [2] Ib. VI. 9. 51-55; 10. 2-13; 11. 20. [3] Ib. VIII. 20. 7.

Dadhīci (II)—the son of Cyavana Bhārgava; married Sarasvatī and father of Sārasvata;[1] Sage by garbha;[2] a Mantrakṛt.[3]

[1] Br. III. 1. 93-4; Vā. 65. 90. [2] Ib. 54. 94. [3] Ib. 59. 96.

Dadhīci (III)—the son of Vairāja Manu.

Vā. 21. 41; 30. 102.

Dadhyanca (ga)—the son of Atharva Agni.

Br. II. 12. 10; Vā. 29. 8.

Danāyuṣā—had five sons; all powerful.

Vā. 68. 30.

Danu (I)—a son of Kāśyapa and Diti; appointed Purohita.

Br. IV. 9. 3.

Danu (II)—61 days and nights.

Vā. 50. 186.

Danu (III)—a son of Angirasa.

Vā. 65. 105.

Danu (IV)—known for Māyā.

Vā. 69. 93.

Danu (V)—one of Kaśyapa's wives and a daughter of Dakṣa. Had Dvimūrdhā and sixty other sons;[1] Māyāśitā;[2] also mother of 100 sons of whom Vipracitti was the chief; mother of the Dānavas; a mother-goddess.[3]

[1] Bhā. VI. 6. 25; 29-31; Vā. 66. 55; Vi. I. 5. 124. [2] Br. III. 3. 56; 6. 1-2; 7. 466. [3] M. 6. 1 and 16; 146. 18; 171. 29 and 58; 179. 19.

Danuputras—the great Asuras, 100 in number, chief of them being Vipracitti; all resolute and bold; blessed after long and severe penance; truthful, powerful, cruel, magical; not performers of sacrifice; unbrahmanical; a list of the chief names; some of them took to human *dharma*.

Vā. 68. 1-16.

Danodakadundubhi—see Andhaka.

Br. III. 71. 118.

Dantakāṇvośana—a son of Umā and Mahādeva.

Vā. 72. 16.

Dantapavanam—cleaning the teeth with sticks of six trees like the *Aśvattha* and the banyan; part of Kṛṣṇāṣṭamī vrata.

M. 56. 8.

Dantapuṣpavān—an elephant.

Vā. 69. 221.

Dantavaktra (I)—a son of Yudhiṣṭhira's aunt and brother of Caidya, (s.v.).[1] Helped Jarāsandha in his siege of Mathurā and Gomanta by guarding the eastern gate of the former, and the western gate of the latter with his brother.[2] Attended the conference summoned by Śālva to defeat the Yadus, and got angry at Śālva's death.[3] Arrival at Kuṇḍina;[4] was the king of Kalinga; when he heard that Kṛṣṇa was returning from the Yamunā to Dvārakā, he waylaid him to discharge the debt he owed to his friends. He struck Kṛṣṇa on the head but was himself hit on his chest; when he fell dead, a spark entered Kṛṣṇa's body and he became one with the Lord.[5]

[1] Bhā. VII. 1. 32-46; 10. 38. [2] Ib. X. 50. 11 [2]; 52. 11 [11]. Vi. V. 26. 7. [3] Bhā. X. 76. 2 [10]; 77. 37., [4] Ib. X. 53. 17; 60. 18. [5] Ib. X. 78. 1-13; 37. 19; II. 7. 34; III. 3. 11; VII. 1. 17.

Dantavaktra (II)—(Dantavakra- *Vā. P.*)—a son of Diti, and cursed by a sage; was born of Śrutadevā;[1] and Vṛddhadharma, the Kārūṣa king.[2]

[1] Bhā. IX. 24. 37; Br. IV. 29. 122; Vā. 96. 155. [2] Br. III. 71. 156; Vi. IV. 14. 40.

Dantivadana—see Gaṇanātha.

Br. IV. 27. 77.

Dandaśūka (I)—one of the 28 hells; the cruel and merciless are tormented here by reptiles and others.

Bhā. V. 26. 7 and 33.

Dandaśūka (II)—the name of a serpant born of Krodhavaśā.

Bhā. VI. 6. 28.

Dandaśūka (III)—a follower of Vṛtra in his battle with Indra.

Bhā. VI. 10. [20].

Dama (I)—a son of Marutta, and father of Rājyavardhana.

Bhā. IX. 2. 29.

Dama (II)—a son of Kriyā.

Br. II. 9. 60.

Dama (III)—a Sudhāmāna God.

Br. II. 36. 37.

Dama (IV)—a god of the Ābhūtaraya group.

Br. II. 36. 55.

Dama (V)—a Vaikuṇṭha God.

Br. II. 36. 57.

Dama (VI)—a son of Nariṣyanta, a daṇḍadhara and father of Vikrānta. (Rāṣtravardhana- *Br. P.;* Rajavardhana- *Vi. P.*).

Br. III. 61. 8; Vā. 86. 12; Vi. IV. 1. 36.

Dama (VII)—an Ārṣeya pravara of Bhārgavas.

M. 195. 36.

Dama (VIII)—a son of Maṇivara.

Vā. 69. 160.

Dama (IX)—a Mukhya gaṇa.

Vā. 100. 18.

Dama (X)—a son of Riṣyanta.

Vā. 70. 30.

Damaghoṣa—a king of the Cedis; queen Śrutaśravā;[1] (Paṭuśravā and Rujakanyā) father of Śiśupāla (Caidya:[2] s.v.), performed preliminaries to the marriage of his son with Rukmiṇī; when he went to Kuṇḍina, he was entertained by her father Bhīṣmaka.[3] He was stationed on the south during the siege of Gomanta by Jarāsandha;[4] went to Syamantapañcaka for the *solar* eclipse.[5]

[1] Bhā. IX. 24. 39. Br. III. 71. 159. Vi. IV. 14. 44. [2] Bhā. VII. 1. 17. Vā. 96. 158. [3] Bhā. X. 53. 14-16. [4] Ib. X. 52. 11 [8]. [5] Ib. X. 82. 26.

Damana (I)—a son of Vasudeva and Rohiṇi.

Br. III. 71. 165; M. 46. 12. Vā. 96. 163.

Damana (II)—a commander to aid Viṣanga, killed by Kāmesvarī.

Br. IV. 25. 30, 46, 94.

Damana (III)—a son of Angiraṣa.

M. 196. 2.

Damana (IV)—the *avatār* of the Lord in the third Dvāpara; had four sons, Viśoka, Vikeśa, etc.

Vā. 23. 123.

Damana (V)—a Ṛtvik at Brahmā's sacrifice.

Vā. 106. 36.

Damavāhya—a sage; exclusion of marriage with the Angirasas.

M. 196. 29.

Damina—the Brahmana caste of Kuśadvīpa.

Vi. II. 4. 38.

Dambha (I)—a son of Adharma.

Bhā. IV. 8. 2.

Dambha (II)—a son of Āyu.

M. 24. 35.

Dambhā—a R. in Kuśadvīpa.

Br. II. 19. 62.

Damṣṭrā—a daughter of Krodhavaśa and a wife of Pulaha;[1] gave birth to lions, tigers, elephants, etc.[2]

[1] Br. III. 7. 172; Vā. 69. 205. [2] Br. III. 7. 412.

Damṣṭrālā—a Mind-born mother.

M. 179. 23.

Damṣṭrī—a monkey chief.

Br. III. 7. 233.

Dayā—a daughter of Dakṣa, and a wife of Dharma; mother of Abhaya;[1] a śakti.[2]

[1] Bhā. IV. 1. 49-50. [2] Br. IV. 44. 89.

Darada (I)—a Mahāratha; was stationed on the southern gate of Mathurā, and on the western gate of Gomanta by Jarāsandha when he besieged them.

Bhā. X. 50. 11 [3]; 52. 11 [12].

Darada (II)—a northern kingdom noted for horses;[1] a tribe.[2]

[1] Br. II. 16. 49; 18. 47; 31. 83; IV. 16. 17; M. 121. 46; 144. 57. [2] Vā. 45. 118; 47. 44-5; 58. 83; 98. 108.

Daridyota—(Aridyota- *Br. P.*)—the son of Dundubhi and father of Punarvasu.

Bhā. IX. 24. 20.

Daridrāntaka (I)—a son of Sāraṇa.

Vā. 96. 165.

Daridrāntaka (II)—a son of Balarāma.

Br. III. 71. 167.

Darimukha—born of Pulaha.

Br. III. 7. 178.

Dardura (I)—vanquished by Kṛṣṇa.

Bhā. II. 7. 34.

Dardura (II)—a Mt. of the Bhāratavarṣa.

Vā. 45. 90.

Darpa (I)—born of Dharma and Unnati.

Bhā. IV. 1. 51.

Darpa (II)—a son of Lakṣmī.

Br. II. 9. 8; Vā. 10. 34.

Darpaṇam—a looking-glass to be installed by the side of a deity.

M. 57. 18; 265. 19; 289. 10.

Darbha—a son of Āngirasa.

Vā. 65. 104.

Darbhaka (I)—a son of Ajātaśatru and father of Ajaya.

Bhā. XII, 1. 6.

Darbhaka (II)—ruled for 35 years.

Br. III. 74. 131.

Darbhāvatī—a R. of the Ketumāla country.

Vā. 44. 17.

Darvas—a hill tribe;[1] a mountain kingdom.[2]

[1] Br. II. 16. 67. [2] M. 114. 56; Vā. 45. 136.

Darvā—one of the wives of Uśinara and mother of Suvrata.

Br. III. 74. 18 and 20. Vā. 99. 19.

Darśa (I)—the son of Dhātā and Sinīvāli.

Bhā. VI. 18. 3.

Darśa (II)—a son of Kṛṣṇa and Kālindi.

Bhā. X. 61. 14.

Darśa (III)—a son of Brahmā and Mantrasarīra: a Jayadeva.

Br. III. 3. 6; 4. 2; Vā. 66. 6; 67. 5.

Darśaka—a king of Magadha; ruled for 25 years.

Vā. 99. 318.

Darśanīya—a Yakṣa; son of Puṇyajanī and Maṇibhadra.

Br. III. 7. 125.

Darśapūrṇamāsa—a sacrifice performed by Bharata.

Bhā. V. 7. 5.

Darśam—a name for the 27th Kalpa; here Soma became Paurṇamāsi.

Vā. 21. 67, 69.

Darśā—one of the five queens of Uśīnara; father of Suvrata.

M. 48. 16, 18.

Dala (I)—a son of Pratyuṣa and a Devarṣi.

Br. II. 35. 94.

Dala (II)—a son of Pariyātra (Pāripātra-*Vā. P.*) and father of Bala.

Br. III. 63. 204: Vā. 88. 204.

Daśa—one of Danu's sons.

Vā. 68. 9.

Daśakandhara—Rāvana killed by Rāma.

Bhā. II. 7. 23-25.

Daśakṛtva—the Yāma gaṇas who stand in ten parts in the Vairāja.

Vā. 101. 64.

Daśagrīva (I)—Rāvana (s.v.).[1] Śiśupāla in previous birth.[2]

[1] Bhā. VII. 10. 36; Br. III. 7. 262; 71 159. [2] Vā. 96. 153.

Daśagrīva (II)—an Asura in the sabhā of Hiraṇya-kaśipu.

M. 161. 81.

Daśatāla—the images of Rāma and Bali.

M. 259. 1.

Daśanāmakas—a tribe.

M. 114. 42.

Daśamānikas—a tribe.

Vā. 45. 117.

Daśamālika (c)—a northern kingdom.

Br. II. 16. 48.

Daśaratha (I)—a son of Mūlaka, and father of Aiḍaviḍa. (Ilīvila-*Vi. P.*).

Bhā. IX. 9. 41; V. IV. 4. 75.

Daśaratha (II)—a son of Aja (Pāla) and of Indumatī; and father of Śrī Rāma (Dāśarathi Rāma-*Vā. P.*) and three other sons, being the *amśas* of Hari.[1] A friend of Romapāda to whom he gave his daughter Śāntā in adoption.[2] King of Ayodhyā. Having no sons worshipped Tripurasundarī at the capital and spent seven days at Kāñcī praying to Kāmākṣī who blessed him with four sons.[3]

[1] Bhā. IX. 10. 1-2; Br. III. 63. 184; IV. 40. 100; M. 12. 49-50; Vā. 88. 183-4; 111. 64; Vi. IV. 4. 86-7. [2] Bhā. IX. 23. 7-8; Vi. IV. 18. 17-8. [3] Br. III. 37. 31; 63. 184; IV. 40. 88.

Daśaratha (III)—a son of Navaratha, and father of Śakuni (Ekādaśaratha-*Br. P.*).

Bhā. IX. 24. 4-5; Br. III. 70. 43-4. Vā. 95. 42; Vi. IV. 12. 41.

Daśaratha (IV)—a son of Satyaratha (Citraratha: *Vā. P.*). (Known also as Lomapāda).

M. 48. 94; Vā. 9. 103.

Daśaratha (V)—a Maurya king who ruled for eight years; son of Suyaśā and father of Samyuta.

M. 272. 25; Vi. IV. 24. 30.

Daśavarṇadhanu—the bow of Śiva with ten colours.

Vā. 101. 270.

Daśānana—see Rāvana.

Vi. IV. 4. 97; 14. 48-9; 15. 7-8.

Daśārṇas—a Vindhya tribe enlisted by Jarāsandha against the Yadus.

Bhā. X. [50. (v) 3]; Br. II. 16. 64; Vā. 45. 132.

Daśārṇā—a R. in Bhāratavarṣa from the Ṛkṣa; sacred to Pitṛs.

Br. II. 16. 30; III. 13. 100; M. 22. 34; Vā. 45. 99. M. 144. 25.

Daśārha (I)—the son of Nirvṛt(t)i, (Nidhṛti-*V. P.*, Vīdūratha, *M. P.*), and father of Vyoma;[1] a man of much prowess.[2]

[1] Bhā. IX. 24. 3; X. 36. 33; M. 44. 40. [2] Br. III. 70. 41; Vi. IV. 12. 41.

Daśārha (II)—a son of Gharmātmā.

Vā. 95. 40.

Daśārhas—(also Daśārhakās) a tribe related to the Pāṇḍavas. They defended Dvārakā when attacked.[1] Praised Kṛṣṇa's heroism.[2] Felt relieved at Kamsa's death as they heard of his plan to vanquish them.[3] Followed Balarāma to Dvārakā and fought their own kinsmen.[4]

[1] Bhā. I. 11. 11; 14. 25; III. 1. 29. [2] Ib. IX. 24. 63. [3] Ib. X. 36. 33; 39. 25; 45. 15. [4] Ib. X. 61. 40; XI. 29. 39; 30. 18.

Daśāśvamedhajananam—a Tīrtha on the Narmadā; west of Gangeśvaram.

193. 20-2.

Dāśāśvamedham—a Tīrtham in Benares;[1] fit for śrāddha.[2]

[1] M. 185. 68. [2] Vā. 77. 45.

Daśeraka (c)—a northern kingdom.

Br. II. 16. 50.

Dasyahantama—the name of Budha, son of Tārā and Soma who forcibly seized her from Bṛhaspati;[1] called Budha after Tārā revealed his real father.[2]

[1] Br. III. 65. 41; Vā. 90. 37. [2] Vā. 90. 43.

Dasyu—The Ābhiras and Mlecchas; unfit for śrāddha;[1] checked by Yayāti;[2] dharma of the;[3] seized 16000 ladies of Kṛṣṇa due to a curse by the Lord;[4] cudgels as chief weapons of;[5] killing milch cows.[6]

[1] Br. III. 14. 43; Vi. V. 38. 13; 25. 27. 497. [2] Br. III. 68. 67. [3] Ib. III. 63. 194; Vā. 49. 55; 78. 34; 88. 105. [4] M. 70. 7. [5] Vi. V. 38. 51, 70, 82, 84. [6] Vā. 93. 66.

Dasyumān—an Āngirasa and Mantrakṛt.

Br. II. 32. 108.

Dasra—a son of Mārtāṇḍa or the Sun;[1] one of the Aśvins.[2]

[1] Vā. 84. 24. Br. III. 59. 25; [2] Vā. 84. 77.

Dahana—one of the eleven Rudras.

M. 171. 39.

Dahrāgni—born as Agastya to Pulastya.

Bhā. IV. 1. 36.

Dākavyas—Ekārṣeyas.

M. 200. 3.

Dākāyanas—sages.

M. 200. 10.

Dākinis—evil spirits injuring children.

Bhā. X. 6. 27; 63. 10.

Dākṣapāyana—a Kāśyapa gotrakāra.

M. 199. 5.

Dākṣāyaṇi (I)—a son of Dāruka, an *avatār* of the Lord.

Vā. 23. 196.

Dākṣāyaṇi (II)—the previous *avatār* of Umā; stars regarded as her daughters;[1] a daughter of Dakṣa;[2] became Himavān's daughter by worshipping Śiva.[3]

[1] M. 13. 10; 128. 50; 199. 20. [2] Br. I. 1. 59. [3] Ib. III. 7. 472; IV. 11. 2-5.

Dākṣi—a sage; a Trayārṣeya pravara.

M. 196. 25; 197. 6.

Dākṣiṇātyas—(Drāviḍas); southerners;[1] to be conquered by Kalki.[2]

[1] Br. II. 31. 82; Vā. 58. 82; 98. 107. [2] Br. III. 73. 107.

Dātā—a Mukhya gaṇa of the Sāvarṇya epoch;[1] a Sukha God.[2]

[1] Vā. 94. 56; 100. 18; [2] Br. IV. 1. 19.

Dātā—a Vaikuṇṭha God.

Br. II. 36. 57.

Dānam (I)—a Sukha God.

Br. IV. 1. 19.

Dānam (II)—a Mukhya gaṇa.

Vā. 100. 18.

Dāna—a dharma;[1] a śiṣṭācāra;[2] three kinds of; superior, middling and inferior; the first and last of which are called respectively jyeṣṭha and kaniṣṭha; the lower and the higher not fit for one's own welfare; the middling is the equal distribution among the deserving; the superior gift leads to Mokṣa and the inferior to one's own welfare;[3] he who performs sacrifice by ill-gotten wealth does not attain the fruits thereof; his gifts are not for dharma but only for show; but well-earned money given to right men without expecting fruits, merits Bhoga while Satya leads to heaven;[4] the making of, in a śrāddha and the fruits thereof;[5] one of the upāyas of a king; even Gods are brought under control by gifts; sixteen kinds of; done by Kāma, Ambarīṣa, Pṛthu, Prahlāda and others;[6] the *vidhi* of, enquired by Manu from the Matsya.[7] Incumbent on all castes[8] useless if given to a non-śrotriya;[9] conditions appropriate to.[10]

[1] Vā. 23. 101. [2] Br. II. 32. 41. [3] Ib. II. 32. 54-56; Vā. 59. 49-50. [4] Ib. 67. 27; 91. 106-12; 104. 14. [5] Br. III. 4. 24; 16. 1. [6] M. 222. 2; 224. 1-4; 246. 25-7; 274 (whole). [7] Ib. 2. 23. [8] Vi. III. 8. 22. [9] Ib. V. 38. 30. [10] Vā. 91. 107-13.

Dānakāyas—a group of sages.

M. 200. 17.

Dānavas—a class of demons from Danu residing in Rasātala; Śvetaparvata their abode;[1] were fascinated by Hari but they hated him;[2] Vipracitti was their overlord.[3]

Bhā. II. 7. 13; V. 24. 30. Vā. 39. 29; 46. 35; 66. 1. [2] Bhā. X. 40. 22; 85. 41; XI. 14. 5. [3] Br. III. 7. 255; 8. 7; 20. 3; IV. 4. 2.

Dānavratas—a class of people in Śākadvīpa.

Bhā. V. 20. 27.

Dānāgni—a son of Prīti and Pulastya; Agastya in previous birth; wife Sujanghi, had many sons known as Paulastyas.

Br. II. 11. 26.

Dānī—a Sukha God.

Br. IV. 1. 18.

Dānta—a Sudhāmāna God.

Br. II. 36. 27.

Dāma—a Sukha God.

Br. IV. 1. 18.

Dāmodara—Kṛṣṇa;[1] with the weapon pāśa;[2] around his belly Yaśodā bound a rope and fastened him to a mortar.[3]

[1] Br. III. 36. 39; [2] Ib. IV. 34. 83. [3] Vi. V. 6. 20; 13. 34.

Dāravatyā—an Apsaras.

Vā. 69. 4.

Dārika—(Dārakas-*Vā. P.*); a Pārāśara clan.

Br. III. 8. 95. Vā. 70. 87.

Dāruka (I)—the charioteer of Kṛṣṇa;[1] went with Kṛṣṇa to Śālva's station, and drove the chariot when Kṛṣṇa gained Lakṣmaṇā by svayamvara;[2] took Kṛṣṇa to Mithilā and the Videha country.[3] His son was the charioteer of Pradyumna.[4] Stood before Kṛṣṇa on the eve of His returning from the earth. Kṛṣṇa asked him to inform the Dvārakā people of the position of the Yādavas at Prabhāsa and advise them to go to Indraprastha with Arjuna. Returning to the city, Dāruka informed Vasudeva and others accordingly.[5]

[1] Bhā. X. 50. 16, 20 [5], [8]; 64. [6]; 71. 12. Vi. V. 37. 51. [2] Bhā. X. 77. 9-11; 83. 33. [3] Ib. 86. 17; 53. 4. [4] Ib. 76. 27. [5] Ib. XI. 30. 41-50; 31. 15-17; Vi. V. 37. 57-64.

Dāruka (II)—the *avatār* of the Lord in the 21st Dvāpara with sons in the holy Dāruvana.

Vā. 23. 95.

Dāruṇa—a Gandharva.

Br. III. 7. 11.

Dāruvanam—on the Himālayan crests; the abode of sages in Kṛtayuga engaged in severe austerities; Śiva appeared before them naked and sometimes wept and sometimes danced; the womenfolk were enchanted by him; the angry sages cursed him to become an ass and attempted to cut off his *lingam;* the Lord disappeared; finding the world beset with difficulties and dangers the sages appealed to Brahmā and learnt that it was due to Śiva; hence they made images of *Linga* and offered worship for a year; the Lord appeared before them, and was praised by all;[1] the sages were treated by Śiva on Bhasmasnānavidhi.[2]

[1]Br. II. 27. 2-90; [2]Ib. II. 27. 105, 128.

Dārvā—a degraded Kṣatriya clan.

Br. III. 63. 140.

Dālaki—a disciple of Rathitara (s.v.).

Vā. 60. 66.

Dālbhya (I)—a sage of the Auttama epoch.

M. 9. 14.

Dālbhya (II)—the sage who initiated the fallen wives of Kṛṣṇa in the Anangadānavratam and thus rescued them.

M. 70. 10, 13.

Dāvika (c)—the country of, (Dārvika—Wilson) under the *mlecchas.*

Vi. IV. 24. 69.

Dāśapuram—here were born as hunters the seven sons of Kauśika. But they remembered their previous births and refrained from cruel deeds.

M. 20. 12-4; 21. 9 and 28.

Dāśarathi—a name of Rāma, who destroyed Rāvana and his clan.

Vā. 70. 48.

Dāśārṇas—Śatadhvaja, (s.v.) was their king; when they heard of Kṛṣṇa going to Mithilā they met him with presents.

Bhā. X. 52. 11 [12]; 86. 25.

Dāśārha—see Daśārhas.

Bhā. XI. 30. 18.

Dāśeyi—the fisher-woman, who took birth as Satyavatī and begot Vicitravīrya by Śantanu.

M. 50. 45; Vā. 73. 21; 99. 240.

Dāsa—servants entertained in a śrāddha;[1] appellation of the Śūdras.[2]

[1] M. 17. 57 and 62; Vā. 60. 37. [2] Vi. III. 10. 9.

Dāsi (I)—Slaves as present to learned men.

Br. II. 34. 39.

Dāsi (II)—of four kinds, *devadāsi, brahmadāsi, svatantra* and *Śūdradāsika*; the first two occupy the status of a Kṣatriya lady; the third enjoys the status of a dancing girl (veśi), and the last that of a low caste (hīnajāti).[1] A synonym of Paricārika or a servant-maid.[2]

[1] Br. IV. 8. 11-12. [2] M. 29. 17-23.

Dāsera—a commander of Bhaṇḍa.

Br. IV. 21. 85.

Dāhakāla—the period at the end of a Kalpa.

Vā. 7. 15.

Dik—a son of Śatarūpā.

M. 4. 25.

Dikgajas—the four elephants at the four quarters with clouds; thrown about during Śiva's tāṇḍava.

Br. II. 22. 47, 51; Vā. 51. 43-5. M. 1. 1; 125. 17-21.

Dikpati—a Satya God.

Br. II. 36. 34; Vā. 62. 31.

Dikpālas—the guardians of the quarters: Sudharman, Śankhapāda, Ketumān, and Hīraṇyaroman; destroy the enemies and protect the earth. Invoked in the *grahabali*;[1] worship of.[2]

[1] M. 8. 9-11; 93. 52. [2] M. 67. 9-16; 69. 38.

Dikvāsasa—an attribute of Śiva.

Br. II. 27. 98.

Digangana—These are Brāhmī, Āgneyī, Gādinī, Nairṛti, Vāruṇī, Patākinī, Śankhini and Māheśvari.

M. 286. 5-11, 17.

Digīśvarās—Lords of the quarters; present at Varuṇa's sacrifice.

Br. III. 1. 28.

Digdanti—see Diggaja.

Br. IV. 9. 79.

Digvijaya—conquest of the quarters; of Sagara;[1] of Ila.[2]

[1] Br. III. 49. 47; 52. 41. [2] M. 11. 43.

Diṇḍipuṇyakaram—a Tīrtham sacred to Pitṛs.

M. 22. 77.

Diṇḍima—a war-musical instrument.

M. 138. 56; Mā. 40. 24.

Diti (I)—a daughter of Dakṣa, and wife of Kaśyapa.[1] Her sons generally known as Daityas. Mother of Hiraṇyākṣa and Hiraṇyakaśipu.[2] Mother of Dantavaktra by the sage's curse.[3] Her sons Prahlāda and Hari were devotees of Hari.[4] Always set her mind on truth;[5] daughter Simhikā;[5a] (Ādity-*Vā. P.*). Finding her sons slain by Hari to help Indra, she became enraged, and asked her husband to bless her with a child to kill Indra. The unwilling husband offered it on condition of her observing certain vows for 100 years. So she observed them and Indra came to assist her. One day he found her sleeping in an unorthodox posture and entering her womb cut the embryo into seven and then into 49 pieces; but at her request he gave all of them the status of gods, known as Maruts.[6] Impelled by passion and desire for children she approached her husband one evening for sexual intercourse. Kaśyapa said that it was the hour when Śivagaṇas moved about and for him, to offer the *Śandhya*-prayer. But she persisted and gained her object. She however requested to be redeemed of the sin. Kaśyapa

remarked that since she approached him at the wrong time, her sons would have paiśāca-character and would be killed by Hari. For her penitence she was blessed with a righteous child among her grandsons.[7] Held the *tejas* in embryo for a hundred years when darkness enveloped all directions. The two door-keepers of Vaikuṇṭha cursed by seers for preventing them from having *darsan* of Hari were born as her two sons, when there were evil omens.[8] Prayed for another son. This was Vajrānga who on his birth according to her orders bound Indra. The latter was released on the mediation of Brahmā and Kaśyapa.[9] Mother of Daityas; a Mother Goddess to be worshipped in house and palace buildings[10] Yoganidrā addressed as;[11] sons of, in the seventh *talam* or Pātālam.[12]

[1] Bhā. III. 14. 7; Vā. 66. 54; Vi. I. 15. 124, 140. [2] Bhā. VI. 6. 25; 18. 11; VII. 1. 39; Br. III. 3. 56; M. 6. 1-8; Vā. 67. 49. [3] Bhā. IX. 24. 37. [4] Ib. VI. 18. 10. [5] Ib. VII. 2. 61. [5a] Vā. 67. 60. [6] Bhā. VI. 18. 23-77; Br. I. 1. 112; ch. 5 (whole); 7. 465; IV. 9. 3; M. 6. 47; ch. 7 (whole); Vā. 67. 86, 135; Vi. I. 21. 30-41. [7] Bhā. III. 14 (whole). [8] Ib. VI. 15. 1-10; 16. 35; 17. 2-15. [9] M. 146. 18-55; 171. 29. [10] Ib. 171. 58; 179. 15; 251. 29; 253. 27; 268. 19. [11] Vi V. 2. 9. [12] Vā, 50. 43.

Diti (II)—a Mauneya.

Vā. 69. 2.

Didehaka—a Śukra deva.

Vā. 31. 9.

Dinanātha—a name of the Sun God.

Br. IV. 24. 61.

Dinamiśrā—a Sakti in the Ṣoḍaśapatrābja.

Br. IV. 32. 11.

Dilīpa (I)—a sage who knows the yoga power of Viṣṇu.

Bhā. II. 7. 44.

Dilīpa (II)—a son of Aṁśuman and of Yaśodā; father of Bhagīratha; tried to bring down the Gangā but died without success.[1] After a long rule, he retired to the forest.[2]

[1] Bhā. IX. 9. 2. M. 12. 44; 15. 19. Vā. 73. 42. 88. 167. Vi. IV. 4. 34-5. [2] Br. III. 10. 92; 56. 29, 32; 63. 166.

Dilīpa (III)—a son of Ṛṣya and father of Pratīpa.

Bhā. IX. 22. 11.

Dilīpa (IV)—(Khaṭvāṅga) the son of Kṛśaśarma; comes down from heaven and resides here for a *muhūrta;* a master of the three worlds by intelligence and honesty.

Br. III. 63. 182.

Dilīpa (V)—a son of Raghu.

M. 12. 48.

Dilīpa (VI)—a son of Bhīmasena and father of Pratīpa.

M. 50. 38; Vā. 99. 233; Vi. IV. 20 7-8.

Dilīpa (VII)—a son of Viśvamahat.

Vā. 88. 182.

Divankasa's—Devas.

Vā. 88. 78.

Divam—Heaven; see also Suvarlokam; presiding deity is Sūrya, who is therefore known as Divaspati; here live Gandharvas, Rākṣasas, Apsarasas, Yakṣas, Nāgas, and men; five-fold route to, from Pātālaṁ; equal to earth in measurement of rotation or border.

M. 2. 32; 124. 20. Vā. 47. 9; 101. 19.

Divamjaya—a son of Udāradhi and Bhadra; husband of Varāngi and father of Ripu.

Br. II. 36. 101; Vā. 62. 87.

Divavaṣṭā—a Kaśyapa and a Trayārṣeya.

M. 199. 13.

Divaspati (I)—the Indra of the epoch of the 13th Manu (Ruci); a friend of Yogeśvara.

Bhā. VIII. 13. 31-32; Br. IV. 1. 101; Vā. 100. 105. Vi. III. 2. 39.

Divaspati (II)—Sūrya, Lord of Bhavya.

Br. II. 23. 50; Vā. 101. 22.

Divaspati (III)—a name of Dhruva.

Vā. 62. 81.

Divasparśā—a Tuṣita Deva.

Br. II. 36. 10.

Divāka—(Divārka *Br. P.*)—son of Bhānu and father of Sahadeva; leader of an army.

Bhā. IX. 12. 10-11.

Divākara (I)—the Sun god, king of the planets;[1] is Agni;[2] different positions of, in the sky in different lands;[3] struck by Svabhānu, fell on the earth;[4] addressed by Kārttikeya to whom he went as a Brahmana;[5] at a distance of 1000 × 100 yojanas from the earth.[6]

[1] M. 150. 151; 265. 38 and 41. 266. 38. 281. 12. Vā. 28. 32. [2] Ib. 53. 29, 30. [3] Br. II. 21. 37-43. [4] Br. II. 22. 12; III. 3. 110; 8. 76. [5] Ib. III. 70. 4. [6] Vā. 101. 129.

Divākara (II)—a son of Prativyoma (Prativyūha *Vā. P.*); his capital Ayodhyā; (*Vā. P.*).[1] Father of Sahadeva.[2]

[1] M. 271. 5; Vā. 99. 282. [2] Vi. IV. 22. 3.

Divākara (III)—divided the earth into ten political divisions and distributed them among Ikṣvāku and other

cognates. Sudyumna in woman's disguise did not get any share; Vasiṣṭha got him Pratiṣṭā and he in turn offered it to Pururavas.

Vā. 85. 20-23.

Divākīrtyas—a class of Pitṛs propitiated on every New-Moon Day; to them Kṛṣṇapakṣa is day and Śuklapakṣa is night.[2]

[1] Br. II. 28. 23, 93; Vā. 56. 21; 73. 62. [2] Vā. 56. 87.

Divākṛtyas—a class of Gods performing Śrāddha.

Br. III. 10. 110.

Divāvṛta—Mt. a hill of Krauñcadvīpa.

Br. II. 19. 67; Vā. 49. 62. Vi. II. 4. 51.

Divi—a Satya God.

Br. II. 36. 35.

Divinda—Mt. a hill of Krauñcadvīpa.

Vā. 49. 62.

Diviratha (I)—the son of Khanapāna (Anapāna *Br. P.* and *Vi. P.*) and father of Dharmaratha.

Bhā. IX. 23. 6-7; Br. III. 74. 103; Vi. IV. 18. 15; Vā. 99. 101.

Diviratha (II)—the son of Dadhivāhana; his son was Vidvan Dharmaratha.

M. 48. 92.

Divodāsa (I)—a son of Bhīmaratha and father of Dyumat.

Bhā. IX. 17. 6.

Divodāsa (II)—son of Mudgala and father of Mitreyu.

Bhā. IX. 21. 34; 22. 1.

Divodāsa (III)—see Prajeśvara.

Br. III. 67. 26.

Divodāsa (IV)—a son of Vindhyāśva;[1] a Mantrakṛt[2] and a Rājarṣi;[3] excluded from marital alliances with Bhṛgus, etc.[4]

[1] M. 50. 7. [2] Br. II. 32. 106; Vā. 59. 97. [3] M. 145. 100. [4] Ib. 195. 42.

Divodāsa (V)—a name of Bhīmaratha, king of Kāśi; ruined by Rākṣasa Kṣemaka. Divodāsa established his headquarters at the city of Gomati on the outskirts of the state; a Rājarṣi, his wife Suyaśā prayed to Gaṇapati in the temple at the city of Nikumbha for a son and as the God was not pleased to grant her prayer even after a long time, Divodāsa had the temple demolished and hence cursed; defeated and slew the 100 sons of Bhadraśreni except the child Durdama; through queen Dṛṣadvati he got a son Pratardana.

Vā. 92. 23-64; Vi. IV. 8. 11.

Divodāsa (VI)—the Rājarṣi, son of Badhyaśva and Menaka.

Vā. 99. 201.

Divodāsa (VII)—the son of Haryaśva and father of Mitrāyu.

Vi. IV. 19. 62, 69.

Divaukasas—a class of deities of the Cākṣuṣa epoch.

M. 9. 24.

Divya (I)—a son of Sātvata.

Bhā. IX. 24. 6; Br. III. 71. 1. Vi. IV. 13. 1.

Divya (II)—a son of Uttama Manu.

Br. II. 36. 39.

Divya (III)—a God of Sutāra group.

Br. IV. 1. 89.

Divya (VI)—a son of Kauśalyā.

Vā. 96. 1.

Divyamahōrātram—360 days of human reckoning according to the sāvana calculation; *ahas* or day is udagāyanam and *rātri* or night is dakṣiṇāyanam; *māsam,* 30 years of human calculation; three months and ten days equal to 100 years of human counting; *samvatsara* = 360 years of human years; 1000 years = 360000 years.

Vā. 57. 12, 19; 100. 224.

Divyamāna—a Pārāvata God of the Svarocisa epoch.

Br. II. 36. 14.

Divyamānuṣas—divine men, the ten sons of Vaivasvata Manu.

M. 11. 41.

Divyavidyā—a Yoganāthā.

Br. IV. 37. 30.

Divyā (I)—a daughter of Hiraṇyakaśipu and wife of Bhṛgu, the first Prajāpati; son Śukra; had also a daughter.

Br. III. 1. 74-6. 88; Vā. 65. 72.

Divyā (II)—an Apsaras.

Br. III. 7. 7.

Divyauṣadhi—a son of Uttama Manu.

Br. II. 36. 39.

Diśas (I)—one of the Marutgaṇas.

Vā. 67. 129.

Diśas (II)—directions as the wives of Bhīma; Ākāśa *tanu* of the Lord; *svarga* as the sun.

Br. II. 10. 82; Vā. 27. 54.

Diśānām devānām—deities of quarters sculptured in the pillars of the palace.

Vā. 101. 290.

Diṣṭa—a son of Vaivasvata Manu and father of Nābhāga.

Bhā. VIII. 13. 2; IX. 1. 12; 2. 23; Br. II. 38. 31; III. 60. 3. Vi. IV. 1. 7.

Dīkṣā (I)—wife of Ugra, (Dīkṣita) son Santāna.

Br. II. 10. 83; Vā. 27. 55..

Dīkṣā (II)—in connection with Lalitā's worship; Śāmbhavī Dīkṣā is the knowledge that comes at once by the Guru's look, speech or touch; Mānasi Dīkṣā where the disciple is initiated by the Guru in secret being pleased with his conduct; first was Kriyā Dīkṣā which consists of purificatory bath and recital of *Devīsūkta* and *Puruṣasūkta* with 16 *upacāras;* offering of the *Puṣpāñjali* with *sahasrākṣara vidya;* samādhi; the poor and disabled worship with *bhāvanadravyas* (i.e.) meditation in mind as if doing all of them; place of meditation or japasthāna; thinking of Bhaitrarī, then the Śa-Ṣa-Sa group of 42 letters, Pañcākṣara, Caturakṣara, etc.; contemplate on Varamūrtis and then Svaraśaktis and Varṇaśaktis; installation of Cakreśvarī and of Aṇanga Kusumadevī in the heart seeing the Mudrā; meditation of Manujapam pleases Devī.

Br. IV. 43 (whole) and 44, 1 to 151.

Dīkṣā (III)—as consort of a Brahmana Soma.

Vi. I. 8. 8.

Dīkṣita Brāhmaṇa—with Dikṣā a *sthāna* of Rudra; son Santāna.

Vi. 1. 8. 7, 11.

Dīdhaya—a Yāma Deva.

Vā. 31. 6.

Dīpapratiṣṭākhyavratam—performed by Dharaṇī and got relieved of the distress caused by Paraśurāma.

Br. III. 47. 61.

Dīpikā—a Śakti.

Br. IV. 35. 98.

Dīpeśvaram—a Tīrtham on the Narmadā (see Vyāsa Tīrtha).

M. 191. 38.

Dīpta—a son of Uttama Manu.

Vi III. 1. 15.

Dīptaketu—a son of Dakṣa Sāvarṇi.

Bhā. VIII. 13. 18; Vi. III. 2. 24.

Dīpti (I)—an Amitābha god; one of the twenty Amitābha gaṇas.

Br. IV. 1. 17; Vā. 100. 16.

Dīpti (II)—the fruit of Prāṇāyāma; equal to the worship of planets of Sun, Moon, and able to know the past, present and future.

Vā. 11. 4, 9.

Dīptiketu—a son of the first Sāvarṇa Manu.

Br. IV. 1. 64.

Dīptimān (I)—one of the seven sages of the eighth Manvantara.

Bhā. VIII. 13. 15. Vi. III. 2. 17.

Dīptimān (II)—a son of Kṛṣṇa and Rohiṇi (Satyabhāmā *M.P.*).

Bhā. X. 61. 18; 90. 33; M. 47. 17; Vi. V. 32. 2.

Dīptim (III)—(Ātreya)—a sage of the first epoch of Sāvarṇa Manu.

Br. IV. 1. 11.

Dīptimedhā—a God of Sumedhasa group.

Br. II. 36. 59.

Dīptivratam—the gift of a light; leads to Rudraloka.

M. 101. 41.

Dīrghakeśī—a Mother goddess.

M. 179. 29.

Dīrghaghoṇā—a Svara Śakti.

Br. IV. 44. 55, 74.

Dīrghajihva—a commander of Bhaṇḍa to aid Viṣaṅga; killed by Bhagamālā.

Br. IV. 21. 78; 25. 27, 94.

Dīrghajihvikā—a Svara Śakti.

Br. IV. 44. 56.

Dīrghatapa—(Saunahotra and Prakāśirat)—the son of Kāśa (Rāṣṭra *Vi. P.*) and the king of Kāśi; see Kāśipa;[1] a Mantrakṛt and of the Angirasa branch.[2] Performed penance for sons on account of which Arjadeva Dhanvantri became his son; father of Dharma and Dhanvantri.[3]

[1] Br. III. 67. 7. Vi. IV. 8. 7-8. [2] Vā. 59. 102. [3] Ib. 92. 6, 18-19.

Dīrghatama (I)—a son of Raṣṭra and father of Dhanvantari.

Bhā. IX. 17. 4.

Dīrghatama (II)—a son of Uśija; cursed even in the womb to lose consciousness by Bṛhaspati; learnt his *Dharma* from Saurabheya Vṛṣabha; it was *Godharma* to do as they pleased; once embraced in sexual love his brother's wife; for this he was floated down the Ganges;[1] met Vairocana Bali who engaged him for Kṣetraja sons, five through Bali's queen and one through her servant-maid. This was Kākṣīvat.[2] Surabhi warded him from the darkness clouding him; got the title Gotama;[3] with Kākṣīvat he went to Girivraja and after penance reached heaven;[4] a Ṛṣika and a Mantrakṛt.[5]

[1] M. 48. 41-57; Vā. 99. 34-76. [2] Bhā. IX. 23. 5; M. 48. 58-78; Vā. 99. 92. [3] M. 48. 79-84. [4] Ib. 48. 85-86. [5] Br. II. 32. 101, 111; M. 145. 95 and 105.

Dīrghatama (III)—a sage by Garbha.

Vā. 59. 93; 99. 37.

Dīrghatama (IV)—a son of Utathya and Mamatā; father of Anga and others. Half-brother of Bharadvāja.

Vi. IV. 18. 13; 19. 16.

Dīrghabāhu (I)—a son of Khaṭvānga (Dilipa) and father of Raghu.

Bhā. IX. 10. 1; Br. III. 63. 183; Vā. 88. 183; Vi. IV. 4. 83-4.

Dīrghabāhu (II)—a son of Aja.

M. 12. 49.

Dīrghamukha—alias Vigneśvara.

Br. IV. 44. 66.

Dīrghā—a Kalā of Viṣṇu.

Br. IV. 35. 95.

Dundu—the Asura who insulted the sage Udaka and met with death at the hands of Kuvalayāśva.

Vi. IV. 2. 40.

Dundubhi (I)—the son of Andhaka and father of Daridyota (Aridyota- *Br. P.*).

Bhā. IX. 24. 20.

Dundubhi (II)—a son of Dyutimān; a Janapada in Krauñcadvīpa called after him; Dundubhideśa.

Br. II. 14. 23, 26; Vā. 33. 21, 23. Vi. II. 4. 48.

Dundubhi(svana) (III)—Mt. a hill of Krauñcadvīpa; also a region, a varṣa of the dvīpam.

Br. II. 14. 26; 19. 69, 73; Vā. 49. 63, 68; Vi. II. 4. 51.

Dundubhi (IV)—Mt. one of the seven hills of Plakṣadvīpa where Dundubhi and the Asura Candramṛtyu were beaten by the Devas.

Br. II. 18. 75; 19. 10; Vi. II. 4. 7; Vā. 47. 72; 49. 9; 96. 145; M. 122. 13.

Dundubhi (V)—one of the Danu's sons; a Dānava.

Br. III. 6. 4; Vā. 68. 4.

Dundubhi (VI)—a son of Maya and Rambhā.

Br. III. 6. 29; Vā. 68. 28.

Dundubhi (VII)—a musical instrument whose sound causes death; used in the Tārakāmaya.

M. 177. 26.

Dundubhi (VIII)—Mt. in Śākadvīpa; here the Devas once beat the drum, the sound of which caused death to Dundubhi and from thence took this name.

M. 122. 13-14.

Dundubhi (IX)—a son of Sutāra, the Lord of the sacred Dvāpara.

Vā. 23. 121.

Dundubhi (X)—(Sata Dundubhi ?) a son of Jambha.

Vā. 67. 78.

Dundumāra—a name of Kuvalayāśva, (s.v.).

Vi. IV. 2. 40.

Duratikrama—a son of Suhotri, the *avatār* of the Lord.

Vā. 23. 127,

Duritakṣaya—a son of Mahāvīrya and father of Trayyāruṇi and others; attained Brahmaṇagati; see Durukṣaya.

Bhā. IX. 21. 19-20.

Durukti—born of Krodha and Himsā; sister and also wife of Kali.

Bhā. IV. 8. 3-4.

Durukṣaya—see Duritakṣaya. According to *Matsya Purāṇa* the name is Urukṣaya.

Vi. IV. 19. 24.

Durgati—a commander of Bhaṇḍa.

Br. IV. 21. 86.

Durgamā—a R. from the Vindhyas.

M. 114. 28.

Durgas—fortified places unknown under Pṛthu; six kinds of: Giridurga is the best; described.[1] also four kinds of; three natural and one artificial; contain different outways; Kumāripuram, villages, towns surrounded by a moat, also mountains and rivers;[2] desert, mountain and water; man left the tree home for this; last was artificial; made by man with ramparts, moats and Kumāripuram;[3] of the southern country.[4]

[1] M. 10. 32; 217. 6-87; V. I. 6. 18. [2] Vā. 8. 98, 108 ff. [3] Br. II. 7. 92, 101 ff. [4] Vā. 45. 128.

Durgā (I)—one of the names of Yogamāya propitiated by Devakī and others for Kṛṣṇa's safe return from the cave of Jāmbavān;[1] worship of;[2] a Śakti;[3] worshipped in the *grahabali*: Icon of.[4]

[1] Bhā. X. 2. 11; 56. 35. [2] Ib. XI. 27. 29. [3] Br. III. 32. 24, 48 and 59; IV. 19. 81; 39. 57.; 44. 76. [4] M. 93. 16; 260. 55-66.

Durgā (II)—a R. originating from the Vindhya Mountains.

Br. II. 16. 33; Vā. 45. 103.

Durgākhya—a commander of Bhaṇḍa; a son of Bhaṇḍa.

Br. IV. 21. 83; 26. 49.

Durgādhyakṣa—the superintendent of fortresses; his qualifications.

M. 215. 39.

Durgāla (c)—a territory to the west of the Vindhya Mountains.

Br. II. 16. 60.

Durjaya—a son of Dana.

Bhā. VI. 6. 31.

Durja(e)ya—a son of Ananta (Ānarta-*M.P.*); a soldier of great fortune.

Br. III. 69. 54; M. 43. 49; Vā. 94. 53.

Durdama (I)—(Durmada): a son of Vasudeva and Rohiṇi and father of Abhibhūta.

Br. III. 71. 165, 171; M. 46. 12; Vā. 96. 163; Vi. IV. 15-22.

Durdama (II)—the son of Dhṛta and father of Pracetas.

Br. III. 74. 11. Vā 99. 11.

Durdama (III)—a king and a son of Rudraśreṇi.

M. 43. 11.

Durdama (IV)—a son of Suhotrī, the *avatār* of the Lord.

Vā. 23. 127.

Durdama (V)—the surviving son of Bhadraśreṇi out of his hundred sons, who were put to sword by Divodāsa.

Vā. 92. 63.

Durdama (VI)—the son of Bhadraśreṇya and father of Dhanaka.

Vi. IV. 11. 10.

Durdama (VII)—a son of Ghṛta and father of Pracetas.

Vi. IV. 17. 4.

Durdamana—the son of Śatānīka and father of Vahīnara.

Bhā. IX. 22. 43.

Durdiha—a Deva.

Br. II. 13. 95.

Durdura—a Mountain in Bhāratavarṣa.

Br. II. 16. 20.

Durbhagā (I)—a name of the daughter of Kāla (time); enjoyed Pūru and blessed him with a boon; offered herself to Bṛhadratha and on his refusal cursed him to be ever wandering. She then approached Bhaya, the Yavana Lord who adopted her as his sister; helped the Yavanas in overcoming the city of Purañjana;[1] allegorically "old age";[2] a Śakti.[3]

[1] Bhā. IV. 27. 19-30; 28. 1, 3 and 10. [2] Ib. 29. 22. [3] Br. IV. 44. 75.

Durbhagā (II)—a Mind-born mother.

M. 179. 14.

Durmada (I)—a companion of Purañjana, allegorically *upastha.*

Bhā. IV. 25. 52; 29. 14.

Durmada (II)—a son of Bhadrasenaka (or Bhadrasena) and father of Dhanaka. (Kanaka-*Br. P.*).

Bhā. IX. 23. 23; Br. III. 67. 66; 69. 7.

Durmada (III)—(see Durdama) a son of Rohiṇī and Vasudeva.

Bhā. IX. 24. 46-47.

Durmada (IV)—a son of Vasudeva and Pauravī.

Bhā. IX. 24. 47.

Durmada (V)—an Asura commander of ten *akṣauhiṇis* was sent against Lalitā accompanied by noisy *paṭaha;* rode on the camel, succeeded in taking a jewel from the crown of Sampatkarī-Sarasvati, who being enraged struck him at the breast; he fell dead and his followers were massacred. The rest fled to the Sūnyaka city in fear.

Br. IV. 22. 19, 28, 47.

Durmada (VI)—a name of Vighneśvara.

Br. IV. 44. 68.

Durmada (VII)—a son of Bhadraśreṇi; (see Durdama).

Vā. 94. 7.

Durmada (VIII)—of the Rohiṇi family; see also Durdama; a son of Rohiṇi and Ānakadundubhi.

Vā. 96. 169; Vi. 15. 19.

Durmana—the son of Dhṛta and father of Pracetas.

Bhā. IX. 23. 15.

Durmarṣa—fought with Kāmadeva in the Devāsura war.

Bhā. VIII. 10. 33.

Durmarṣaṇa—a son of Śṛñjaya and Rāṣṭrapāli.

Bhā. IX. 24. 42.

Durmitra—the son of Ṛuṣpamiṣṭa.

Bhā. XII. 1. 34.

Durmukha (I)—a Rākṣasa killed in the Laṅkā war.

Bhā. IX. 10. 18.

Durmukha (II)—a Kādraveya Nāga.

Br. III. 7. 35; M. 6. 41; Vā. 69. 71.

Durmukha (III)—a son of Khaśa and a Rākṣasa.

Br. III. 7. 136; Vā. 69. 167.

Durmukha (IV)—a Vighnanāyaka.

Br. IV. 27. 81.

Durmukha (V)—a son of Suhotrī, the *avatār* of the Lord.

Vā. 23. 127.

Duryodhana—the eldest of the hundred sons of Dhṛtarāṣṭra and Gāndhāri;[1] Subhadrā was intended by Rāma to be given in marriage to him;[2] was met by Kṛtavarman and taken leave of;[3] went from Balabhadra and learnt *gadā* from Balarāma at Mithilā;[4] mistook the colour of the flooring of the Pāṇḍava's sabhā (built by Maya) for a sheet of water and had a nasty fall at which Bhīma and the ladies laughed. This enraged Duryodhana who was conciliated by Yudhiṣṭhira who sent clothes to him through Kṛṣṇa. He did not accept them, but went home downcast;[5] kept under influence Vinda and Anuvinda of Avanti;[6] banished the Pāṇḍavas and Draupadī to the forest for defeat in the game of dice;[7] resented Sāmba's action in taking away his daughter Lakṣmaṇā in *svayamvara* and wanted to punish him; heard of Rāma's arrival and extended welcome to him; afraid of Rāma's prowess agreed to the marriage of his daughter to Sāmba and gave a rich dowry;[8] did not feel happy over the success of the Rājasūya, where he was in charge of the treasury;[9] failed to hit the fish mark in Lakṣmaṇā's *svayamvara;*[10] Jealous of Kṛṣṇa and Draupadī, his mind set on the latter;[11] ordered Vidura's banishment for offering good counsel, and insulted him as the son of a dāsi;[12] met the Pāṇḍavas in war at Kurukṣetra; arranged in *vyūha* at Syamanta-

pañcaka; fought with Bhīmasena who killed him with his *gada;* lay in the battlefield with his thigh fractured, along with eleven Akṣauhiṇis.[13] Built a house of lac to get the Pāṇḍavas consumed by flames.[14]

[1]Bhā. IX. 22. 26; X. 64. [4]; M. 50. 48; Vā. 99. 243; Vi. IV. 20. 39. [2] Bhā. X. 86. 3. [3] Ib. X. 52. (56. V. 12). [4] Ib. X. 57. 26; Br. III. 71. 84; Vā. 96. 83. [5] Bhā. X. 58. 27; 75. 34-39. [6] Ib. X. 58. 30. [7] Ib. X. 64. [4]. [8] Ib. X. 68. (whole); Vi. V. 35. 4-5, 11. [9] Bhā. X. 74. 53; 75. 2 and 4. [10] Ib. X. 83. 23. [11] Ib. X. 75. 31-32. [12] Ib. I. 7. 14; III. 1. 14-15. [13] Ib. X. 78 (16 (V) 15, 18-19), 39; 79. 23; 80 [1]; III. 3. 13; M. 103. 3-5. [14] Vi. IV. 13. 70.

Durvasu—a son of Devayāni; cursed by his father for refusing to part with his youth.[1] Viceroy of south-east kingdom;[2] line of; father of Vanhi; got merged into Puru's line ultimately.[3]

[1] Vi. IV. 10. 6, 13. [2] Ib. IV. 10. 31. [3] Ib. IV. 16. 2-6.

Durvārkṣī—(Dūrvākṣī-*Br. P.*) the queen of Vṛka.

Bhā. IX. 24. 43.

Durvāsa (I)—a son of Atri and an younger brother of Dattātreya;[1] an *amśa* of Śiva;[2] appeared before Ambarīṣa who was about to break his *dvādasi* fast; agreed to accept his hospitality, went to the river for bath and tarried there; finding the *muhūrta* for *pāraṇa* (break-fast) drawing to a close, the king broke his fast with some water. Coming to know of this on his return, the sage produced a flaming spirit to attack him. But Hari's *cakra* burnt it down and turned towards the sage, who ran for succour to Brahmā, Śiva and Viṣṇu. All of them were unable to help; but Hari advised him to meet Ambarīṣa and apologise to him.[3] This he did and was set at liberty. After partaking the meals with him, he returned to Brahmaloka;[4] blessed Pṛtha with secret *mantras* to summon gods.[5] Through him Duryodhana planned to destroy the Pāṇḍavas by inciting him to go to them and ask for a feast. But Kṛṣṇa protected them on the occasion.[6] In the course of his sojourn he met a Vidyā-

dhara maid with a garland given to her by the Devī; took it from her and presented it to Indra who put it on his elephant, who in turn threw it on the ground and trampled upon it. Enraged at this, the sage cursed him to be lost to all fortune.[7]

[1] Bhā. IV. 1. 15; Br. III. 8. 82; Vā. 70. 76. [2] Bhā. IV. 1. 33. [3] Ib. IX. 4. 35-71. [4] Ib. IX. 5. 1-22. [5] Ib. IX. 24. 32; XI. 1. 12. [6] Ib. I. 15. 11. [7] Ib. VIII. 5. 16; Br. IV. 5. 16-20; 9. 31; 40. 120.

Durvāsa (II)—a Siddha.

Bhā. VI. 15. 13.

Durvāsa (III)—one of the Sages who left for Piṇḍāraka.

Bhā. XI. 1. 12.

Durvinīta—a commander of Bhaṇḍa.

Br. IV. 21. 87.

Dulā—a Śakti.

Br. IV. 32. 29.

Dullola—a son of Saramā : had four sons.

Br. III. 7. 441.

Duśśaṭha—a commander of Bhaṇḍa.

Br. IV. 21. 87.

Duśśalā—a daughter of Dhṛtarāṣṭra.

Bhā. IX. 22. 26.

Duśśāsana—a son of Dhṛtarāṣṭra, gave evil advice to Duryodhana.

Bhā. III. 3. 13; Vi. IV. 20. 39; V. 35. 27.

Duṣkanta—of the Paurava line, adopted as son by Marutta; father of Sarūpya.

Br. III. 74. 3-5.

Duṣṭaśekhara—an Asura; created by Bhaṇḍa.

Br. IV. 10. 81.

Duṣpūra (Pūraṇa); one of the 16 classes of Piśācas.

Br. III. 7. 377.

Duṣyanta (I)—a son of Raibhya and Upadānavī; a king; while out for hunting came to Kaṇva's hermitage, saw the beautiful Śakuntalā, married her by the *gāndharvavidhi* and left for his capital the next day. A son Bharata was born to Śakuntalā and he was brought up by Kaṇva. Śakuntalā came to his palace with the boy but Duṣyanta had forgotten her. A voice from the air asked him to accept them, his wife and son, which he did;[1] removed from hell by the son.[2]

[1] Bhā. I. 12. 20; IX. 20. 7-22 [1-2]; M. 49. 10-11; Br. III. 6. 25; Vā. 68. 24; 99. 133-6. [2] Vi. IV. 19. 9-10.

Duṣyanta (II)—of Puru's line, was adopted by Marut(t)a as his son; returned to the line of Yadu, the eldest son of Yayāti;[1] through Yayāti's curse the Turvasu and the Paurava dynasties became commingled.[2]

[1] Bhā. IX. 23. 17-18; Vā. 99. 3; Vī. IV. 16. 5-6. [2] M. 48. 2-3.

Duḥka—sorrow: born of Vedanā.

Br. II. 9. 35.

Duḥśīla—killed Candragupta, a commander of Bhaṇḍa.

Br. IV. 25. 99.

Dūta—a messenger: to report as he has been told and to be skilled in languages of different countries; one who can adjust according to time and place;[1] of Indra to Tāraka

to get him ready for war after the birth of Kārttikeya;[2] of Paunḍraka.[3]

[1] M. 215. 12-4; 254. 24. [2] M. 38. 19; 159. 24. [3] Vi. V. 34. 6.

Dūtī (I)—an Akṣara devī.

Br. IV. 19. 58; 37. 34.

Dūtī (II)—a Mind-born mother.

M. 179. 10.

Dūrva (I)—a plant sacred to Hari;[1] from this Dūrvañjanam, being an auspicious thing to be looked at in the morning.[2]

[1] Bhā. V. 3. 6. [2] Br. III. 28. 10.

Dūrva (II)—a son of Nṛpañjaya: his son Timi.

Bhā. IX. 22. 42.

Dūṣaṇa (I)—an Asura; was killed by Rāma.

Bhā. IX. 10. 9.

Dūṣaṇa (II)—a son of Viśravas and Vākā.

Br. III. 8. 56. Vā. 70. 50.

Dūṣaṇā—the queen of Bhauvana and mother of Tvaṣṭā.

Bhā. V. 15. 15.

Dṛḍhadhyumna—an Āgastya; a Brahmiṣṭha.

M. 145. 114.

Dṛḍhanemi—a son of Satyadhṛti and father of Supārśva (Sudharma-*M. P.*).

Bhā. IX. 21. 27. M. 49. 70. Vi. IV. 19. 49.

Dṛḍhabhakti—a monkey chief.

Br. III. 7. 239.

Dṛḍharatha (I)—a son of Senajit.

M. 49. 50.

Dṛḍharatha (II)—a son of Navaratha; father of Śakuni.

M. 44. 43.

Dṛḍharatha (III)—a son of Jayadratha.

Vā. 99. 111.

Dṛḍharuci—a son of Hiraṇyaretas of Kuśadvīpa.

Bhā. V. 20. 14.

Dṛḍhavrata—a son of Śikhaṇḍi, the *avatār* of the 18th Dvāpara.

Vā. 23. 183.

Dṛḍhavratam—leads to Varuṇa loka.

M. 101. 44.

Dṛḍhasena (I)—(future Bṛhadratha line) ruled for 58 years.

Br. III. 74. 118.

Dṛḍhasena (II)—the son of Suśravas and father of Subala.

Vi. IV. 23. 7-8.

Dṛḍhahanu—a son of Senajit.

Bhā. IX. 21. 23. Vi. IV. 19. 36.

Dṛḍhāyu (I)—a Brahmiṣṭha.

Br. II. 32. 119.

Dṛḍhāyu (II)—a son of Purūravas and Urvaśī.

M. 24. 33.

Dṛḍhācyuta—a Sage; a son of Agastya and father of Idhmavāha.

Bhā. IV. 28. 32.

Dṛḍhāsya—a son of Agastya adopted by Pulaha; hence Pulahas are Āgastyas.

M. 202. 11.

Dṛḍhāśva (I)—a son of Kuvalāśva.

Br. III. 63. 62.

Dṛḍhāśva (II)—a son of Kuvalayāśva (Dhundumāra) and father of Haryaśva; swallowed the fire from Dhundhu's mouth.

Bhā. IX. 6. 23-24. M. 12. 32: Vā. 88. 61-2. Vi. IV. 2. 42-3.

Dṛḍhēṣudhi—a son of Tāmasa Manu.

Br. II. 36. 49.

Dṛśyāmeghās—a group of *nāḍis* pouring out dew from fire (sun).

Br. II. 24. 28.

Dṛṣadaśva—a son of Pṛthu.

Br. III. 63. 27.

Dṛṣadvatī (I)—a R. from the Himālayas in Bhāratavarṣa, Kṛṣṇa crossed her on his way from Dvārakā to Hastināpura;[1] on her banks is the Naimiṣāraṇya,[2] Adhisīma Kṛṣṇa performed a sacrifice for two years on her banks.[3]

[1] Bhā. V. 19. 18; X. 71. 22; Br. II. 16. 26; III. 13. 69; Vā. 59. 128; 99. 259. [2] Vā. 1. 14. [3] M. 22. 20; 50. 67; 114. 22.

Dṛṣadvatī (II)—a queen of Samhatāśva.

Br. III. 63. 65; Vā. 88. 64.

Dṛṣadvatī (III)—the wife of Haryaśvā, son of Vasumata.

Br. III. 63. 75. Vā. 88. 76.

Dṛṣadvatī (IV)—the wife of Viśvāmitra and mother of Aṣṭaka.

Br. III. 66. 75. Vā. 91. 103.

Dṛṣadvatī (V)—the queen of Divodāsa and mother of Pratardana.

Br. III. 67. 67; Vā. 92. 64.

Dṛṣadvatī (VI)—one of the five queens of Uśīnara and mother of Śibi.

Br. III. 74. 18, 20; M. 48. 16, 18;. Vā. 99. 19, 21.

Dṛṣṭaketu (I)—a commander of Bhaṇḍa.

Br. IV. 21. 86.

Dṛṣṭaketu (II)—the son of Sukumāra and father of Vītihotra.

Vi. IV. 8. 20.

Dṛṣṭadharma—a son of Upamadga.

Vi. IV. 14. 9.

Dṛṣṭahāsa—a commander of Bhaṇḍa.

Br. IV. 21. 86.

Dṛṣṭidevī—a Śakti in the Angadevyantaram.

Br. IV. 37. 42.

Deyam (I)—a Sukha god.

Br. IV. 1. 19.

Deyam (II)—a Mukhya gaṇa.

Vā. 100. 18.

Deva (I)—the name of the 6th Kalpa.

M. 290. 4.

Deva (II)—with fourteen faces; born from the four-faced Brahmā with different colours and sounds; from these were born 14 Manus.

Vā. 26. 27-30. Vi. I. 5. 33-4.

Deva (III)—one of Viśvāmitra's sons.

Vā. 91. 96.

Deva (IV)—a son of Akrūra and Ugrasenī.

Vā. 96. 112.

Deva (V)—a son of Devaka.

Vā. 96. 129.

Devas—eight kinds of Gods.
Vā. 58. 123.

Devarṣabha—a son of Bhānu and Dharma, and father of Indrasena.

Bhā. VI. 6. 5.

Devarṣi (*Nārada?*)—the third *avatār* of Viṣṇu when he expounded the Sātvata Tantra.

Bhā. I. 3. 8; XI. 16. 14.

Devarṣis—a list of;[1] established in the Devaloka.[2]

[1] Vā. 61. 83-85. [2] Br. II. 35. 89-98; Vā. 61. 80, 88.

Devaka (I)—a Bhoja, and son of Āhuka (Āhukāndha-*Vā. P.*); brother of Ugrasena, hated by Kamsa.[1] Devakī was one of his seven daughters, all of whom were married to Vasudeva. Father of four sons Devavān and others.[2] Gave rich presents to his daughter Devakī when she was married.[3]

[1] Bhā. I. 14. 27; III. 1. 33; X. 36. 24 [31] and 34; Br. III. 71. 129-30; M. 44. 71-2; Vi. IV. 14. 16-17. [2] Bhā. IX. 24. 21-23; Vā. 96. 128-9; Vi. IV. 14. 18-19; V. 1. 5. [3] Bhā. X. 1. 32.

Devaka (II)—a son of Yudhiṣṭhira by Pauravī (Yaudheyī-*Vi. P.*).

Bhā. IX. 22. 30. Vi. IV. 20. 44.

Devakas—a class of people in Krauñcadvīpa.

Bhā. V. 20. 22.

Devakī (I)—(Devakabhojaputrī Sunāmā) a Bhoja princess; a daughter of Devaka, one of the wives of Vasudeva and mother of eight sons of whom Kṛṣṇa was one, all of them comparable to the eight Vasus;[1] oppressed by Kamsa and relieved by Kṛṣṇa; was about to be murdered by Kamsa who heard a divine voice that her eighth child would be the cause of his end; on Vasudeva's assurance to give up the babies as they were born she was allowed to go. Her first child Kīrtimat was taken to Kamsa who returned the baby. She was imprisoned with Vasudeva to watch over the birth of her sons. During her seventh pregnancy the *Dhāma* of Hari in her womb was transferred by Yogamāyā to that of Rohiṇī and it was said that Devakī aborted. Then the *amśa* of Hari entered her womb and she grew beautiful every day. Brahmā, Śiva and other Gods waited on her on the eve of Kṛṣṇa's birth and said that her son was to kill

Kamsa: addressed the new-born Kṛṣṇa. In the Svāyambhuva epoch she was Pṛśni and Vasudeva was Sutapa. In another epoch she was Aditi and Vasudeva was Kaśyapa. Yaśodā's daughter exchanged for Devakī's son and Kamsa was told of the birth of a girl; was released from prison along with Vasudeva; forgave and advised Kamsa; was saluted by Kṛṣṇa and Rāma.[2]

Yudhiṣṭhira asked Arjuna about her welfare.[3] Kṛṣṇa's respects to, after his return from Indra's abode.[4] Devakī came to Rukmiṇī's palace with Vasudeva and Kṛṣṇa;[5] felt concerned at Kṛṣṇa not returning from the cave of Jāmbavān and aided by others prayed to Durgā for Kṛṣṇa's return;[6] wondered at the discourses between Nimi and the sages, sons of Ṛṣabha;[7] embraced Yaśodā at Syamantapañcaka and enquired after her welfare;[8] praised Kṛṣṇa and Rāma and desired to see her sons who had been killed by Kamsa; saw them with joy when taken back from Sutạla by Kṛṣṇa; in her presence they left for heaven.[9] Her grief at the decease of Rāma, Kṛṣṇa and others; entered fire.[10]

[1] Bhā. I. 1. 12; III. 1. 33; 2. 25; IX. 24. 23, 45, 53; X. 1. 8 and 29; 36. 17; Br. I. 1. 125; M. 44. 73; 46. 13-15; 47. 2; Vā. 1. 148; 96. 163, 172-4; Vi. IV. 14. 18; 15. 18, 26-30. [2] Bhā. X. Chh. 1-4; 44. 50-51; 45. 1-12; Bhā. I. 8. 23, 33; 11. 28; X. 36. 20; 43. 24. Vi. V. 2. 2; 4. 14; 18. 7-8. [3] Bhā. I. 14. 27. [4] Ib. X. [67 (V) 48]. [5] Ib. X. 55. 35. [6] Ib. X. 56. 34-5. [7] Ib. XI. 5. 51. [8] Ib. X. 82. 37. [9] Ib. X. 85. 27-33, 52, 56-70. [10] Ib. XI. 31. 18; Vi. V. 38. 4.

Devakī (II)—a goddess enshrined at Mathurā.

M. 13. 39.

Devakī (III)—the mother of Yaudheya by Yudhiṣṭhira.

M. 50. 56.

Devakulam—Temples where dancing girls were entertained in service.

M. 70. 28.

Devakulyā—a daughter of Pūrṇiman and mother of Prastāva; having washed Viṣṇu's feet became a celestial river.

Bhā. IV. 1. 14; V. 15. 6.

Devakūṭa—(Davaśaila-*Vā. P.*). A Mt. to the east of Merumūla, full of Garuḍa birds.

Bhā. V. 16. 27; Br. III. 7. 452; Vā. 35. 8; 37. 28; 40. 1; 42. 21; 43. 12.

Devakṛtañjaya—the seventeenth Vyāsa; *avatār* of Guhāvāsi.

Vā. 23. 174.

Devakṣa(e)tra—the son, of Devarāta and father of Madhu (Devana-*Br. P.*).

Bhā. IX. 24. 5; Br. III. 70. 45; M. 44. 43-4; Vā. 95. 44; Vi. IV. 12. 42.

Devagaṇas—thirty-three in number.

Vā. 66. 80.

Devagarbha—a son of Hṛdika and father of Śūra.

Vi. IV. 14. 24-5.

Devagarbhā—a R. of Kuśadvīpa.

Bhā. V. 20. 15.

Devagiri—Mt. a hill in Bhāratavarṣa.

Bhā. V. 19. 16.

Devaguru—see Bṛhaspati.

M. 23. 30-47.

Devaguhya — (Devaguhī-*Br. P.*); the husband of Sarasvatī and father of Sārvabhauma Hari.

Bhā. VIII. 13. 17.

Devagṛhāṇis (*Devālayas*)—planets as houses of Gods and which stand until Pralaya.

Br. II. 24. 2; Vā. 53. 2.

Devaja—the son of Saṁyama.

Bhā. IX. 2. 34.

Devajanī—(Devajananī-*Vā. P.*) the wife of Maṇivara, the Yakṣa; gave birth to a number of sons who in their turn became the fathers and grandfathers of several children.

Br. III. 7. 121, 127; Vā. 69. 153, 158-163.

Devajihva—a Trayārṣeya.

M. 196. 43.

Devatas—33 crores;[1] 30 crores ?[2] Relations of, with Sages and Pitṛs.[3]

[1] Vā. 30. 160. [2] Ib. 61. 138. [3] Ib. 62. 21.

Devatājit—the son of Sumati and Vṛddhasenā and father of Devadyumna.

Bhā. V. 15. 2.

Devatīrtham—founded by Brahmā on the Narmadā.

M. 191. 24; 193. 81.

Devadatta (I)—a chief Nāga of Pātāla.

Bhā. V. 14. 24; 24. 31; VI. 9. 35.

Devadatta (II)—the son of Uruśrava and father of Agniveśa.

Bhā. IX. 2. 20-21.

Devadatta (III)—the horse of Kalki.

Bhā. XII. 2. 19.

Devadarśa—a pupil of Kabandha; he divided the Samhitas into four among his four pupils.

Br. II. 35. 57; Vi. III. 6. 9-10.

Devadāruvanam—a sacred place in Kālasarpī;[1] on the slopes of the Muṇḍapṛṣṭha;[2] a *Tīrtham* sacred to Puṣṭi.[3]

[1] Br. III. 13. 99. [2] Vā. 23. 195; 108. 66. [3] M. 13. 47.

Devadundubhis—musicians in heaven; were overjoyed at the Devī's starting for war.

Br. III. 63. 53; IV. 20. 100.

Devadeva—see Maheśvara.

Br. IV. 2. 257.

Devadeveśa—Śiva.

Br. III. 22. 78.

Devadyumna—the son of Devatājit and Āsuri; husband of Dhenumatī and father of Parameṣṭhī

Bhā. V. 15. 3.

Devadhānī—the city of Indra on the Mānasottara, east of Meru.

Bhā. V. 21. 7.

Devana (I)—the son of Devakṣatra, a true Kṣatriya; father of Madhu.

Br. III. 70. 45; Vā. 95. 44.

Devana (II)—a Mt. in Krauñcadvīpa.

M. 122. 80.

Devapati—a Bhārgava gotrakāra.

M. 195. 22.

Devapatnis—wives of the Devas.

Vā. 65. 29.

Devaparvatas—eight in number; general description of.

Vā. 41. 73-80.

Devapaśus—animals intended for temples and other religious purposes.

M. 227. 27.

Devapāla—a boundary hill of Śākadvīpa.

Bhā. V. 20. 26.

Devapurohita—see Bṛhaspati.

Vi. II. 7. 8.

Devapratiṣṭha—rules relating to the consecration of the Devas; see Pratima.

M. 266. 69.

Devaprastha—a playmate of Kṛṣṇa.

Bhā. X. 22. 31.

Devapraharaṇas—a group of Gods, sons of the sage Kṛśāśva. They appear and disappear in each Kalpa and Manvantara.

M. 6. 6-7; Vā. 66. 79; Vi. I. 15. 137.

Devabāhu (I)—a son of Hṛdika, and father of Kambalabarhiṣa.

Bhā. IX. 24. 27; Br. III. 71. 141.

Devabāhu (II)—the second son of Prītī and Pulastya.

Br. II. 11. 27; Vā. 28. 22.

Devabāhu (III)—a Paulastya and a sage of the Raivata epoch.

Br. II. 36. 61. M. 9. 19.

Devabhāga (I)—a son of Devamiḍha and Māriṣā; husband of Kamsā and father of Citraketu and Bṛhadbala.

Bhā. IX. 24. 28, 40.

Devabhāga (II)—a son of Śūra; father of Mahābhāga.

Br. III. 71. 149, 188.

Devabhāga (III)—the father of Uddhava.

M. 46. 23.

Devabhāga (IV)—a brother of Vasudeva.

Vā. 96. 147. Vi. IV. 14. 30.

Devabhuja—the milkman who milked the cow-earth in the epoch of Uttama Manu.

Vā. 63. 15.

Devabhūti—the son of Bhāgavata the last of the Śungas; killed by his amātya Vasudeva.

Bhā. XII. 1. 18-20. Vi. IV. 24. 36-7, 39.

Devabhūmi. (I)—a Śuṅga ruler and son of Bhāgavata, ruled for 10 years; killed by his minister Vasudeva who became king. (Kṣemabhūmi-*Vā. P.*).

Br. III. 74. 155. Vā. 99. 344.

Devabhūmi (II)—the son of Samābhāga, ruled for ten years.

M. 272. 31.

Devabhrāja—a forest.

Vā. 42. 46.

Devamati—a Sage.

M. 196. 28.

Devamātaras—the sixty daughters of Dakṣa collectively known as.

M. 5. 15; Vā. 65. 29.

Devamātā—the goddess enshrined at Sarasvatī.

M. 13. 44.

Devamānuṣi—(Devamīduṣa) a daughter of Śūra.

Vā. 96. 143.

Devamārga—a son of Sūra and Bhojā.

M. 46. 2.

Devamitra (I)—a pupil of Maṇḍūkeya; taught the Samhitā to Saubhari and other disciples.

Bhā. XII. 6. 56.

Devamitra (II)—a name for Śākalya (s.v.).

Vā. 60. 32, 63.

Devamīḍha (I)—son of Kṛtaratha and father of Vibudha.

Vi. IV. 5. 27.

Devamīḍha (II)—the son of Kṛtiratha and father of Vistṛta (Vibudha-*Br. P.*).

Bhā. IX. 13. 16; Br. III. 64. 12; Vā. 89. 12.

Devamīḍha (III)—alias Śūra (father of Śūra-*Bhā. P.*) the son of Hṛdīka, husband of Mārīṣā who gave birth to ten good sons, Vasudeva and others; had five daughters Pṛthā and others; gave Pṛthā in adoption to Kuntī, his friend who had no children.

Bhā. IX. 24. 27-31.

Devamīḍhuṣa (I)—Śūra; a son of Mādrī and Vṛṣṇi;[1] a Rājarṣi.[2]

[1] Br. III. 71. 145; M. 45. 2. [2] Vā. 1. 147.

Devamīḍhuṣa (II)—the son of Śūra and Māṣī.

Vā. 96. 143.

Devayātra—a festival being celebrated at Dvārakā when Arjuna carried off Subhadrā.

Bhā. X. 86. 9.

Devayāna—as opposed to Pitṛyāna; the north road of the sun, situated to the north of Nāgavīthi and south of the Saptarṣiś; here live Siddhas and they have no rebirths;[1] reached through the *Pingala* passage (on the right side of the body);[2] four roads to and the door of the sun leading to them;[3] Śibi's lavish gifts to attain Devayāna.[4]

[1] Vā. 50. 216; Vi. II. 8. 90-7. [2] Bhā. II. 2. 24 [2]; Br. II. 21. 169. [3] Br. I. 7. 183. [4] M. 42. 19-20.

Devayānas—Kaśyapa gotrakāras.

M. 199. 4.

Devayānī (I)—the daughter of Śukra and Ūrjasvatī (Yajanī, Jayantī); accompanied Śarmiṣṭhā, the Asura king's daughter to water-sports; when Śarmiṣṭhā clothed herself

with Devayānī's dress by mistake, Devayānī treated her as a slave, she being the daughter of a Brahmana Purohita. The Princess became enraged, stripped her and cast her into a well and went away; when she was crying helpless there came Yayāti who was on a hunting expedition. He gave her his upper cloth to wear and lifted her up. Devayānī requested him to be her husband, saying that she had been cursed by Kaca, Bṛhaspati's son, to marry only a Kṣatriya. Yayāti agreed and departed. Devayānī reported Śarmiṣṭhā's conduct to her father Śukra who left the palace in disgust. The king implored him on his knees, when Śukra agreed to stay on if Śarmiṣṭhā would be appointed as servant of his daughter. This was agreed upon, and Śarmiṣṭhā became her servant. When Devayānī was married to Yayāti, Śukra presented Śarmiṣṭhā as his daughter's maid. She had two sons Yadu and Turvasu. Learning of her husband's connection with Śarmiṣṭhā during her own pregnancy, Devayānī left for her father's house. Yayāti followed her and was cursed by Śukra to fall a prey to old age. Yayāti appealed to him to mitigate the curse as his desire for enjoyment with his daughter was still keen. Then Śukra said that if anyone would give him his youth and take up old age then he could regain his youth. His son Pūru agreed and once more the king enjoyed the company of Devayānī;[2] heard the story of an ewe loved by a ram from Yayāti, and thought it was an allusion to her; became detached and cast off her body with her mind on Hari.[3]

[1] Bhā. V. 1. 34; M. 24. 52-3; Vā. 1. 155; 65. 84; 98. 20; Vi. IV. 10. 4, 20. [2] Bhā. IX. 18. 7-51; M. 25. 7; Chh. 26 to 32. [3] Bhā. IX. 19. (whole); Br. III. 1. 86; 68. 15; Vā. 93. 15-16.

Devayānī (II)—a daughter of Jayantī and a granddaughter of Indra.

M. 47. 186.

Devayugas—ten in number.

Vā. 61. 131.

Devayonaya—four; Gandharvās, Ādhyas, Piśācās and Antās; their relative positions and powers.

Vā. 69. 203.

Devarakṣita—a son of Devaka.

Br. III. 71. 130; M. 44. 72. Vi. IV. 14. 17.

Devarakṣitā—one of the seven daughters of Devaka and a queen of Vasudeva; mother of nine sons and a daughter;[1] Upāsangadhara was one of her sons.[2]

[1] Bhā. IX. 24. 23 and 32; Br. III. 71. 131, 162, 181; Vā. 96. 130; Vi. IV. 14. 18. [2] M. 46. 16.

Devarakṣitas—the rulers of Kosala, Āndhra, Puṇḍra, Tāmralipta and Samataṭa (Campa-, *Vā. P.*).

Vā. 99. 385. Vi. IV. 24. 64.

Devarañjita—a son of Devaka.

Vā. 96. 129.

Devarākṣasas—Nairṛtas.

Br. III. 7. 142; Vā. 69. 174.

Devarāta (I)—a name of Sunasśepa as he was given back by the Gods to Viśvāmitra; (s.v.) father of Yājña-valkya; a Kauśika and a sage;[1] a Brahmiṣṭha.[2]

[1] Bhā. IX. 16. 30, 32, 36; XII. 6. 64; Br. II. 32. 117; III. 66. 67; Vā. 91. 95; Vi. IV. 7. 37. [2] M. 145. 113; 198. 3.

Devarāta (II)—the son of Karambhi(a); (Karambhaka- *Br. P.*, *Vā. P.*) and father of Devakṣa(e)tra.

Bhā. IX. 24. 5; Br. III. 70. 44; M. 44. 42-3; Vā. 95. 43; Vi. IV. 12. 41-2.

Devarāta (III)—a son of Suketu; a great warrior.[1] father of Bṛhadratha. (Bṛhaduktha.[2] *Br. P.*).

Vā. 89. 8. [2] Vi. IV. 5. 25. Bhā. IX. 13. 14-15; Br. III. 64. 8.

Devarāta (IV)—father of Devaśrava.

Vā. 96. 185.

Devarātas—the kings after Devarāta—Sunasśepa: of Kauśikagotra.

Br. III. 66. 70; Vā. 91. 98.

Devarātapuram—also Devavrātapuram: town built by the wood-cutter in honour of his Purohita in the latter's name.

Br. IV. 7. 34, 37.

Devarāri—a pravara of Angiras.

M. 196. 15.

Devala (I)—a Siddha; and a son of Dhiṣaṇā and Kṛśāśva, and identified with Hari;[1] came to see Parikṣit practising *prāyopaveśa;*[2] knew the yoga power of Viṣṇu;[3] told Śukra the story of Citraketu;[4] cursed Hūhū to be born a crocodile;[5] did not comprehend Hari's *māya,*[6] came to see Kṛṣṇa at Syamantapañcaka;[7] a Brahmavādin;[8] exclusion of marriage alliances with Kaśyapas and Asitas.[9]

[1] Bhā. VI. 6. 20; 15. 12; XI. 16. 28. [2] Ib. I. 19. 10. [3] Ib. II. 7. 45. [4] Ib. VI. 14. 9. [5] Ib. VIII. 4. 3. [6] Ib. IX. 4. 57. [7] Ib. X. 84. 3. [8] M. 145. 107. [9] Ib. 199. 19.

Devala (II)—a son of Pratyūṣa and father of two sons;[1] a Vasava.[2]

[1] Br. III. 3. 27; Vā. 66. 26; Vi. I. 15. 117. [2] M. 5. 27; 203. 7.

Devala (III)—a son of Asita and Ekaparṇā;[1] a Brahmavādin and the best among the Śāṇḍilyas[2].

[1] Br. III. 8. 32; 10. 19; Vā. 70. 27; 72. 17. [2] Br. II. 32. 113; III. 8. 32; Vā. 59. 103; 70. 28.

Devala (IV)—a son of Vasudeva and Upadevī; (Śiśirāvatī- *Br. P.*).

Br. III. 71. 182; M. 46. 17.

Devala (V)—father of Sannati, a queen of Brahmadatta, the Pāñcāla king.

M. 20. 26.

Devala (VI)—a son of the Śveta *avatār* of the Lord.

Vā. 23. 205.

Devala (VII)—the son of Pāriyātraka and father of Vaccāla.

Vi. IV. 4. 106.

Devalas—of Kauśika gotra.

Br. III. 66. 72. Vā. 91. 100.

Devalakas—people living in *mleccha* regions and ineligible for śrāddhā purposes.

M. 16. 15.

Devalokas—seven in number—Bhū, Bhuva, Sva, Maha, Jana, Tapa and Satya; sacred to Indrāṇī; residences of Devarṣis.

M. 13. 52; 61. 1-2; Vā. 61. 88.

Devavara—a carakādhvaryu.

Br. II. 33. 12.

Devavarṇī(ā)—a daughter of Bṛhaspati (grand-daughter: *Vā. P.*), one of the wives of Viśravas and mother of Vaiśravaṇa or Kubera and others.

Br. III. 8. 39-40; Vā. 70. 33.

Devavardhana—a son of Devaka.

Bhā. IX. 24. 22.

Devavarma—a Maurya king, who ruled for seven years.

Br. III. 74. 147; Vā. 99. 334.

Devavarṣa—a territorial division of Śālmalidvīpa.

Bhā. V. 20. 9.

Devavān (I)—a son of Rudra(putra) sāvarṇi (Ṛthusāvarṇa- *Vā. P.*) Manu.

Bhā. VIII. 13. 27; Br. IV. 1. 94; Vā. 100. 98; Vi. III. 2. 36.

Devavān (II)—a son of Akrūra and Ugrasenī.

Bhā. IX. 24. 18; Br. III. 71. 113; M. 45. 31; Vi. IV. 14. 10.

Devavān (III)—a son of Devaka.

Bhā. IX. 24. 22; Br. III. 71. 130; M. 44. 72; Vi. IV. 14. 17.

Devavītī—a daughter of Meru and queen of Ketumālā.

Bhā. V. 2. 23.

Devavrata—a name of Bhīṣma (s.v.); knew the yoga power of Viṣṇu;[1] son of Śantanu and Jāhnavī.[2]

[1] Bhā. I. 9. 1; II. 7. 44. [2] M. 50. 45.

Devavrāta—the chief among the Brahmanas who in appreciation of the wood-cutter's charities renamed him

Dvijavarma and his wife Śīlavatī; for this the wood-cutter had a town founded in the Brahmana's name, the Purohita who honoured him with a high status.

Br. IV. 7. 31, 37.

Devaśarma (I)—a son of Śoṇāśva.

M. 44. 79.

Devaśarma (II)—a disciple of Rathitara (s.v.).

Vā. 60. 66.

Devaśrava (I)—a son of Devamīḍha and Mārīṣā; husband of Kamsavatī and father of two sons.

Bhā. IX. 24. 28, 41. Vi. IV. 14. 30.

Devaśrava (II)—a Kauśika and a Sage.

Br. II. 32. 118.

Devaśrava (III)—a son of Śūra and Bhojā.

Br. III. 71. 149; M. 46. 2.

Devaśrava (IV)—the son of Devarāta according to the learned.

Vā. 96. 185; Br. III. 71. 188.

Devaśravas—see Devarātas.

M. 145. 113. 198. 7, 9.

Devaśreṣṭha—a son of Manu Rudrasāvarṇi (Ṛthusāvarṇa, *Vā. P.*).

Bhā. VIII. 13. 27; Br. IV. 1. 94; Vā. 100. 98; Vi. III. 2. 36.

Devasarga—is Vaikṛta: different species: Gods, Pitṛs, Asuras, Gandharvas, Apsarasas, Siddhas, Yakṣas, Rākṣasas,

Caraṇas, Bhūtas, Preta-piśācas, Vidhyādharas, Kinnaras, etc.[1] The sixth sarga.[2]

[1] Bhā. III. 10. 16, 26-8. [2] Vā. 6. 63.

Devasāvarṇi—the thirteenth Manu; father of Citrasena, and others; Divaspati is Indra. Nirmoka and others were sages; Yogeśvara is Hari's manifestation.

Bhā. VIII. 13. 30-32.

Devasūnavas—a class of Pitṛs among whom four divisions are distinguished; the past, the future, the elder and the younger.

Vā. 71. 15-16.

Devasenā—a daughter of Indra, married to Kumāra.

Br. IV. 30. 105; M. 159. 8.

Devasenāpati—is Skanda;[1] anointed by all the Devas and their gaṇas;[2] as Viṣṇu.[3]

[1] Br. III. 10. 50; 73. 110. [2] Vā. 39. 33; 72. 49. [3] Vi. I. 8. 28.

Devasthānam (I)—heaven, etc. for *varṇāśramis;* eight places beginning with Brahmā and ending with Piśāca; here are *aṇimā* and seven other *aiśvaryas;* there are three guṇas pervading here—Satva, etc.; realised not by eyes, but by experience.

Vā. 102. 96-8.

Devasthānam (II)—Paiśāca, Rākṣasa, Gāndharva, Kaubera, Aindra, Saumya, Prājāpatya, and Brāhma; a yogi must give up all these sthānas to attain the Brahmanhood.

Vā. 12. 39-42; 61. 170; 102. 96-8.

Devasthāni—a Pravara of Angiras.

M. 196. 15.

Devasnapanam—bathing a deity; described.

M. 267. 1-35.

Devahūḥ—the entrance on the north side of the city of Purañjana,[1] allegorically the left ear.

Bhā. IV. 25. 51; 29. 12.

Devahūti (I)—a daughter of Svāyambhuva Manu, and sister of Priyavrata and Uttānapāda; wife of Kardama and mother of Kapila;[1] heard of Kardama's greatness from Nārada and fixed her mind on him; accepted by Kardama; seeing her playing with balls in her mansion Viśvāvasu fell down in a fit of stupour; married Kardama with gifts from her parents; devoted herself to her husband's service like Pārvatī to Śiva; enjoyed his company in an aerial car well furnished with new cloths and ornaments after her bath in the *Sarasvatisaras,* where she was attended by many maids; roamed in all lovely parks throughout the earth. After a hundred years of enjoyment Devahūti gave birth to nine daughters at a time, when Kardama told her of his departure for yoga; Devahūti requested means for protection of herself and the new-born ones; was told that Viṣṇu would be born in her womb and he would bring comfort to her. Soon she gave birth to Lord Kapila when Brahmā and other seers called on Kardama. After they left, Kardama got his daughters married, and after praising Kapila, and with his permission he went away for penance. Heard all relating to the *Sāṅkhya śāstra* from Kapila and spoke in praise of him. Following the path prescribed by Kapila she attained *nirvāṇa.* The place where she attained siddhi became known as *Śiddhapada.*[2] From her, Hari manifested Himself for imparting *dharma* and *jñāna.*[3]

[1] Bhā. II. 7. 3; III. 12. 27, 55-6; 21. 3; 22. 9; VIII. 1. 5. [2] Ib. VIII. Chh. 22 to 24 (whole); 33. 1-31; IV. I. 1 and 10. [3] Ib. VIII. 1. 5.

Devahūti (II)—the wife of Purūravas.

Vā. 2. 16.

Devahotra—the father of Yogeśvara.

Bhā. VIII. 13. 32.

Devahrada—in the Sālagrāma; here Nāgarāṭ takes the *piṇḍa* of the deserving and rejects that of the undeserving.

Br. III. 13. 90.

Devākrīḍanakas—playing grounds of the Devas—four; Caitraratha,[8] Nandana, Vaibhrāja and Saviturvana (garden of the Sun).

Vā. 36. 10.

Devāgāras—abodes of the Devas; meddling with, was punished by death.

M. 227. 174.

Devātithi (I)—a son of Krodhana and father of Ṛṣya.

Bhā. IX. 22. 11. Vi. IV. 20. 5.

Devātithi (II)—a son of Akrodhana.

M. 50. 37; Vā. 99. 232.

Devānīka (I)—a Mt. in Kuśadvīpa.

Bhā. V. 20. 15.

Devānīka (II)—a son of Kṣemadhanva and father of Anīha (Ahīnagu-*Br. P.*, Ahīnaka-*Vi. P.*).

Bhā. IX. 12. 2; Br. III. 63. 203; M. 12. 53; Vā. 88. 203; Vi. IV. 4. 106.

Devānīka (III)—a son of (Dharma) Sāvarṇa Manu.

Vā. 100. 84. Vi. III. 2. 32.

Devānuja—a son of Auttama Manu.

Vā. 62. 34.

Devāntaka—a son of Kālanemi.

Br. III. 5. 39; Vā. 67. 80.

Devāpi (I)—a son of Pratīpa and brother of Śantanu; renounced the home and turned *muni;* requested by Śantanu to take up the throne; he spoke impeaching the Vedas. He took to yoga living in Kalāpagrāma. He was to establish the Lunar race in the Kṛta Yuga; Purohita of the Devas;[1] unacceptable to the people as he suffered from leprosy.[2] A Rājarṣi and a gotrapravartaka of the Treta yuga[3] and a Paurava.

[1] Bhā. IX. 22. 12-18; XII. 2. 37; Vā. 99. 234. [2] M. 50. 39-41; 273. 56. [3] Vā. 32. 39.

Devāpi (II)—a Paurava king who continues to live in Kali in Kalāpagrāma; Kṣatrapraṇetāra in the 24th Caturyuga. Originator of Kṣatriyas in the Kṛta.[1] A son of Pratīpa. Even as a child retired to forest. The famine in his brother Santanu's (s.v) kingdom was said to be due to his elder brother Devāpi having been passed over for succession. Infected with heretical views through the minister of Śantanu by means of ascetics in the forest; thus disqualified for the throne.[2]

[1] Vā. 99. 437-8; Vi. IV. 24-118. [2] Vi. IV. 20. 9-30.

Devābhra—a Mt. with a Janapada on it; afraid of Hiraṇyakaśipu's prowess.

M. 163. 88.

Devāmbuja—a son of Uttama Manu.

Br. II. 36. 39.

Devāraṇyam Viśokam—a great forest on the banks of the Lauhityā lake.

Vā. 47. 11.

Devārha—one of the ten sons of Hṛdīka. Father of Kambalabarhiṣa.

M. 44. 82-3; Vā. 96. 139; Vi. IV. 14. 24.

Devāvṛt—a Mt. of Krauñcadvīpa.

M. 122. 82.

Devāvṛdha (I)—a son of Sātvata and father of Babhru; equal to Gods;[1] sonless he performed penance on the banks of the Parṇāśā (s.v.) which became transformed into a maid, married him and became mother of Babhru.[2] The *Vāyu Purāṇa* says that when he made austerities, he touched the waters of the Savarṇā when Sāvitrī appeared as a lady, received his *tejas* and brought forth a good son in the ninth month. This was Babhru.[2] Belonged to the Anu line and was much praised by poets and scholars. 6608 disciples of his, obtained immortality.[3]

[1] Bhā. IX. 24. 6-10; Vi. IV. 13. 1-3. [2] Br. III. 71. 16-15; M. 44. 47-59; Vā. 96. 6-15. [3] Vi. IV. 13. 6.

Devāvṛdha (II)—a son of Kauśalya.

Vā. 1. 145; 96. 1.

Devālayas—the homes of the nine planets;[1] temples visited by Paraśurāma;[2] see also Devagṛhas.

[1] Br. II. 23. 95; Vā. 52. 85. [2] Br. III. 24. 41; 27. 11; IV. 38. 57; M. 96. 25; 257. 6.

Devālayakalpana—building of temples, an act of charity.

Br. IV. 7. 33.

De(ai)vāsura Yuddha—consequent on the Asuras not obtaining Amṛta for all their labours in the Amṛtamathana, war broke out. It was on the seashore and mainly a hand-to-hand fight; description of; at last Indra invoked Hari, who appeared on the scene and on him Kālanemi flung his śūla; with the same weapon Hari flung him down; so also Mālyavan, Māli and Sumāli were put to death. Fight continued till Nārada stopped it.[1] Twelve in number, after which the whole earth and *yajña* came over to the Devas.[2] Hearing the Asuras slain by Hari, Diti went to the earth and performed *Madanadvādaśi vratam* to get able bodied sons to kill Indra;[3] one, of three hundred years between Indra and Prahlāda. Indra with the help of Raji, a son of Āyu vanquished him.[4] Asuras under Hrāda vanquished the Gods after the battle which continued for a hundred divine years. The gods withdrew to the north of the milky ocean and prayed to Viṣṇu for succour. The latter deluded the Asuras in *Māyāmoha* form and the Asuras were defeated.[5]

[1] Bhā. VIII. 10. (whole); 11. 1-44; Vā. 92. 76. [2] Br. III. 72. 70, 106. [3] M. 7. 2-7. [4] M. 24. 37-8; 70. 26-32. [5] Vi. III. 17. 9-44; 18. 34-36.

Devāśrava—the brother of Vasudeva.

Vā. 96. 147.

Devikā (I)—a R. from the Himālayas;[1] in the chariot of Tripurāri.[2]

[1] Br. II. 16. 25; M. 22. 20; 114. 21; Vā. 45. 96; 109. 17; 112. 30.
[2] M. 133. 24.

Devikā (II)—a sacred Tīrtha, where there is a well by name Vṛṣa;[1] on her banks was Vīranagara.[2]

[1] Br. III. 13. 41; Vā. 77. 41. [2] Vi. II. 15. 6.

Devikātaṭa—a Tīrtham sacred to Nandinī.

M. 13. 38.

Devikoṭam—sacred to Lalitā-pīṭham.

Br. IV. 44. 96.

Devī (I)—the first charioteer; a Śakti.

Br. IV. 6. 17; 20. 91.

Devī (II)—the image of.

M. 258. 75; 266. 42.

Devī (III)—an Apsaras.

Vā. 69. 6.

Devīvratam—the observance of this vow leads to the world of Lakṣmī.

M. 101. 59.

Devīsūktam—utterance of, in *dīkṣā.*

Br. IV. 43. 11.

Devendra—see Indra.

Br. III. 7. 269; IV. 12. 35; M. 146. 20; Vi. I. 8. 26; 9. 16, 139.

Devendras—Gods of prime importance, of secondary importance; share in sacrifices; they are Gurus, Lords, Kings and Forefathers; protect the subjects.

Vā. 64. 21-23.

Deveśī—Lalitā.

Br. IV. 14. 1.

Devodyānāni—Vaibhrāja, Surabhi, Caitraratha, Viśoka, Sumana and Nandana gardens.

Br. III. 7. 101-2.

Devyālaya—in Siddhikṣetra; here Īśvara performed austerities standing on one leg.

Vā. 77. 81.

Deśās—regions different from Rāṣṭras and Janapadas.

Br. III. 50. 6.

Deśarakṣita—a provincial or District Governor; acquainted with the produce of the Deśa and expert in controlling officials and keeping accounts.

M. 215. 17.

Deśikās—ordinary teachers.

Br. IV. 8. 5.

Deśikeśvara—Guru.

Br. IV. 43. 7.

Deha (I)—human body; as a temple; philosophical interpretation of.

Br. IV. 43. 53-54 ff.

Deha (II)—one of the twenty Amitābha gaṇas.

Vā. 100. 17.

Dehasiddhi—a Yogasiddhi.

Br. IV. 36. 53.

Dehī—an Amitābha God.

Br. IV. 1. 17.

Daityarākṣasas—are Kāpileyas.

Vā. 69. 177.

Daityas—the Asuras from Diti;[1] one of the Marut gaṇas.[2]

[1] Vā. 66. 1. [2] Vā. 46. 35; 67. 129.

Daivajñas—astrologers, residences of.

M. 254. 26.

Doṣa—a Vasu; husband of Śarvarī and father of Śimśumāra; a *kalā* of Viṣṇu.

Bhā. VI. 6. 11-14.

Doṣā—a queen of Puṣpārṇa and mother of Pradōṣa, Niśitha and Vyuṣṭha.

Bhā. IV. 13. 13-14.

Daurgamantrā—in honour of Durgā.

Br. IV. 38. 5.

Dauvārika—to be worshipped in house-building.

M. 253. 26.

Dauvārikas—palace officials.

M. 215. 30.

Dauṣyanti—is Bharata (s.v.) noted for his sacrifices and love of people; Parīkṣit compared to him.

Bhā. I. 12. 20.

Dyutaya—a Sudharmāṇa God.

Br. IV. 1. 61.

Dyuti (I)—a Yāma deva.

Br. II. 13. 92; Vā. 31. 6; 62. 61.

Dyuti (II)—(Vasiṣṭha): a Sage of the 4th Sāvarṇa epoch;[1] of the 12th epoch of Manu.[2]

[1] Br. IV. 1. 91. [2] Vi. III. 2. 35.

Dyuti (III)—one of the 20 Sutapa gaṇas.

Vā. 100. 14.

Dyutimat (I)—a Sage of the ninth Manvantara.

Bhā. VIII. 13. 19; Vi. III. 2. 23.

Dyutimat (II)—a Yakṣa; a son of Puṇyajanī and Maṇibhadra.

Br. III. 7. 125; Vā. 69. 156.

Dyutimat (III)—a Mt. in Kuśadvīpa; same as Balāhaka.

M. 122. 55; Vi. II. 4. 41.

Dyutimat (IV)—a son of Prāṇa and father of Rājavan.

Vi. I. 10. 5.

Dyutimat (v)—a son of Priyavrata; became king of Krauñcadvīpa.

Vi. II. 1. 7, 14.

Dyutimanta—a son of Dyutimān.

Vā. 28. 7.

Dyutimān (i)—a son of Prāṇa (Pāṇḍu- *Vā. P.*) and Puṇḍarīkā; father of two sons.

Br. II. 11. 40; Vā. 28. 7, 35.

Dyutimān (ii)—one of the ten sons of Kardama and king of Krauñcadvīpa which he divided among his seven sons Kuśala, Manomaya, Uṣṇa, Pāvana, Andhakāra, Muni, and Dundubhi; ruled kingdoms after their names.

Br. II. 14. 9, 13, 22-23; Vā. 33. 9.

Dyutimān (iii)—Mt. a hill of Kuśadvīpa.

Br. II. 19. 55; Vā. 49. 50.

Dyutimān (iv)—a God of the Ābhūtaraya group.

Br. II. 36. 56.

Dyutimān (v)—(Angiras); a Sage of the Rohita epoch.

Br. IV. 1. 63.

Dyutimān (vi)—a God of the Sutārā group (Supāra: *Vā. P.*).

Br. IV. 1. 89; Vā. 100. 94.

Dyutimān (vii)—a son of Svāyambhuva Manu.

M. 9. 5; Vā. 31. 18. Br. II. 13. 104.

Dyutimān (viii)—Mt. a hill in Yamadvīpa.

Vā. 48. 19.

Dyutī—left her consort Vibhāvasu and loved Soma with eight other Devis.

M. 23. 24.

Dyumat (I)—one of the seven sons of Vasiṣṭha; a friend who accompanied Purañjana when he went to Vibhrājita.[2]

[1] Bhā. IV. 1. 41. [2] Ib. IV. 25. 47.

Dyumat (II)—a son of Svārociṣa Manu.

Bhā. VIII. 1. 19.

Dyumat (III)—a son of Divodāsa and father of Alarka and others; (also known as Pratardana, Śatrujit, Vatsa, Ṛtadhvaja, and Kuvalayāśva).

Bhā. IX. 17. 6.

Dyumat (IV)—the minister of Śālva, hit Pradyumna with his *gada*, but killed by the latter.

Bhā. X. 76. 26. 27; 77. 1-3.

Dyumatsena (I)—Dṛḍhaseṇa- *Br. P.*) the son of Śama, and father of Sumati.

Bhā. IX. 22. 48.

Dyumatsena (II)—father of Satyavān; losing his eyesight and consequently his kingdom, took to forest life; got back his sight due to the grace of the God of death at the request of Sāvitrī.

M. 208. 14-16; 214. 10.

Dyumatsena (III)—a son of Trinetra; ruled for forty-eight years.

M. 271. 27.

Dyumna (I)—a son of Cākṣusa Manu.

Bhā. IV. 13. 16.

Dyumna (II)—one of the ten branches of the Sukarmāna group of Devas.

Br. IV. 1. 88; Vā. 100. 92.

Dyumni—son of Asanga.

M. 45. 23.

Dyūtam—gambling; an *adharma* and of Kali;[1] of Baladeva and Rukmin.[2]

Bhā. I. 17. 38; Vi. V. 28. 12.

Dyotana—one of the twenty Sutapa Gods.

Br. IV. 1. 15; Vā. 100. 15.

Dyau—sky; presented flowers to Pṛthu on his accession.

Bhā. IV. 15. 18.

Draghaṇa—a commander of Bhaṇḍa.

Br. IV. 21. 85.

Dravaketu—a Sudharmāṇa god.

Br. IV. 1. 60.

Dravida (I)—the kingdom of Malayadhvaja Pāṇḍya; the country in which there is Venkaṭa;[1] praise of Hari prevalent here in Kali;[2] conquered by Kalki.[3]

[1] Bhā. IV. 28. 30; VIII. 4. 7; X. 79. 13. [2] Ib. XI. 5. 39. [3] Br. III. 35. 10; 73. 107.

Draviḍa (II)—a son of Kṛṣṇa and Jāmbavatī.

Bhā. X. 61. 12.

Draviḍas—people of Dravida; S. India; see Dakṣiṇātyās;[1] ineligible for śrāddha;[2] country of.[3]

[1] Br. II. 31. 82; Vā. 58. 82; 98. 107. [2] M. 16. 16. [3] Ib. 144. 56.

Draviḍā—a daughter of Tṛṇabindu and mother of Viśravas.

Vā. 86. 16.

Draviḍeśvara—see Satyavrata.

Bhā. VIII. 24. 13; IX. 1. 2.

Draviṇa (I)—a son of Pṛthu and Arcis; was entrusted with the northern kingdom by his elder brother.

Bhā. IV. 22. 54; 24. 2.

Draviṇa (II)—Mt. a hill of Kuśadvīpa.

Bhā. V. 20. 15.

Draviṇa (III)—a Tuṣita God.

Br. II. 36. 10.

Draviṇa (IV)—a son of Dhara, a Vasava.

Br. III. 3. 22; M. 5. 23; 203. 4; Vā. 66. 21.

Draviṇa (V)—a son of Dharma.

Vi. I. 15. 113.

Draviṇas—a class of people in Krauñcadvīpa.

Bhā. V. 20. 22.

Draviṇaka—a son of Vasordhārā and Agni; a Vasu.

Bhā. VI. 6. 13.

Drāviṇa—Mt. in the west that entered the sea for fear of Indra.

M. 121. 75.

Drāviṇī—a Varṇa Śakti;[1] on the third parva of the Geyacakraratha.[2]

[1] Br. IV. 44. 58; [2] Ib. 19. 65.

Drāviṇīkā—a *mudrā;* here are Aṣṭa Śaktis commencing with Kusuma praying to Lalitā.

Br. IV. 36. 73.

Druti—the wife of Nakta and mother of Gaya.

Bhā. V. 15. 6.

Drupada—a son of Pṛṣata and father of Draupadī, Dhṛṣṭadyumna and others; king of the Pāñcālas;[1] stationed by Jarāsandha at the northern gate of Mathurā;[2] stationed at the southern gate during the siege of Gomanta;[3] had been bound by the young Pāṇḍavas;[4] in the *svayamvara* he held, Arjuna hit the mark in the form of a fish and won Draupadī;[5] joined the Pāṇḍavas in the Kurukṣetra battle;[6] went to Syamantapañcaka for solar eclipse.[7]

[1] Bhā. IX. 22. 2; X. 52. 11 [8]. Vā. 99. 210; Vi. IV. 19. 73. [2] Bhā. X. 50. 11 [7]. [3] Ib. X. 52. 11 [8]. [4] Ib. X. [56 (V) 2]. [5] Ib. I. 15. 7. [6] Ib. X. 78 [(95 V) 10]. [7] Ib. X. 82. 25.

Druma—the king of the Kimpuruṣas and Kinnaras (s.v.) stationed on the west during the siege of Gomanta;[1] stationed by Jarāsandha at the western gate of Mathurā;[2] attended the conference at Kuṇḍīna summoned by Śālva.[3]

[1] Bhā. X. 52. 11 [11]. Vā. 41. 30. [2] Ib. X. 50 11 [5]. [3] Ib. X. 76. 2 [9-10].

Drumila—a Gandharva and a son of Ṛṣabha and a sage who was a Bhāgavata; in the guise of Ugrasena became the father of Kamsa;[1] discoursed to Nimi on the *avatārs* of Hari with different purposes.[2]

[1] Bhā. V. 4. 11; XI. 2. 21; X. 36. 24 [10-26]. [2] Ib. XI. 4. (whole).

Druhyas—a tribe.

M. 114. 41.

Druhyu—a son of Yayāti and Śarmiṣṭhā and father of Babhru and Satu;[1] after being refused by Yadu and Turvasu approached by Yayāti; he also declined to part with his youth to his father and was therefore cursed to have no pleasures in life and to be wandering about the countries and oceans with no settled kingdom;[2] became over-lord of the south-eastern (west-*Br. P.*, *Vā. P.* and *Vi. P.*) part of the kingdom;[3] from him begins the Bhoja line.[4]

[1] Bhā. IX. 18, 33 and 41; 23. 14; Br. I. 1. 133; Vā. 1. 156; 93. 17; 99. 7; Vi. IV. 17. 1. [2] M. 24. 54; 32. 10; 23. 16-20; Vā. 45. 50; Vi. IV. 10. 6, 13. [3] M. 34. 30; Vā. 45. 90; Vi. 10. 31. [4] M. 48. 6.

Droṇa (I)—married Kṛpī, and was the father of Aśvatthāma.[1] Taught Dhanurveda to the Pāṇḍavas but served Duryodhana's army, succeeding Bhīṣma as commander, and after a five days' battle was killed by Dhṛṣṭadyumna;[2] met by Kṛtavarman, Kṛṣṇa and Rāma.[3] Informed by Uddhava of Rāma's visit to Hastināpura; invited for the

Rājasuya of Yudhiṣṭhira.[4] Went to Syamantapañcaka for solar eclipse and met there Kṛṣṇa and the Vṛṣṇis.[5] Ācārya of the Pāṇḍavas and the Kurus.[6] Baladeva's respect for.[7]

[1] Bhā. I. 7. 27; IX. 21. 36. Vi. IV. 19. 68; V. 35. 5, 27. [2] Bhā. I. 15. 15-16; X. 78 [(95 (V) 16], 29-36. [3] Ib. X. 52. [56 (V) 4], 12; 57. 2. [4] Ib. X. 68. 17 and 28; 74. 10. [5] Ib. X. 82. 24; 84. 57, 69 [1]. [6] M. 103. 5. [7] Vi. V. 35. 36; 38. 16, 47, 64.

Droṇa (II)—Mt. in Bhāratavarṣa, touching the sea;[1] entered the waters for fear of Indra.[2]

[1] Bhā. V. 19. 16; Br. II. 18. 76. [2] M. 121. 73.

Droṇa (III)—a Vasu born as Nanda; his wife was Abhimatī, and sons were Harṣa, Śoka, Bhaya and others.

Bhā. VI. 6. 11; X. 8. 48-50.

Droṇa (IV)—Mt. a hill of Śālmaliḍvīpa (Kuśadvīpa-*M.P.*) noted for great medicinal plants, viśalyakaraṇī and mṛtasanjīvini, capable of bringing back the dead to life.

Br. II. 19. 38-39; Vā. 49. 35; Vi. II. 4. 26; M. 122. 56.

Droṇa (V)—one of the seven Pralaya clouds.

M. 2. 8.

Droṇa (VI)—a measure of grain.

M. 83. 12; 84. 2.

Droṇi (I)—(also Drauṇi) the future Veda Vyāsa in Dvāpara yuga.

Br. II. 35. 125; Vi. III. 3. 21; Vā. 61. 104.

Droṇi (II)—a Sage of the 8th epoch of Manu.

Vi. III. 2. 17.

Drauṇāyana—an Ārṣeya pravara of Bhārgavas.

M. 195. 41.

Drauṇi—see Droṇi.

Br. IV. 1. 12.

Draupadī—the daughter of Yajñasena-Draupada, queen of the Pāṇḍavas and mother of five sons born to five brothers: Prativindhya to Yudhiṣṭhira, Śrutasena to Bhīma, Śrutakīrti to Arjuna, Śrutānīka to Nakula and Śrutakarma to Sahadeva;[1] paid respects to Kṛṣṇa; being newly married was bashful;[2] consoled by Kṛṣṇa and Satyabhāmā when banished to forest with her husbands;[3] joy at Kṛṣṇa's visit to Indraprastha; welcomed Rukmiṇī and the other wives of Kṛṣṇa; served food, etc., in the Rājasūya; performed Avabhṛta with Yudhiṣṭhira after the Rājasūya; Duryodhana's mind on; laughed at Duryodhana's fall in the Sabhā of Maya;[4] asked Kṛṣṇa's wives about their marriage when all met at Syamantapañcaka and was lost in wonder.[5] Her sons were killed while asleep by Aśvatthāma; when the murderer was brought before her, she ordered his release as he was a Brahmana and the son of the preceptor; followed the funeral party to the Ganges for the cremation of her dead sons;[6] was one among the party that welcomed Vidura;[7] out of devotion to Vāsudeva attained His lotus feet.[8] Felt sorry for the loss of Duryodhana and others.[9]

[1] Bhā. IX. 22. 2, 28; M. 50. 51; Vā. 99. 246; Vi. IV. 20. 41-2; [2] Bhā. X. 58. 5. [3] Ib. X. 64. 10. [4] Ib. X. 71. 41-3; 75 (whole). [5] Ib. X. 83. 6-7; 84. 1; [6] Ib. I. 7. 14 to the end; 8. 1 and 3, 17; 10. 9; [7] Ib. I. 13. 4. [8] Ib. I. 15. 50. [9] M. 103. 12; 112. 1; 244. 4.

Dvayam—name and form; a vain Arthavāda.

Bhā. XI. 28. 37.

Dvādaśamūrti—an epithet of the Sun god.

Br. III. 59. 76; IV. 34. 75.

Dvādaśākṣara—Those who medidate on the 12 letters are not re-born.

Vi. I. 6. 40; 12. 97.

Dvādaśi Vijaya—the day of the birth of Vāmana—Hari.

Bhā. VIII. 18. 6.

Dvādaśivratam—Ambarīṣa observed this vow for a year and ended it in the month of Kṛttika by bathing in the Yamunā.

Bhā. IX. 4. 29-30.

Dvāpara(yuga)—Its nature; worship of Hari by service;[1] form of Hari as worshipped in;[2] Parāśara taught Bhāgavata to his son in this yuga;[3] a Vaiśya among the yugas; a period of wars.[4] Here Vyasa incarnates; duration of;[5] Yajña the chief thing besides war; a combination of *rajas* and *tamas*;[6] in the second Dvāpara Dhanvantari took birth as a man;[7] Dharma's state of anxiety; Smṛti and Śruti quoted as authorities; but different opinions advanced. Rise of the Śākhas, and the Angas.[8]

[1] Bhā. XII. 2. 39; 3. 22-52. [2] Ib. XI. 5. 27-31. [3] Ib. I. 4. 14; II. 1. 8. [4] Vā. 78. 36-7. [5] M. 53. 9; 142. 17, 23 and 26; 144. 1-5; Vā. 3. 21; 32. 61. [6] Br. II. 7. 21; Vā. 8. 66. [7] Ib. 92. 17. [8] Ib. 58. 3-29.

Dvārakā—(also Dvāravatī and Kuśasthalī). Capital of Kṛṣṇa, built for him by Revata in the midst of sea 1½ miles in circumference according to Vāstu rules and well furnished, for fear from Kālayavana;[1] sacred to Hari.[2] Kṛṣṇa released Nṛga in;[3] Kṛṣṇa carried the spoils of war with the Yavanas to that place;[4] return of Kṛṣṇa and Rāma to, after being besieged by Jarāsandha at Gomanta.[5] Left by Akrūra, when the city had no rains; hence Kṛṣṇa sent for him;[6] Kṛṣṇa and

Sātyakī returned from Hastināpura to;[7] here were sent 16000 maidens of Naraka's harem and 64 elephants of the Airāvata line;[8] reached by Kṛṣṇa and Satyabhāmā after the fight for the pārijātā;[9] arrival of Aniruddha's marriage party from Bhojakaṭa;[10] visited by Citralekhā;[11] besieged by Pauṇḍraka;[12] described when visited by Nārada, as containing 900,000 houses;[13] Śamba and others reached Dvārakā after Yudhiṣṭhira's Rājasūya.[14] Blockaded by Śālva, and defended by Pradyumna and others;[15] reached by Kṛṣṇa after the Kurukṣetra war; city described:[16] reached by Kṛṣṇa and his party after a long stay at Syamantapañcaka;[17] Kṛṣṇa performed the aśvamedha here;[18] visited by sages from Piṇḍāraka, Kurukṣetra and other places and filled with Brahmaghoṣa;[19] Nārada lived there for a time to worship Kṛṣṇa;[20] visited by Brahmā and other gods to invite Kṛṣṇa to go back to Vaikuṇṭha;[21] evil omens in the city; people, advised by Kṛṣṇa, left for Prabhāsā.[22] Dāruka informs Vasudeva and others of Kṛṣṇa's condition and Rāma's entry to his Dhāma;[23] swallowed up by the sea excepting Kṛṣṇa's mansion;[24] a Pitṛ Tīrtham;[25] represents the neck of the Vedas.[26] Pārijāta of heaven taken to.[27]

[1]Bhā. I. 8. 10-27; 11. 25; 12. 36; 13. 16; 14. 1-6; X. 50. 49-57; IX. 3. 28; Br. III. 71. 62-85; M. 4. 18; 246. 89; Vi. IV. 1. 91; 13. 19; V. 23. 13-15. [2]Bhā. VII. 14. 31. [3]Ib. X. 37. 17-20. [4]Ib. X. 52. 5; [5]Ib. X. 52. 13-14 [1]; [56 (V) 7]. [6]Ib. X. 57. 29-34. [7]Ib. X. 58. 28. [8]Ib. X. 59. 36-7. [9]Ib. X. [67 (V) 38-40]. [10]Ib. X. 61. 40. [11]Ib. X. 62. 22. 64 [11]; Vi. V. 32. 28-30. [12]Bhā. X. 66. [1 and 13]. [13]Ib. X. 69. 3-7; [14]Ib. X. 75. 29. [15]Ib. X. 76. 8-14. [16]Ib. X. 80. [8-12]; 82. 1. [17]Ib. X. 84. 70. [18]Ib. X. 89. 22. [1]; 90. 1. [19]Ib. X. 28. 1-13. [20]Ib. XI. 2. 1. [21]Ib. XI. 6. 1-4. [22]Ib. XI. 6. 33-35; 30. 1, 5, 10. [23]Ib. XI. 31. 15-17. [24]Ib.XI. 7. 3; 31. 23; XII. 12. 60; Vi. V. 37. 36; 30. 9-10. [25]M. 22. 38. [26]Vā. 96. 60; 104. 76. [27]Vi. V. 31. 10-11.

Dvārakānātha—Kṛṣṇa.

Br. III. 36. 31.

Dvārapāla—a description of, on the gate-way to Śiva's abode; tiger's skin as clothing and holding *triśūla* and *paṭṭiśa;*[1] eight of them invoked in tank rituals.[2]

[1]Br. III. 32. 12-16. [2]M. 58. 11-12.

Dvārapālas—see Dauvārikas.

M. 103. 15.

Dvāravatī (I)—(Dvārakā s.v.); a great city of Vāsudeva inhabited by Bhoja, Vṛṣṇi and the Andhakas;[1] capital of Kṛṣṇa;[2] and abode of Rukmiṇī.

[1] Br. III. 61. 23; Vā. 86. 27; 96. 46. [2] Br. III. 71. 48; M. 13. 38; 69. 9. Vi. V. 33. 10 ff.

Dvāravatī (II)—the wife of Bhangakāra.

Vā. 96. 54.

Dvikalam—the duration of the New Moon day when Pitṛs drink Sudhāmṛta.

Vā. 52. 38; 56. 27.

Dvikalam Kālam—Amāvāsya.

Vā. 52. 67.

Dvija—a son of Surasena.

Vā. 99. 112.

Dvijagrāma—the birth place of Purūravas as a Brahmana in his previous birth. As a result of Dvādaśīvrata and prayer to Janārdana he attained a kingdom in the next birth.

M. 115. 10-12.

Dvijabandhu—(Brahmabandhu); debarred from Trayī; exempt from capital punishment; subject to punishment of Vapana, confiscation of property and banishment; but not corporal punishment.

Bhā. I. 4. 25; 7. 53-57.

Dvijamīḍha—one of the three sons of Hastin and father of Yavīnara.

V. IV. 19. 29, 48; Vā. 99. 166,

Dvijavarmā—the name given to the wood-cutter by the Brahmanas for his great charities.

Br. IV. 7. 35.

Dvijā(ti)—the first three castes socalled for following the common and special *dharmas* ordained.[1] Insult among themselves and to members of other castes punished;[2] also ruled as kings.[3]

[1] Vā. 59. 21. [2] M. 227. 72. [3] Vi. IV. 24. 68.

Dvita—came to see Kṛṣṇa at Syamantapañcaka.

Bhā. X. 84. 5.

Dvidanta(ka)—a name of Vighneśvara.

Br. IV. 44. 66 and 69.

Dviparārdha—a period of Brahmā's life.

Bhā. XII. 4. 5.

Dvipāda—a name of Vighneśvara.

Br. IV. 44. 68.

Dvimīḍha—a son of Hastin and father of Yavīnara.

Bhā. IX. 21. 21, 27; M. 49. 43; Vā. 99. 166.

Dvimukhī—a Svaraśakti.

Br. IV. 44. 56.

Dvimūrdha—an Asura, and a son of Danu; a follower of Vṛtra; his battle with Indra; took part in the Devāsura war between Bali and Indra;[1] milkman of the Asuras to milk the cow-earth; assisted in the churning of the ocean.[2]

[1] Bhā. VI. 6. 30; 10. 19; VII. 2. 4; VIII. 10. 20. Vā. 68. 4; Br. III. 6. 4; Vi. I. 21. 4. [2] M. 6. 17; 10. 21; 249. 67.

Dviyajña—a son of Yajñaśrī and father of Candaśrī.

Vi. IV. 24. 48.

Dviramyā—a Śakti.

Br. IV. 44. 74.

Dvirājam—Mt. a hill.

Vā. 42. 70.

Dvilavam—the New Moon day; two *lavas* with Anumati in the evening and with Rāka in the afternoon; the moon touches the sun for two *lavas* in one full day and that period is fit for sacrificial rituals; the *samudra* of Kuhu and Sinivāli.

Br. II. 28. 10, 38, 60. Vā. 56. 9, 35, 52, 55 and 57.

Dvivida (I)—an Asura, and a friend of Kamsa; vanquished by Kṛṣṇa.

Bhā. III. 3. 11; X. 2. 1; 36. 35; Br. III. 73. 99; Vā. 98. 100.

Dvivida (II)—a Vānara friend of Naraka; a minister of Sugrīva and brother of Mainda; wanted to avenge his friend's death; went about destroying Ānartas and cities belonging to Kṛṣṇa and met Rāma at the Raivata hill. There he offended him by grinning, breaking his wine pot and insulting his fair companions. This resulted in battle in which after a bold stand Dvivida fell dead.

Bhā. X. 67. 2-26; Br. III. 7. 242. Vi. V. Ch. 36 (whole).

Dvivida (III)—Mt. a hill in Krauñcadvīpa.

Br. II. 19. 68.

Dvividha—same as Śibikā.

M. 122. 32.

Dvīpa—Island, as the cause of the Devāsura war; thousands in number, but seven are distinguished;[1] ety. water on both sides.[2]

[1] Br. III. 72. 71; M. 113. 4-5; 123. 35. [2] M. 123. 35; Vā. 49. 132.

Dvīpas—seven in number; Plakṣa, Śālmalī, Kuśa, Krauñca, Śāka, Puṣkara and Jambu; description of.

Bhā. IV. 21. 12; VIII. 19. 23; V. 20 (whole); Br. II. 19. 136.

Dvīpina—born of Hari and Pulaha; a Vānarajāti.

Br. III. 7. 176, 319.

Dvaipāyana—Kṛṣṇa.

Vā. 103. 51 and 65.

Dvaipāyana—(Kṛṣṇadvaipāyana) the name of Vyāsa in the 28th Dvāpara; also Kṛṣṇa by the sixth *amśa;* the *avatār* of the Lord. Yogātma; the son of Parāśara;[1] called his son Śuka when he renounced the world at an early age;[2] invited for the Rājasūya;[3] came to Syamantapañcaka to see Kṛṣṇa and left the place;[4] heard the *Br. Purāṇa* from Jātukarṇi and narrated it to Sūta;[5] the Purohita of Buddha, the ninth incarnation of Hari.[6]

[1] M. 164. 17; 171. 64; 201. 31; Vā. 60. 11. [2] Bhā. I. 2. 2; 19. 10; II. 1. 8; VI. 8. 19; 14. 9. [3] Bhā. X. 74. 7. [4] Ib. X. 84. 3 and 57. [5] Br. I. 1. 11-14; II. 35. 124; 34. 11; IV. 4. 66. [6] M. 47. 247; 69. 8.

Dvayākhyeya—a Pravara of Angiras.

M. 196. 19.

Dvayāmuṣyāyana—(Kaulīnas)—belonging to two castes like the Brahmanas and Kṣatriyas; a gotra.

M. 49. 33; 196. 52.

Dh

Dhanaka (I)—a son of Drumada and father of Kṛtavīrya and others.

Bhā. IX. 23. 23.

Dhanaka (II)—a Sage of the Tāmasa epoch.

Vi. III. 1. 18.

Dhanaka (III)—a son of Durdama, and father of four sons.

Vi. IV. 11. 10.

Dhanamjaya (I)—a name of Arjuna, son of Indra and Pṛthā, equal to Śakra in prowess.

Bhā. I. 7. 50; Br. III. 71. 154; M. 46. 9; Vā. 96 153; 99. 245; Vi. V. 38. 27.

Dhanamjaya (II)—a Kādraveya; an eminent Nāga of Pātāla, presiding over the month, Tapas;[1] in Tatvalam;[2] used for horses for Tripurāri's chariot; shaken by Hiraṇyakaśipu[3] in the Atalam[4] with the Sun in the Śarat.[5]

[1] Bhā. V. 24. 31; XII. 11. 39; Vā. 69. 70; Vi I. 21. 22. [2] Br. II. 20. 18; 23. 14; III. 7. 34. [3] M. 6. 39; 126. 15; 133. 33; 163. 56. [4] Vā. 50. 18. [5] Vā. 52. 14; Vi. II. 10. 11.

Dhanamjaya (III)—a Kauśika and a Sage; the 16th Veda Vyāsa:[1] Heard the *Br. Purāṇa* from Trayyāruṇi and narrated it to Kṛtamjaya;[2] heard the *Vāyu Purāṇa* from Trayyāruṇi.[3]

[1] Br. II. 32. 118; M. 145. 113; Vi. III. 3. 15. [2] Br. II. 35. 120; IV. 4. 52. [3] Vā. 103. 63.

Dhanamjaya (IV)—a Trayārṣeya.

M. 198. 10.

Dhanamjaya (V)—a son of Viśvāmitra.

Vi. IV. 7. 38.

Dhanada (I)—Kubera (s.v.) son of Viśravā.

Bhā. IX. 2. 32. Vi. III. 2. 11.

Dhanada (II)—an Āditya.

M. 171. 56.

Dhanada (III)—a Marut of the III Gaṇa.

Br. III. 5. 94.

Dhanadharma—the third king after Nakhavān of Vidiśa.

Br. III. 74. 181; Vā. 99. 368.

Dhanam—wealth, acquired by industry and labour stays long; a windfall should be spent righteously.

Br. IV. 7. 21; M. 31. 22.

Dhanādhipa—a name of Kubera.

Br. III. 24. 4.

Dhanādhyakṣa (I)—see Kubera[1] (s.v.); the king of the Yakṣas;[2] gadā, his weapon; in charge of eight *nidhis.*[3]

[1] M. 148. 85; 150. 12; 159. 9. [2] Vā. 41. 4. [3] Ib. 41. 10-11.

Dhanādhyakṣa (II)—Treasury officer.

M. 215. 32.

Dhanāyu—a son of Purūravas and Urvaśī.

M. 24. 33.

Dhaniṣṭhā—the constellation on the Simśumāra[1] in the Dhruva maṇḍala; good for śrāddha offering;[2] inauspicious for house-building.[3]

[1] Bhā. V. 23. 6; Vā. 66. 51; 82. 12. [2] Br. II. 24. 134; III. 18. 11; Vi.. III. 14. 16. [3] M. 257. 1.

Dhanu (I)—a son of Sṛnjaya, brother of Vasudeva.

Br. III. 71. 193.

Dhanu (II)—a son of Śamīka.

M. 46. 27.

Dhanuka—a son of Śambhu.

Vā. 67. 81.

Dhanudurga—one of six kinds of fortresses; others are Mahīdurga, Naradurga, Vārkṣadurga, Ambudurga and Giridurga.

M. 217. 6.

Dhanurdaṇḍa—equal in measurement to yuga and nālika; four *hastas*.

Vā. 8. 102, 106; 101. 125.

Dhanurdharī—a Śakti.

Br. IV. 44. 74.

Dhanurmaha—Festival of arms—arranged by Kamsa to destroy Kṛṣṇa and Rāma.

Vi. V. 15. 8 and 15.

Dhanuryāga—(also Dhanurmakha) A sacrifice of the bow in honour of Śiva; conducted by Kamsa at Mathurā, visited by Kṛṣṇa and Rāma; Kamsa's bow broken and the guards killed.

Bhā. X. 36. 26-37; 42. 15-20.

Dhanurveda—the science of war; taught by Droṇa to the Pāṇḍavas;[1] Satyadhṛti well versed in;[2] learnt by Kṛṣṇa and Rāma;[3] personified,[4] knowledge of, essential to a king; Prācetasas was an expert in;[5] variety and detail of.[6]

[1] Vā. 61. 79. 91. 91. Vi. III. 6. 28; IV. 19. 60. Bhā. I. 7. 44; III. 12. 38. M. 4. 47; 50. 9. [2] Bhā. IX. 21. 35; M. 215. 8. [3] Bhā. X. 45. 34; Br. II. 35. 88; 37. 27. [4] Ib. IV. 17. 38-41; M. 220. 2. [5] Vi. I. 14. 6. [6] Ib. V. 21. 21.

Dhanuṣa—a son of Satyadhṛti.

M. 50. 30.

Dhanuṣkoṭi—the end of a bow;[1] used by Vaiṇyapṛthu to level the earth by removing mountains and make it habitable.[2]

[1] Vā. 62. 169. [2] Br. II. 36. 195; M. 10. 31.

Dhanus—a pole from the term *dhanurdaṇḍa*, 96 angulas in measurement. Two of them measure one nāli, and 8000 one yojana.

Br. I. 7. 96, 100; IV. 2. 124-6; Vā. 101. 124.

Dhaneśa (I)—a monkey chief.

Br. III. 7. 244.

Dhaneśa (II)—an epithet of Kubera.

Vi. V. 30. 61.

Dhaneśvarī—a Goddess of wealth.

Bhā. VI. 19. 26.

Dhantapāpā—a R. rising on the Himālayas.

M. 114. 22.

Dhanyā (I)—the Vaiśya caste of Krauñcadvīpa.

Vi. II. 4. 53.

Dhanyā (II)—a daughter of Manas; wife of Dhruva; gave birth to a son Śiṣṭa.

M. 4. 38.

Dhanva (I)—a son of Dīrghatapas.

Br. III. 67. 7.

Dhanva (II)—the place with water at all times, suitable for fortresses.

Vā. 8. 98.

Dhanva (III)—a country, the people of which met Kṛṣṇa with presents on his way to Mithilā.

Bhā. X. 86. 20.

Dhanvakārā—a Rudra on the ṣoḍaśa cakra.

Br. IV. 34. 26.

Dhanvatīrūpā—a R. rising on the Ṛṣyavat hill.

M. 114. 24.

Dhanvantari (I)—an *avatār* of Viṣṇu; a son of Dīrghatam(p)as, the originator of the Āyurveda, and the father of Ketuman.[1] According to one account he appeared during the Amṛtamathana, when Hari called Dh. Abja (Aja-*Vā. P.*).

who wanted to be his son and blessed him to be a teacher of Āyurveda and be born as the son of Kāśi's king Dīrghatapas; was king of Kāśi and cured all diseases.[2]

[1] Bhā. I. 3. 17; II. 7. 21; IX. 17. 4-5; M. 47. 30. [2] Bhā. VIII. 8. 35; M. 251.. 1 and 4: Br. III. 67. 7-10: 72. 3: IV. 9. 74-5; 10. 3-5; 20. 52; Vā. 92. 7-22; 97. 3; Vi. I. 9. 98-108; IV. 8. 8-11.

Dhanvi—a son of Tāmasa Manu.

M. 9. 17.

Dhama—a son of Śivadatta.

Br, III. 35. 12.

Dhamanī—the queen of Hrāda and mother of Vātāpi and Ilvala.

Bhā. VI. 18. 15.

Dhamita—a pravara of Angirās.

M. 196. 14.

Dhara—one of the eight Vasus; a Vasava; father of three sons. Drāvīṇa, Hutahavya and Raja; (Dravīṇa and Hutahavyavāha *Vā. P.*);[1] according to *M. P.* he had two sons by Kalyāṇi and three by Mandharā.[2]

[1] Br. III. 3. 21-22; Vā. 66. 20, 21. [2] M. 5. 21-14; 203. 3 and 4.

Dharaṇī—Earth as the wife of Dhruva and the mother of celestials;[1] visits Meru and complains to gods of her tribulations from the asuras.[2]

[1] Bhā. VI. 6. 12. [2] Vi. V. 1. 12-28; 29. 30.

Dharaṇītīrtham—a sacred to Pitṛs.

M. 22. 70.

Dharā (I)—the wife of Vasu Droṇa and born as Yaśodā.

Bhā. X. 8. 48-50.

Dharā (II)—earth; one of the five elements; resultant of the five elements. Janapadas, cities, etc., are found here.

Br. II. 20. 2.

Dharā (III)—the neck of the Veda.

Vā. 104. 73.

Dharāvratam—vow in honour of the earth; gift of golden image of earth above 20 palas in weight leads to Rudraloka.

M. 101. 52.

Dharāśaktī—a Śakti.

Br. IV. 8. 10.

Dhartā—one of the names in the third Marut gaṇa.

Vā. 67. 126.

Dharma (I)—with one foot in Kali (truth), the others are austerity, purity and compassion which have disappeared;[1] dialogue with Earth in the guise of a bull;[2] confusion of, due to different schools of metaphysics.[3] The force of Dharma in administration;[4] Sanātanadharma lost in Kali.[5] Vyavastha done by sages in different periods of Manus.[6] Thirty characteristics of.

[1] Bhā. I. 3. 9; 16. 19; 17. 24-5. [2] Ib. I. 16. 20-36; 17. 7-16. [3] Ib. I. 17. 19-20. [4] Br. III. 50. 53-7. [5] M. 9. 28-31; 201. 6-8. [6] Bhā. VII. 11. 8-12.

Dharma (II)—the father of Nara, married Mūrtī.

Bhā. II. 7. 6; XI. 4. 6.

Dharma (III)—a son of Brahmā, born of the right side of his chest; one of the first five created things for the propagation of people; the first devata who married the thirteen daughters of Dakṣa or the Dākṣāyaṇis (ten: *Vā. P.*): each of whom had sons; they were Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Puṣṭi, Medhā, Kriyā, Buddhi, Lajjā, Vasu, Śānti, Siddhi and Kīrti;[1] in the Vaivasvata epoch had for his wives Dākṣāyaṇī and Arundhatī;[2] father of Kāma and Lakṣmī;[3] presented Pṛthu with a garland of fame.[4]

[1] Bhā. III. 12. 25; IV. I. 48-50; Br. II. 9. 1, 49-50; IV. 1. 40; M. 3. 10; 4. 34 and 55; 5. 13; 146. 16; Va. 1. 69; 10. 26; 100. 43; Vi. I. 7. 24, 28-31; 15. 77, 103. Vā. 63. 41; 66. 2; 76. 3. [2] M. 203. 1-2. [3] Ib. 171. 42. [4] Bhā. IV. 15. 15; VI. 6. 2.

Dharma (IV)—a constellation which goes round Dhruva keeping him to the right.

Bhā. IV. 9. 21; V. 23. 5; Br. II. 21. 176.

Dharma (V)—married Sūnṛtā and had sons like Satyasena and others.

Bhā. VIII. 1 25.

Dharma (VI)—The god of righteousness and appointed father of Yudhiṣṭhira;[1] father of Dharmavratā, the future Śila at Gayā;[2] did not comprehend Hari's *māya.*[3]

[1] Bhā. IX. 22. 27; M. 46. 9; 50. 49; 171. 26; Vā. 96. 153; Vi. IV. 14. 35; 20. 40. [2] Vā. 107. 2. 111. 23. [3] Bhā. IX. 4. 57.

Dharma (VII)—the son of Gāndhāra and father of Dhṛta (Ghṛta: *Vi. P.*).

Bhā. IX. 23. 15; Br. III. 74, 10; M. 48. 8; Vā. 19. 10; Vi. IV. 17. 4.

Dharma (VIII)—a son of Haihaya, and father of Netra.

Bhā. IX. 23. 22.

Dharma (IX)—a son of Pṛthuśravas and father of Uśanas.

Bhā. IX. 23. 34.

Dharma (x)—Caturmūrti in Benares.

M. 183. 41.

Dharma (xi)—a Devarṣi and the 14th Vedavyāsa; wife Lakṣmi and daughter Sūnṛtā; married ten daughters of Dakṣa; father of 12 Sādhyas, 8 Vasavas, 10 Viśvedevas, of Maruts, of Bhānus, of Muhūrtas and so on. Father of Yudhiṣṭhira; cursed by Māṇḍavya the sage.

Vā. 10. 26; 63. 41; 66. 2; 76. 3. Br. II. 9. 1, 49-50.

Dharma (xii)—manifold and subtle; to understand the truth is difficult; hence it is not possible to give a definite lead in the Vedic laws; hence sages do not attach weight to *dānam* and *yajñam* but to sanātanadharma which leads to svarga; is knowledge of the Śrauta Smārta dharma and following of Varṇāśrama for attainment of heaven; Iṣṭaprāpaka dharma introduced by the Ācāryas.[1] Consists of ten things: begging food, non-theft, purity, disinterestedness, activity, sympathy, non-injury, avoidance of anger, service of the guru, truthfulness;[2] of four pādas;[3] course of, in the four yugas.[4]

[1] Vā. 57. 112-8; 59. 21, 28. [2] Br. II. 7. 178; Vā. 8. 186. [3] Ib. 23. 81-2. [4] Ib. 58. 5.

Dharma (xiii)—a son of Dīrghatapas.

Vā. 92. 7.

Dharma (xiv)—one of the ten Sutapa gaṇas.

Vā. 100. 15.

Dharma (xv)—a son of Suvrata, and father of Śuśravas.

Vi. IV. 23. 6.

Dharma (xvi)—a Sutapa god.

Br. IV. 1. 14.

Dharma (xvii)—a son of Raucya Manu.

Br. IV. 1. 104.

Dharma (xviii)—a Vasu; wife Manoharā; father of a number of sons.

Vi. I. 15. 110, 113.

Dharma (xix)—a son of Haihaya, and father of Dharmanetra.

Vi. IV. 11. 8.

Dharmaketu—a son of Suketana (Suketu, *Br. Vā.* and *Vi. P.*) and father of Satyaketu.

Bhā. IX. 17. 8; Br. III. 67. 74; Vā. 92. 70; Vi. IV. 8. 19-20.

Dharmacakra—also Sunābha, was set in motion and the place where its spokes were thrown out was spotted as the sacred place fit for seers; it fell in the Naimiṣa region.

Br. I. 2. 8; Vā. 1. 183; 2. 8.

Dharmaceta—a Vānara chief.

Br. III. 7. 237.

Dharmajñā—a daughter of Dakṣa, given to Kaśyapa.

Vā. 66. 55.

Dharmata—the Brāhma form of marriage.

Vā. 76. 3.

Dharmatantra—a son of Haihaya and father of Kīrti.

Vā. 94. 4.

Dharmadṛk—a son of Upamadgu.

Vi. IV. 14. 9.

Dharmadhṛta—a son of Raucya Manu.

Vā. 100. 108.

Dharmadhvaja—(Janaka) a son of Kuśadhvaja and father of Kṛtadhvaja and Mitadhvaja (Amitadhvaja *Vi. P.*).

Bhā. IX. 13. 19; Vi. VI. 6. 7-8.

Dharmanetra (I)—a son of Haihaya and father of Kunti.

Br. III. 69. 4; M. 43. 9.

Dharmanetra (II)—(Bārhadratha) ruled for 5 years.

Br. III. 74. 117; Vā. 99. 303.

Dharmanetra (III)—the son of Dharma and father of Kunti.

Vi. IV. 11. 8.

Dharmapatnī—the wife, wedded according to prescribed rites.

Vā. 107. 14.

Dharmaputra (I)—Manu II Sāvarṇa of the tenth Paryāya.

Br. IV. 1. 66-72.

Dharmaputra (II)—see under Yudhiṣṭhira. Heard the Narmadā māhatmya from Mārkaṇḍeya.

M. 112. 3; 186. 4-5.

Dharmaputra (III)—a Devarṣi.

Vā. 61. 83.

Dharmaputras—the three gaṇas of the Sādhyas, Vasus and the Viśvedevas collectively called.

Vā. 64. 3.

Dharmapautra—son of Viśvakarmā, the father of Silpaśāstra.

Vā. 84. 17.

Dharmabhṛt (I)—a son of Akrūra.

M. 45. 30.

Dharmabhṛt (II)—a son of Gāndinī.

Vā. 96. 111.

Dharmamūrti—a king in the Bṛhatkalpa; a friend of Indra. His wife was Bhānumatī. He had the prowess to vanquish even the Asuras. Asked as to the reason of his strength, his Purohita, Vasiṣṭha explained that in the previous birth he was a goldsmith in the service of a Śaivite courtesan, Līlāvatī. She performed the gift of Lavanācala when he helped her in making up the salt mountain in gold without receiving anything as wages. The present position was its consequence. Then he made gifts of ten Merus to Vasiṣṭha.

M. 92. 17-33.

Dharmamūrtidhara—the *Bhuta*, *Sarpa*, and *Piśāca* gaṇas collectively called as: their daughter Pīvarī.

Vā. 73. 26.

Dharmayāga—finding the Brahmanas avaricious, Brahmā cursed them to become debtors, watery rivers, stony hills therein, mudhouses and earn their living at the sacred places of pilgrimage.

Vā. 106. 78-83.

Dharmayuddha—no sin in waging this war.

Bhā. I. 8. 50.

Dharmaratha (I)—a son of Diviratha and father of Citraratha;[1] king and scholar;[2] performed *yajña* at the Viṣṇu Pada hill with Śukra;[3] drank soma with Indra at the Viṣṇu Pāda.[4]

[1] Bhā. IX. 23. 7. Vi. IV. 18. 16-7. [2] Br. III. 74. 103. [3] M. 48. 92-3. [4] Vā. 99. 101-2.

Dharmaratha (II)—a son of Sagara.

Br. III. 63. 147; Vā. 88. 149.

Dharmarāja (I)—a name of Yudhiṣṭhira.

Bhā. I. 12. 4 ff; Vi. V. 38. 90.

Dharmarāja (II)—Yama with residence in Kurukṣetra;[1] son of Sūrya.[2]

[1] Br. II. 29. 65; III. 13. 67; 59. 79; Vā. 108. 5, 106. 44; 111. 38. [2] Vā. 84. 80; Vi. III. 7. 19 and 35.

Dharmarājatīrtham—on the western side of the Yamunā.

M. 108. 27.

Dharmarājaniveśana—a sacred spot in Kurukṣetra for performing Śrāddhas.

Vā. 77. 65.

Dharmavarman (I)—a son of Akrūra.

M. 45. 30.

Dharmavarman (II)—a son of Rāmacandra and father of Vaṅga.

Vi. IV. 24. 56.

Dharmavijayī—is Sagara, who conquered the whole earth.

Br. III. 63. 142.

Dharmavṛddha (I)—a son of Akrūra:[1] of Śvaphalka.[2]

[1] Bhā. IX. 24. 16. [2] Br. III. 71. 112.

Dharmavṛddha (II)—a son of Svarbhānu.

Vā. 92. 2.

Dharmavratā—a daughter of Dharma and Viśvarūpa, performed tapas; Marīci noticed her and desired to marry her; she asked him to request her father Dharma; he went, and on Dharma agreeing, marriage was celebrated; she lived happily; after a sojourn in the woods, Marīci returned home tired and wanted her to massage his legs during his sleep; while she was so engaged, down came her father-in-law whom she honoured; finding that she. was not doing what he desired her to do, the husband cursed her to become a stone, and despite her severe austerities the curse became true.

Vā. 107. 3-31.

Dharmaśarmā—a disciple of Rathitara (s.v.).

Vā. 60. 66.

Dharmaśālas—in Brahmakṣetra.

Vā. 59. 127.

Dharmaśāstrās—a Vidyā; Law books to be learnt by a Prince;[1] known to Sūta;[2] learnt by Kṛṣṇa and Rāma;[3] refer to three *tanus*, Prājāpatyā, Raudrā and Vaiṣṇavī;[4] said to be Purātana or ancient.[5]

[1] M. 53. 6; 215. 24; 220. 2; 225. 2 and 4. Vi. III. 6. 27. [2] Bhā. I. 1. 6. [3] Ib. X. 45. 34. [4] Br. II. 33. 31; 35. 88; III. 3. 88; 19. 23. [5] Vā. 61. 78; 66. 109; 83. 53.

Dharmasarga—the sons of Dharma and the thirteen daughters of Dakṣa.

Vā. 10. 38.

Dharmasāvarṇi(ka)—the eleventh Manu.

Bhā. VIII. 13. 24-6; Vi. III. 2. 29-32.

Dharmasuta—the name of Viṣṇu engaged in performing tapas at Gandhamādhana.

M. 61. 21.

Dharmasūtra—a son of Suvrata and father of Śama.

Bhā. IX. 22. 48.

Dharmasetu—a son of Āryaka and Vaidhṛtā; an *amśa* of Hari in the epoch of the eleventh Manu.

Bhā. VIII. 13. 26.

Dharmasena—a son of Māndhāta.

M. 12. 35.

Dharmādhikaraṇa—judges, generally Brahmanas.

M. 215. 24 and 30; 217. 119.

Dharmādhyakṣa—Śiva.

Vā. 30. 179.

Dharmāraṇyam—in Gayā,[1] here Dharma performed sacrifice.[2]

[1] Vā. 83. 23. [2] Ib. 111. 23.

Dharmārthakāma—served by Purūravas:[1] expounded with mokṣa in the *Liṅga* and *Kūrma Purāṇas*;[2] of the Asuras in Tripuram.[3]

[1] M. 24. 15-21. [2] Ib. 53. 37 and 47; 114. 13; 121. 64-81; Vā. 8. 26, ff. [3] M. 131. 16.

Dharmī (I)—a son of Bharadvāja.

Vā. 99. 286.

Dharmī (II)—a son of Bṛhadbhāja and father of Kṛtamjaya.

Vi. IV. 22. 6.

Dharmey(u)a (I)—eighth son of Raudrāśva and the apsaras, Ghṛtācī.

Bhā. IX. 20. 4; Vā. 99. 125.

Dharmeyu (II)—a son of Bhadrāśva.

M. 49. 6.

Dharmeśvara—near the well in Brahmatīrtham.

Vā. 111. 26.

Dharmeṣu—a son of Raudrāśva.

Vi. IV. 19. 2.

Dharmonārāyaṇa—the Vyāsa of the 13th dvāpara; Vāli *avatār* of the Lord.

Vā. 23. 158.

Dhātaki (I)—a son of Vītihotra of Puṣkaradvīpa.

Bhā. V. 20. 31.

Dhātakī (II)—(Dhātuki-*Vi. P.*) a son of Savana, after whom came Dhātakikhaṇḍa.

Br. II. 14. 15-6; Vā. 33. 14-15; Vi. II. 4. 73.

Dhātaki (III)—(*Khaṇḍa*) a division of Puṣkaradvīpa: encircles Sumana hill on the southern side;[1] named after Dhātaki, son of Savana.[2]

[1] Br. II. 14. 16; 19. 117-25: M. 123. 5-10, 26. Vā. 49. 113, 121.
[2] Ib. 33. 15.

Dhātā (I)—a son of Bhṛgu and Khyātī, wife Niyatī, (Āyati-*Vi. P.*) son Mṛkaṇḍu (Prāṇa-*Vi. P.*).

Br. II. 11. 5. Vā. 28. 1, 4, 5. Vi. I. 8. 15; 10. 2-4.

Dhātā (II)—a devata in the sun, in the spring season.

Vā. 52. 2.

Dhātu—a Marut of the III Gaṇa.

Br. III. 5. 94.

Dhātṛ (I)—an Āditya—Icon of[1] in the sun's chariot in the months of Caitra and Madhu.[2]

[1] M. 6. 4; 126. 3; 171. 56; 261. 6; Vā. 66. 66. Vi. I. 15. 130. [2] Vi. II. 10. 4; V. 18. 56.

Dhātṛ (II)—deserted by his wife Tuṣṭi for Soma: created order in the Universe.

M. 23. 24; 38. 9.

Dhātra—the 10th of the twelve incarnations of Viṣṇu.

M. 47. 45.

Dhātri (I)—a constellation.

Bhā. V. 23. 5.

Dhātri (II)—a son of Bhṛgu and Khyātī; married Āyatī, a daughter of Meru.

Bhā. IV. 1. 43-4; Br. II. 13. 37; Vā. 30. 34.

Dhātri (III)—a son of Aditi. Had four wives, each of whom brought forth a son;[1] an Āditya of the Vaivasvata epoch.[2]

[1] Bhā. VI. 6. 39; 18. 3. [2] Br. III. 3. 67-69.

Dhātri (IV)—a name of Brahmā.

Bhā. X. 1. 50; Br. IV. 44. 88.

Dhātri (v)—the name of the sun in the month of Caitra.

Bhā. XII. 11. 33.

Dhātrī (I)—wife of Bhava and mother of Uśanas.

Br. II. 10. 77.

Dhātrī (II)—earth.

Br. II. 36. 226; Vā. 62. 193.

Dhātrī (III)—a nurse of the Śūdra caste.

Vā. 88. 162; 96. 41; 99. 70.

Dhānuṣkarūpa—the form of bow with Kings.

Vā. 108. 70.

Dhānya—18 kinds of corn mentioned for making gifts.

M. 276. 7; 277. 11.

Dhānyakam—one of the eight *Saubhāgyams*.

M. 60. 8 and 28.

Dhānyaśaila—a kind of Merudāna to be given away as gift.

M. 83. 4 and 12-13; 92. 32.

Dhānyāyani—a sage.

M. 196. 27.

Dhānvantaramrūpam—the 12th *avatār* of Hari.

Bhā. I. 3. 17.

Dhāma (I)—came out of the eyes of Atri: her son was Soma.

M. 23. 6-8. Vā. 62. 41.

Dhāma (II)—an Amitābha God.

Br. II. 36. 53.

Dhāma (III)—a sage of the Tāmasa epoch.

Vi. III. 1. 18.

Dhāmavratam—a vow in honour of Āditya.

M. 101. 79.

Dhāra—a son of Candra.

Vā. 66. 23.

Dhāratīrtham—on the northern bank of the Narmadā.

M. 190. 6.

Dhāraṇā—a form of Yoga in which the mind is controlled; dhyāna; seeing in himself, the characteristic of Siddhi; the time and place for doing it; not near fire, forest, river-bed, burial place, Caitya; the performer should not be hungry, careworn or be anxious; else the doer becomes mad, deaf and dumb or blind; hence pure Dhāraṇā is required; one engaged in this Yoga could take curds and Yava paste; enables Vāyu to go up and stand in its place; other branches of; thinking of the upper worlds, mountains and oceans in his heart; eating mud from dried beans; 1000 pots of water for bath;[1] the dharma of the Yoga destroys sins;[2] 800 times in the head;[3] Dhāraṇa Agnēyī a special form of samādhi practised by Sati, the daughter of Dakṣa.[4]

[1] Br. I. 2. 42-3; III. 4. 26; 22. 75; Vā. 11. 22-64; Vi. VI. 7. 75-8. [2] Vā. 10. 76, 93. [3] Ib. 12. 17; 19. 41; 104. 24. [4] Ib. 30. 54.

Dhāriṇī—a Pitṛkanyā, a daughter of Svadhā;[1] mind-born daughter of Barhiṣadas, became the wife of Meru; son Mandara, and three daughters, Velā, Niyatī and Āyatī;[2] a *Brahmavādinī.*[3]

[1] Bhā. IV. 1. 64. [2] Br. II. 13. 30ff; Vā. 30. 28; 33. 4; 62. 192. [3] Vi. I. 10. 19.

Dhārtarāṣṭras—a tribe;[1] a dynasty of 100 kings; performed Aśvamedha.[2]

[1] M. 273. 72. [2] Vā. 32. 51; 99. 454.

Dhārmikas—1/1000 of dvipadas; those who go to heaven.

Vā. 101. 203.

Dhārṣṭakam—the Kṣatram of Dhṛṣṭa; of 3000 Kṣatriyas with the gaṇas.

Vā. 88. 4-5.

Dhārṣṭas—a race of warriors descended from Dhṛṣṭa; attained Brahmanhood.

Bhā. IX. 2. 17.

Dhāhakīkhaṇḍa—in Puṣkaradvīpa.

Vā. 49. 113.

Dhiyānta—a son of Hṛdīka.

Vā. 96. 140.

Dhiṣaṇa—an expert in divine music.

Vā. 69. 46.

Dhiṣaṇā (I)—the wife of Kṛśāśva and mother of Vedaśiras and others.

Bhā. VI. 6. 20.

Dhiṣaṇā (II)—the wife of Havirdhana Agni[1] and the mother of Prācīnabarhis and five other sons.[2]

Br. II. 37. 23-24; M. 4. 45; Vi. I. 14. 2.

Dhiṣṇī—the mother of Dhiṣṇīs.

Br. II. 12. 17-8.

Dhiṣṇīs—the name of the Vedi, where the sixteen Sthānas of sixteen Agnis (nadi wives) are ascribed; from there came Nadīputras;[1] their mother Dhiṣṇī.[2]

[1] Vā. 29. 15-7. [2] Br. II. 12. 17-8.

Dhiṣṇu—a son of Angirasa; father of Sudhanvān.

Vā. 65. 101, 102.

Dhiṣṇya—a Pratardana God.

Br. II. 36. 30.

Dhīmān (I)—a son of Mahāvīrya.

Br. II. 14. 69; Vā. 33. 58.

Dhīmān (II)—one of the six sons of Purūravas and Urvaśī.

Br. III. 66. 22; Vā. 91. 51.

Dhīmān (III)—a sage of the Tāmasa epoch.

M. 9. 16.

Dhīmān (IV)—a son of Virāṭ.

Vi. II. 1. 39.

Dhīvara (c)—a kingdom watered by Hlādinī.

Br. II. 18. 54; M. 121. 53; Vā. 47. 51; 62. 123.

Dhuni (I)—a Viśvedeva.

Vā. 66. 31.

Dhuni (II)—one of the names of the third Marut gaṇa.

Vā. 67. 126.

Dhuni (III)—a son of Brahmadhana.

Vā. 69. 132.

Dhundhu (I)—a son of Pītrāyudha; an Asura; killed by Kuvalayāśva (s.v.) aided by his 21,000 sons.

Bhā. IX. 6. 22; Br. III. 6. 31; M. 12. 31; 49. 3.

Dhundhu (II)—a son of Madhu the Rākṣasa, caused trouble to peaceful citizens; on Uttanga's request Bṛhadaśva's son vanquished him.

Br. III. 63. 29.

Dhundhu (III)—a son of Arūru, killed by Kuvalāśva.

Vā. 68. 31.

Dhundhu (IV)—a son of Manu and an Asura who entered into sandy deserts near the āśrama of the sage Uttanka and performed a cruel penance for the ruin of the world; once a year he breathed and the breath shook the earth for seven days with dust enclosing the sun's rays. He was killed by Kuvalāśva who became Dhundhumāra.

Vā. 88. 28-59.

Dhundhu (V)—a son of Jayada.

Vā. 99. 122.

Dhundhumāra—is Kuvalāśva (Kuvalayāśva).

Bhā. IX. 6. 23; Vā. 88. 28.

Dhundhuhan—a *daitya*, his greed for more territory.

Bhā. XII, 3. 9.

Dhumrita—a Rākṣasa.

Vā. 69. 165.

Dhurya—a son of Pratiratha.

Vā. 99. 130.

Dhurvāgram—the *apara* after *para* above Brahmaloka.

Vā. 100. 144.

Dhūtapāpasthalam (*tīrtham*)—is Gokarṇa.

Br. III. 13. 20; M. 22. 39.

Dhūtapāpā (I)—a R. from the Himālayas.

Br. II. 16. 26.

Dhūtapāpā (II)—a R. in Kuśadvīpa.

Br. II. 19. 61; M. 122. 71. Vi. II. 4. 43.

Dhūtavāhinī—a R. from the Ṛṣyavat mountain.

M. 114. 26.

Dhūpam—burning of incense; guggula (bdellium) and Turuṣka (olibanum) best for honouring Pitṛs.

Vā. 75. 32; 109. 40.

Dhūmakeśa—(Dhūmrakeśa, *Br. P.*) a son of Danu; a follower of Vṛtra in his battle with Indra.

Bhā. VI. 6. 31; 10. [20].

Dhūmajas—a Janapada of the Ketumālā country.

Vā. 44. 14.

Dhūmapas—a class of Pitṛs.

Vā. 30. 100.

Dhūmralohita—a god living in Mt. Varuṇa.

M. 121. 22.

Dhūmavān (I)—the best of Ketus.

Br. II. 24. 139.

Dhūmavān (II)—Rāhu ?

Vā. 53. 111.

Dhūmavratam—performed by Śukra for 1000 years and blessed by Śiva.

Br. III. 72. 119 and 156.

Dhūmaśikā—a Mind-born mother.

M. 179. 24.

Dhūminī (I)—a sister of Viśukra and Duṣṭaśekhara, the Asura brothers.

Br. IV. 10. 81.

Dhūminī (II)—a sister of Bhaṇḍa and mother of Ulūkajit and others.

Br. IV. 28. 6.

Dhūminī (III)—a queen of Ajamiḍha;[1] offered prayers and oblations to Agni and performed other austerities day and night on a kuśa seat for a son; her colour was dusty and smoky; son, Ṛkṣa also of smoky colour; from the tip of dhūrva grass.[2]

[1] M. 49. 44; Vā. 99. 167. [2] Ib. 99. 211-14.

Dhūmra (I)—a hill; of Dullola.

Br. II. 18. 75; III. 7. 443.

Dhūmra (II)—a Vānara chief.

Br. III. 7. 235.

Dhūmra (III)—an asura killed by Lalitā.

Br. IV. 29. 77.

Dhūmra (IV)—the ninth Manu from Lṛ-kāra, the ninth face of the fourteen faced deva; of the colour of the smoke.

Vā. 26. 41.

Dhūmraketu (I)—a son of Bharata and Pāñcajanī.

Bhā. V. 7. 3.

Dhūmraketu (II)—a son of Kubera.

Bhā. IX. 2. 33.

Dhūmrakeśa—a son of Pṛthu (Kṛśāśva and Arcis) entrusted with the southern kingdom.

Bhā. IV. 22. 54; 24. 2; VI. 6. 20.

Dhūmrapatni—the wife of Mārkaṇḍeya and mother of Vedaśiras.

Br. II. 11. 7.

Dhūmralocana—an asura killed by Lalitā.

Br. IV. 29. 75.

Dhūmravarṇa—a hill.

M. 163. 89.

Dhūmrāśva—father of Sṛñjaya.

Vā. 86. 18-9.

Dhūmrā (I)—a Kala.

Br. IV. 35. 87.

Dhūmrā (II)—a Mind-born mother.

M. 179. 17.

Dhūmrās—a Pārāśara branch.

Vā. 70. 87.

Dhūmrākṣa (I)—a Rākṣasa, son of Hemacandra and father of Samyama; killed in the Lankā war.

Bhā. IX. 2. 34; 10. 18.

Dhūmrākṣa (II)—son of Candra and father of Śṛnjaya.

Vi. IV. 1. 52-3.

Dhūmrānīka—a son of Medhātithi of Śākadvīpa.

Bhā. V. 20. 25.

Dhūmrārcī—one of the ten Kalas giving energy to Agni.

Br. IV. 35. 83.

Dhūmrāśva—a son of Sucandra and father of Sṛnjaya.

Br. III. 61. 14.

Dhūmrita—a son of Khaśa and a Rākṣasa.

Br. III. 7. 134.

Dhūrjaṭi—Śiva.

Br. IV. 30. 84.

Dhūrttarajasa—a son of Kuśa.

Vi. IV. 7. 8.

Dhṛḍhanemi—a son of Satyadhṛta.

Vā. 99. 185.

Dhṛḍhasena—ruled for 58 years.

Vā. 99. 305.

Dhṛta (I)—a son of Dharma and father of Durmanas (Durmada, *Bhā. P.*) and (Durdama, *Br. P.*).

Bhā. IX. 23. 15; Br. III. 74. 10; Vā. 99. 10.

Dhṛta (II)—a son of Raucya Manu.

Br. IV. 1. 104.

Dhṛtaka—a son of Ruruka and father of Bāhu.

Vā. 88. 121.

Dhṛtaketu (I)—a son of Ranadhṛṣṭa.

M. 12. 21.

Dhṛtaketu (II)—a son of Dakṣasāvarṇi.

Vi. III. 2. 24.

Dhṛtadevā—a daughter of Devaka; queen of Vasudeva and mother of Viprṣṭha.

Bhā IX. 24. 22-23, 50; Br. III. 71. 131, 162.

Dhṛtadharmā—a Pratardana god.

Br. III. 36. 31.

Dhṛtapāda—a Nāga.

Vā. 69. 73.

Dhṛtarāṣṭra (I)—an eminent Nāga of the Pātāla;[1] used in milking the cow-earth and as a rope in the chariot of Tripurāri.[2] Heard the *Viṣṇu Purāṇa* from Nārada and narrated it to Vāsuki.[3]

[1] Bhā. V. 24. 31; Br. III. 7. 34; Vā. 69. 71. [2] M. 6. 40; 10. 20; 133. 25 and 30. [3] Vi. VI. 8. 45-6.

Dhṛtarāṣṭra (II)—a Mauneya Gandhrava presiding over the month of Iṣa;[1] with the sun in the months of Māgha and Phālguṇa.[2]

[1] Bhā. XII. 11. 43; Br. II. 23. 21; III. 7. 2; Vā. 69. 2. [2] Ib. 52. 21; Vi. II. 10. 16.

Dhṛtarāṣṭra (III)—a son of Bali and a dānava.

Br. III. 6. 8; M. 6. 11.

Dhṛtarāṣṭra (IV)—one of Danu's sons.

Vā. 68. 8.

Dhṛtarāṣṭra (V)—a son of Vicitravīrya; wife Gāndhārī; father of 100 sons of whom Duryodhana was the eldest.

Vā. 99. 242-3.

Dhṛtarāṣṭrikā (*Dhṛtarāṣṭrī*)—a daughter of Tāmrā; married Garutman and became the mother of swans, cakravākas and other birds.

Br. III. 7. 446-7.

Dhṛtarāṣṭrī—the wife of Garuḍa; gave birth to *hamsa* (swans) and *kalahamsas* (ducks and geese) *cakravākas* (the couple cakra birds) and others.

Vā. 69. 328, 337-38.

Dhṛtavrata (I)—the son of Dhṛti and father of Satkarma (Satyakarmā, *Vi. P., Vā. P.*).

Bhā. IX. 23. 12; Vā. 99. 116; Vi. IV. 18. 25-6.

Dhṛtavrata (II)—a name of Śiva.

Bhā. III. 12. 12.

Dhṛtavrata (III)—a son of Raivata Manu.

Br. II. 36. 64.

Dhṛti (I)—a son of Vītahavya and father of Bahulaśva.

Bhā. IX. 13. 26; Br. III. 64. 23; Vā. 89. 22; Vi. IV. 5. 31.

Dhṛti (II)—a son of Vijaya and father of Dhṛtavrata.

Bhā. IX. 23. 12; Vā. 99. 116; Vi. IV. 18. 24-5.

Dhṛti (III)—a daughter of Dakṣa; wife of Dharma and mother of a son Niyama;[1] one of nine devis serving Soma.[2]

[1] Br. II. 9. 49, 59; Vā. 10. 25, 34; Vi. I. 7. 23, 28. [2] Vā. 55. 43; 90. 25.

Dhṛti (IV)—a son of Jyotiṣman, after whom came Dhṛtimatvarṣa.

Br. II. 14. 27-9; Vā. 33. 24; Vi. II. 4. 36.

Dhṛti (V)—a Sudhāmāna god.

Br. II. 26. 45; 36. 27.

Dhṛti (VI)—a son of Sṛṣti (Puṣṭi-*Vā. P.*) and Chāyā.

Br. II. 36. 98; Vā. 62. 83-4.

Dhṛti (VII)—a son of Brahmadhāna.

Br. III. 7. 98.

Dhṛti (VIII)—a Devī attending on Soma.

Br. III. 65. 26.

Dhṛti (IX)—a son of Ārdraka ? or Āhuka, said to have had 80 horses; equal to Bhoja of Nāgas in the Eastern region.

Br. III. 71. 124; Vā. 96. 123-5.

Dhṛti (X)—a Sutapa god.

Br. IV. 1. 15; Vā. 100. 15.

Dhṛti (XI)—a son of Sāvarṇa Manu.

M. 9. 33.

Dhṛti (xii)—a mother goddess; enshrined at Piṇḍāraka.

M. 13. 48; 179. 20; 246. 62.

Dhṛti (xiii)—same as Mahatī; left her consort Nandi for Soma.

M. 23. 26; 122. 74.

Dhṛti (xiv)—a son of Vṛṣṇi and father of Kapotaromā.

M. 44. 62.

Dhṛti (xv)—a son of Vibudha.

Vā. 89. 12.

Dhṛti (xvi)—a son of Babhru and father of Kauśika.

Vi. IV. 12. 39.

Dhṛtiketu—a son of Sāvarṇa Manu I.

Br. IV. 1. 64.

Dhṛtimadvarṣa (c)—a kingdom in Kuśadvīpa;[1] after the name Dhṛti.[2]

[1] Br. II. 14. 29; 19. 58. [2] Vā. 33. 26; 49. 53.

Dhṛtiman (i)—a son of Dhenukā and Kīrtiman.

Br. II. 11. 21; Vā. 28. 17.

Dhṛtiman (ii)—a son of Mahāvīrya and father of Sudhṛti.

Br. III. 64. 9. Vā. 89. 9.

Dhṛtiman (iii)—(Angīras) a sage of the Raucya epoch.

Br. IV. 1. 102; Vi. III. 2. 40.

Dhṛtiman (IV)—a son of Sudaridra (s.v.) of Pāñcāladeśa.

M. 21. 3.

Dhṛtiman (V)—a son of Purūravas and Urvaśī.

M. 24. 33.

Dhṛtiman (VI)—a son of Yavīnara and father of Satyadhṛti.

M. 49. 70; Vā. 99. 184; Vi. IV. 19. 49.

Dhṛtivratam—observance of this vow described; the performer becomes a king in the next Kalpa.

M. 101. 33-4.

Dhṛteyu—a son of Bhadrāśva.

M. 49. 5.

Dhṛteṣu—a son of Raudrāśva.

Vi. IV. 19. 2.

Dhṛṣṭa (I)— (Dhṛṣṭi-*Br. P.*), a son of Hiraṇyākṣa.

Bhā. VII. 2. 18.

Dhṛṣṭa (II)—a son of Vaivasvata Manu; an ancestor of the Dhārṣṭa race of warriors, 3000 in number;[1] father of three sons Dhṛtaketu, Citraratha and Raṇadhṛṣṭa.[2]

[1] Bhā. VIII. 13. 2; IX. 1. 12; 2. 17; Br. II. 38. 30: III. 60. 2; 63. 4; Vā. 64. 29; 88. 4; Vi. III. 1. 33; IV. 1. 7. [2] M. 11. 41; 12. 20-1.

Dhṛṣṭa (III)—a son of Kunti and father of Nirvṛti.

Br. III. 70. 40; M. 44. 39; Vā. 95. 39.

Dhṛṣṭa (IV)—a son of Kukura and father of Kapotaromā.

Vi. IV. 14. 13.

Dhṛṣṭa (V)—a son of Kunti.

Vā. 95. 39.

Dhṛṣṭaketu (I)—a son of Sudhṛti and father of Haryaśva.

Bhā. IX. 13. 15; Br. III. 64. 10; Vā. 89. 10; Vi. IV. 5. 27.

Dhṛṣṭaketu (II)—a son of Satyaketu and father of Sukumāra.

Bhā. IX. 17. 9.

Dhṛṣṭaketu (III)—a son of Dhṛṣṭaḍyumna and the last Pāñcāla.

Bhā. IX. 22. 3; Vā. 99. 211; Vi. IV. 19. 73.

Dhṛṣṭaketu (IV)—a king of the Kaikayas and a vassal prince of Yudhiṣṭhira; married Śrutakīrti and had five sons Santardana and others;[1] joined the Pāṇḍavas against the Kurus;[2] went to Syamantapañcaka for the solar eclipse.[3]

[1] Bhā. IX. 24. 38. [2] Ib. X. 78. [(95. V.) 13]. [3] Ib. X. 82. 25.

Dhṛṣṭaketu (V)—a son of Sukumāra and father of Veṇuhotra; a righteous king.

Br. III. 67. 76; Va. 92. 72.

Dhṛṣṭadyumna—a son of Drupada and father of Dhṛṣṭaketu, last of the Pañcālakas;[1] joined the Pāṇḍavas against the Kurus and was the commander of the Pāṇḍava hosts; killed Droṇa.[2]

[1] Bhā. IX. 22. 2-3; Vā. 99. 211; Vi. IV. 19. 73. [2] Bhā. X. 78. [(95. v.) 10-36].

Dhṛṣṭamāna—a son of Akrūra.

M. 45. 30.

Dhṛṣṭi (I)—a son of Kunti and father of Nirvṛti (Nidhṛti-*Vi. P.*).

Bhā. IX. 24. 3; Vi. IV. 12. 41.

Dhṛṣṭi (II)—a son of Bhajamāna.

Bhā. IX, 24. 7.

Dhṛṣṭi (III)—a son of Bāhyatha; Gāndhārī and Mādrī were his wives.

Br. III. 71. 4, 18.

Dhṛṣṇi—a son of Atharva Angiras

Br. III. 1. 105.

Dhenu—the brown cow fit for gift in honour of the sun; the giver attains Golokam—details described.

M. 93. 60, 80; 105. 16; 205. 1-7.

Dhenuka—an Asura friend of Kamsa; in the form of an ass jealously guarded the palmyra forest near Brindāvana. At the desire of his cowherd friends to eat the fruits of that palm grove, Balarāma entered it and brought down fruits; the Asura came down and kicked him in his chest; he caught hold of him and whirled him to death; his kith and kin, other asses came and were dashed against trees; killed by Kṛṣṇa.[1] A Dānava king,[2] with *manuṣyo dharma.*[3]

[1] Bhā. X. 2. 1; 15. 22-38; 43. 25; 46. 26. Vi. V. 1. 24; 4. 2. ch. 8. (whole). [2] Br. IV. 29. 124. [3] Vā. 68. 15; Vi. V. 8. 2.

Dhenukā (I)—the wife of Kīrtiman;[1] mother of two sons Cariṣṇu and Dhṛtiman.[2]

[1] Vā. 28. 17. [2] Br. II. 11. 20.

Dhenukā (II)—(Mṛtā); a R. of the Śākadvīpa.

Vā. 49. 94. Vi. II. 4. 65.

Dhenukāraṇyam—in Gayā; a place for offering Piṇḍa to Pitṛs.

Vā. 112. 56.

Dhenumatī—the wife of Devadyumna and mother of Parameṣṭhin.

Bhā. V. 15. 3.

Dhenuvratam—the performance of this vow leads to salvation.

M. 101. 49.

Dhaivata—the deity over the *Svaramadhyama*.

Vā. 21. 39.

Dhaumya (I)—was invited for Yudhiṣṭhira's Rājasūya;[1] followed Yudhiṣṭhira on a visit to the dying Bhīṣma;[2] grieved at Kṛṣṇa's departure from Hastināpura.[3]

[1] Bhā. X. 74. 9. [2] Ib. I. 9. 2. [3] Ib. I. 10. 10, 12-3

Dhaumya (II)—Madhyamādhvaryu Kaśyapa.

Br. II. 33. 15.

Dhyānajāpya—of Kauśika gotra.

Br. III, 66. 71. Vā. 91. 99.

Dhyānam—a dharma of the yoga, kills unrighteous qualities;[1] described by Kṛṣṇa to Uddhava.[2]

[1] Vā. 10. 76 and 93; 104. 25. [2] Bhā. XI. 14. 32-46.

Dhyuṣitāśva—a son of Śankhana and father of Viśvasaha.

Vā. 88. 206.

Dhruva (I)—a son of Uttānapāda and Sunīti (*Bhā. P.* & *Vi. P.*) (*M., Br.* & *Vā. P.* speak of Sūnṛtā as his mother). A grandson of Svāyambhuva Manu; hated by his father's more beloved wife, Suruci, took leave of his mother to go to the forest; met Nārada and was blessed, advised and initiated by the sage; as a child of five went to Madhuvana on the bank of the Yamunā; continued to meditate on the Lord's glory for a period of 10,000 years, sometime eating roots and fruits, and sometime fasting; sought refuge in Viṣṇu, standing on one foot to the great consternation of gods.[1]

Hari appeared before him, and touching his baby cheeks, conferred on him divine speech; his praise of the Lord; assuring him a place in the mansion of the luminaries, Hari asked him to go home and rule righteously which he did for 36,000 years. Dhruva's return was welcomed by the king and his queens; bowed to his parents and embraced Uttāna; was welcomed by the citizens; getting old, the king anointed Dhruva and retired to forest.[2] Had two queens: one was Bhramī who gave birth to Kalpa and Vatsara; the other Ilā whose son was Utkala. (According to *Br. P.* one wife was Bhūmī who gave birth to Sṛṣṭi and Bhavya; according to *M. P.* Dhanyā, the daughter of Manas was one of his queens and her son was Śiṣṭa.).

Heard the death of his brother Uttama at the hands of a Yakṣa and led an expedition to the city of the Yakṣas: In the war innocents also were killed, whereupon his grandsire, Manu came to the spot and advised to desist from it, especially as it would irritate Kubera. On this, he met Kubera who praised his valour and his sense of duty and offered some boons. Dhruva asked that he must ever remember the feet of the Lord.[3]

Ruled the kingdom for 36,000 years, performed *yajña*, appointed his son on the throne and retired to Viśāla (Badarikāśrama). Meditating on the Lord for 3,000 years, was taken to his eternal abode in the world of luminaries

in a divine car. By tapas he set his foot on Yama when he saw his mother going before him to Heaven; was obliged to Harī, the power of whose yoga he knew.[4]

Nārada narrated to Prācetas the story of Dhruva and sang his praise.

The Pole-star: earned a place in Viṣṇupada: at the end of the tail of Śiśumāra:[5] with Indra, Agni and other deities, and in front of the Saptarṣis:[6] Helps the planets in their movements: responsible for the days, nights and seasons of the year: aids in the formation of clouds and fall of rains:[7] the year of Dhruva: In praise of.[8]

[1] Bhā. IV. ch. 8. (whole); Br. II. 36. 88-95; M. 4. 35-36; 143. 38; Vā. 62. 75-78. [2] Bhā. IV. ch. 9. (whole). [3] Ib. II. 7. 43; IV. chh. 10, 11. (whole); Ib. II. 7. 43; IV. 21. 28. [4] Ib. IV. ch. 12. (whole); 31. 22. [3-4]; M. 4. 36-8. [5] Bhā. V. 17. 2; 20. 37; 21. 14; 23. 1; Br. I. 1. 85; II. 21. 94, 175; 22. 6-10, 58-9; 23. 92; 24. 122; 29. 18; III. 61. 49; IV. 2. 135; M. 124. 75-83; 125. 5-7; Vā. 1. 101; 51. 6-10; 101. 41, 135; Vi. I. chh. 11 and 12; II. 7. 10-12; 8. 39; 12. 24-34. [6] Br. III. 5. 81; M. 128. 74; Vā. 1. 97; 19. 2; 50. 148, 222; 51. 6, 10; 52. 97-8; 53. 97, 112. [7] M. 142. 14. [8] Ib. ch. 127. (whole).

Dhruva (II)—a Vasu,[1] married Dharaṇī and gave birth to several cities.[2] Father of Bhava, Kāla and Lokaprakālana.[3]

M. 5. 21-3; 203. 3-4. [2] Bhā. VI. 6. 11-12; Br. III. 3. 20-2. [3] Vā. 66. 19; Vi. I. 15. 110-11.

Dhruva (III)—a son of Rantibhāra (Ranti, the righteous- *Vā. P.*).

Bhā. IX. 20. 6. Vā. 99. 129.

Dhruva (IV)—a son of Vasudeva and Rohiṇī.

Bhā. IX. 24. 46.

Dhruva (V)—a son of Medhātithi and founder of the kingdom, Dhruvam, in Plakṣadvīpa; attained heaven by tapas.

Br. II. 14. 37-9; 30. 39; Vā. 33. 33; Vi. II. 4. 4-5.

Dhruva (VI)—a Vaikuṇṭha God.

Br. II. 36. 57.

Dhruva (VII)—a God of Lekha group.

Br. II. 36. 75.

Dhruva (VIII)—a son of Angada.

Br. III. 7. 220.

Dhruva (IX)—one of the eleven Rudras.

M. 153. 19.

Dhruva (X)—a son of Dharma and Sudevī.

M. 171. 46.

Dhruva (XI)—a Rājarṣi.

Vā. 57. 122.

Dhruva (XII)—the presiding deity on Uttiramandira etc. (music).

Vā. 86. 56.

Dhruva (XIII)—a son of Viśvāmitra.

Br. III. 66. 68; Vā. 91. 96.

Dhruva (XIV)—a son of Antīnara.

Vi. IV. 19. 4.

Dhruvakṣiti—a god of the Lekha group.

Br. II. 36. 75.

Dhruvagāta—the unchanging place obtained by the little boy, Dhruva for his tapas.

Bhā. II. 7. 8.

Dhruvam (I) *(c)*—adjoining the Vaibhrāja hill in Plakṣadvīpa.

Br. II. 14. 39; 19. 16; Vā. 49. 14.

Dhruvam (II)—a Sukha god.

Br. IV. 1. 19.

Dhruvam (III)—same as Mahādruma.

M. 122. 25.

Dhruvam (IV)—a mukhya gaṇa.

Vā. 100. 19.

Dhruvasandhi—a son of Puṣya and father of Sudarśana.

Bhā. IX. 12. 5; Br. III. 63. 209. Vā. 88. 209; Vi. IV. 4. 108.

Dhruvāśva—a son of Sahadeva.

M. 271. 6.

Dhvaja (I)—flag; of Śiva (bull)—of Lalitā with *Mahiṣa, Mṛga* and *Siṁha* emblems:[1] of Arjuna, Kārtavīrya.[2] Vṛṣadakṣa, given by Surabhi.[3]

[1] Br. III. 3. 79; 27. 15; 49. 13; 55. 15; IV. 16. 35; 19. 84; 21. 8. [2] M. 43. 19; 44. 67; 257. 17; 281. 9. [3] Vā. 66. 76; 94. 15.

Dhvaja (II)—the 9th battle where Dhvaja was killed by Mahendra Viṣṇu.

Br. II. 72. 75; Vā. 97. 75, 85.

Dhvajinīvan—a son of Kroṣṭu and father of Svāti.

Vi. IV. 12. 1-2.

Dhvaṇi—a Sudhāmāna god.

Br. II. 36. 27.

Dhvanī—a goddess enshrined at Śankhoddhāra.

M. 13. 48.

Dhvānta—one of the names in the third Marut gaṇa.

Vā. 67. 126.

N

Nakavān—a son of Hṛdīka.

Vā. 96. 140.

Nakula—born to Mādrī (Mādravatī) through the favour of the Aśvins: father of Śatānīka and Niramitra, the latter by Kareṇumatī;[1] felt joy at Kṛṣṇa's visit to Indraprastha; was sent to the northern countries, for gathering provisions for Yudhiṣṭhira's Rājasūya;[2] approved of Draupadī's desire to release Aśvathāma;[3] consoled by Kṛṣṇa while in forest;[4] heard from Bhiṣma the secret of the cycle of births and deaths.[5]

[1] Bhā. IX. 22. 28-9, 32; Br. III. 71. 135; M. 46. 10; 50. 50; Vā. 96. 154; 99. 245; Vi. IV. 14. 38; 20. 40. [2] Bhā. X. 71. 27; 72. 13; 75. 4. [3] Ib. I. 7. 50; 10. 9. [4] Ib. X. 58. 4; 64. 9. [5] Vi. III. 7. 8-13.

Nakulī—(Nakuleśvarī)—Mind-born daughter of Lalitā, riding on Garuḍa to vanquish Sarpinī, was attacked by the five commanders of Bhaṇḍa: Nakulī cut off Karanka's head when the army retreated in fear to Sūnyaka city;[1] an *avatār* of the Lord.[2]

[1] Br. IV. 23. 52-93; 28. 39. [2] Vā. 23. 221.

Nakuleśatīrtham—sacred to Pitṛs.

M. 22. 77.

Nakta—a son of Pṛthusena (Pṛthu-*Br.*, *Vi.*, and *Vā. P.*) and father of Gaya.

Bhā. V. 15. 6. Br. II. 14. 68; Vā. 33. 57; Vi. II. 1. 38.

Nakṣatrakalpa—the author and a master of Atharva-samhitā;[1] a portion of Atharva Veda.[2]

[1] Bhā. XII. 7. 4; Vā. 61. 54. [2] Br. II. 35. 61. Vi. III. 6. 13.

Nakṣatrapuruṣam—a vow in honour of Nārāyaṇa—detailed.

M. 54. 7-30.

Nakṣatramaṇḍalam—one lac of Yojanas from the moon;[1] the orbit of lunar constellation above the moon; above that at a distance of 2 lacs of Yojanas is Budha.[2]

[1] Vā. 19. 22; 53. 96; 101. 130. [2] Vi. II. 7. 6-7.

Nakṣatras—stars as sons of Dākṣāyaṇī[1] do not shine in Ilāvṛta; living by them (astrology) leads one to hell;[3] the maṇḍalam of, 10,000 Yojanas from the moon;[4] 27 daughters of Dakṣa married to Soma;[5] lord of;[6] ety.[7]

[1] Br. II. 24. 91; M. 2. 7; Vā. 1. 101; 7. 16; 24. 77; 30. 146; 107. 45. [2] Br. II. 17. 10. [3] Ib. IV. 2. 163; Vā. 101. 161. ā Br. IV. 2. 130. [5] M. 4. 55; 8. 3; 171. 31; Vā. 66. 37, 53; 90. 21. [6] Ib. 34. 90; 53. 29. [7] Ib. 53. 50.

Nakhavān—the king after Candrāmśu; the second king of Vidiśa.

Br. III. 74. 181; Vā. 99. 367.

Naga (I)—(Vāsiṣṭha) a sage of the epoch of III Sāvarṇa Manu.

Br. IV. 1. 79.

Naga (II)—a Mt. surrounding the back portion of the Śilā at Gayā; here the Pitṛs give bali to Yamarāja and Dharmaraja.

Vā. 108. 28.

Nagara (I)—in Śākadvīpa.

Br. II. 19. 101; III. 70. 10.

Nagara (II)—a son of Manyu, and father of Samkṛti.

Vi. IV. 19. 21-2.

Nagarāṇi—Towns: shape of; round, vajra and long condemned. Square commended; half viṣkamba beyond kheṭa and pāṇam beyond that.

Br. II. 7. 94, 108-111.

Nagarī—of Devī; described.

Br. IV. 14. 9.

Nagṛhū—a Ṛṣika who became a Ṛṣi by satya.

Br. II. 32. 101; M. 145. 95; Vā. 59. 92.

Nagna—a heretic: conquering, the senses and controlling self;[1] unlettered in Veda;[2] Dialogue between Vasiṣṭha and Bhīṣma regarding Nagna;[3] Asuras became so by the delusion of Māyāmoha Viṣṇu;[4] caste men who neglect their svadharma become a Nagna.[5]

[1] Br. II. 27. 105 and 119; III. 14. 35-40. [2] Vi. III. 16. 12; 17. 5. [3] Ib. III. 17. 7. [4] Ib. III. 18-36. [5] Ib. III. 18. 48 and 52.

Nagnajit (I)—a King of Kosala, had a daughter Satyā; established a convention that he who would curb the ferocity of seven bulls in his possession would be the proper husband for his daughter; all tried in vain; Kṛṣṇa went to Ayodhyā and offered to pass the test; seeing his feat Nagnajit gave

him his daughter with a large dowry;[1] went to Syamanta-pañcaka for the solar eclipse.[2]

[1] Bhā. X. 58. 32-52; III. 3. 4; Br. III. 71. 242. [2] Bhā. X. 82. 25.

Nagnajit (II)—one of the eighteen authors on architecture.

M. 252. 2.

Nagnajitā—a devī and wife of Kṛṣṇa; a Kosala princess and daughter of Nagnajit.

Vā. 96. 233; Bhā. X. 71. 43.

Nagnādaya—devoid of the three outer coverings of the body—unfit for śrāddha occasions; Pāṣaṇḍas also termed Nagnas as also others who pretend to be *tapasvins* and ascetics, proceed on wrong lines, murder Brahmanas, prove ungrateful friends, defile the teacher's bed and also robbers; they are to be abandoned.

Vā. 78. 24, 27-34.

Natvalī—a R. from Viṣṇupada lake.

Vā. 47. 65.

Naḍ(a)valā—the queen of Cākṣusa Manu and daughter of the progenitor Virajas;[1] (Vairāja-*Vi. P.*) mother of ten sons, all heroic and pure.[2]

[1] Bhā. IV. 13. 15; Br. II. 36. 80 and 107. [2] M. 4. 40-1; Vi. I. 13. 4.

Naḍāyana—a Bhārgava gotrakṛt.

M. 195. 17.

Nadanadī—a R. of the Ketumālā country.

Vā. 44. 22.

Nadvala Manu—father of ten sons.

Vā. 62. 68, 91.

Nanda (I)—an attendant on Puruṣottama Viṣṇu (Hari);[1] praised Dhruva;[2] went with Hari going to Pṛthu's sacrifice;[3] attacked the Asuras, the followers of Bali.[4]

[1] Bhā. II. 9. 14; X. 39. 53; 89. 57; VIII. 22. 15. [2] Ib. IV. 12. 22. [3] Ib. IV. 19. 5; VI. 4. 39. [4] Ib. VIII. 21. 16.

Nanda (II)—a Mt. of Krauñcadvīpa.

Bhā. V. 20. 21.

Nanda (III)—a son of Madirā and Vasudeva.

Bhā. IX. 24. 48; Br. III. 71. 171; Vā. 96. 169; Vi. IV. 15. 23.

Nanda(gopa) (IV)—In previous birth the Vasu, Droṇa;[1] connected with the Devas, married Yaśodā;[2] celebrated the birth of Kṛṣṇa as his son by inviting Brahmanas, Gopas and Gopīs and making rich presents to them, the Gopas and Gopīs threw balls of turmeric on the baby and sprinkled butter, curds and milk on one another, a folk custom;[3] went to Mathurā to pay the annual tribute to Kamsa; was met by Vasudeva who advised him to leave at once for his place as he expected some *utpātas* there; Nanda thinking Vasudeva's words to be true turned his thoughts on the way to Hari; heard of Pūtanā, the demon killed by Kṛṣṇa and felt greatly surprised; embraced Kṛṣṇa in joy; performed *Śānti* for Kṛṣṇa for kicking the cart; was surprised at Kṛṣṇa's taking the lap of Tṛṇāvarta and believed more and more in Vasudeva's words; welcomed Garga and had *nāmakaraṇa* done to his sons; became pleased at Garga's service;[3] Nanda and his friends bewildered at the fall of the Arjuna trees and released Kṛṣṇa from his fetters; planned to leave Vraja for Brindāvana;[4] his fortune in enjoying Hari at close quarters;[5] was much concerned at the bad omens at Kṛṣṇa's fight with Kāliya; was stopped by Balarāma from entering the port of Kāliya; joy at Kṛṣṇa's escape from Kāliya; gave presents of gold and cows to Brahmanas on the occasion.[6]

Prepared for the Indrayāga; but gave it up and prayed to the mountains instead, as advised by Kṛṣṇa; Indra's anger towards Nanda; was surprised at Kṛṣṇa holding the Govardhana; when the Gopas wondered at the exploits of the boy, Kṛṣṇa, Nanda said that he heard from Garga that he was Vasudeva's son and an *aṁśa* of Nārāyaṇa; after fasting on *ekādaśi,* Nanda went to Yamunā for bath for the *dvādaśi;* it was āsura time and not the time for bath; so an Asura follower of Varuṇa took hold of him and placed him before Varuṇa; seeing Nanda missing, the Gopas got frightened and appealed to Kṛṣṇa who went to Varuṇa; pleased at seeing him Varuṇa said that it was a mistake committed by his servants in ignorance and set Nanda free; then he returned to Vraja to the great joy of all the Gopas; taken to Brahmahrada;[7] when once he went to Ambikāvana he was seized by a reptile and was released with Kṛṣṇa's help.[8]

Extended a hearty welcome to Akrūra and enquired of Kamsa; became afraid of Akrūra's message; got ready with all the Gopas to start for Mathurā with presents to Kamsa; followed Akrūra's chariot with all his carts and men; came in advance and waited for Kṛṣṇa's arrival; took his seat along with the other Gopas in the gallery of the wrestling ground; Kamsa desired to imprison him; duly honoured by Kṛṣṇa, Nanda and the Gopas returned to Vraja after Kamsa's death;[9] welcomed Uddhava with due honour; exhibited his deep love for Kṛṣṇa; Uddhava revealed the real nature of Kṛṣṇa to him.[10]

Came to Syamantapañcaka and met Kṛṣṇa and others; embraced and enquired after by Vasudeva and others;[11] was honoured by Kṛṣṇa, Rāma, Ugrasena and Vasudeva; spent three months unwilling to be away from the Yadus, left for Mathurā;[12] chief of Sātvatas and vassal of Kṛṣṇa: went with Vṛṣṇis to Bāṇa's city.[13]

[1] Bhā. X. 8. 48-50; Br. III. 71. 239. [2] Bhā. I. 8. 21; X. 1. 62; 2. 9; Vi. IV. 15. 31. [3] Bhā. X. 5. 1-16; chh. 5. 6, 7 and 8 (whole). [4] Ib. X. 11. 1-2; Vi. V. 5. 1-21; 6. 6 and 21; 7. 22 and 34;

10. 18 and 25. [5] Bhā. X. 14. 32. [6] Ib. X. 16. 12-22; 17. 15-18. [7] Ib. X. chh. 24, 25, 26, 27 and 28 (whole). [8] Ib. X. 34. 4-18; 36. 24. (31). [9] Ib. X. 38. 41-43; 39. 10-12, 35; 41. 8; 42. 38; 44. 32; 45. 20-25; Vi. V. 11. 3; 15. 18; 20. 28 and 83. [10] Bhā. X. 46. 14 to the end. [11] Ib. X. 52. 32-35. [12] Ib. X. 84. 59-69. [13] Ib. I. 14. 32; II. 7. 31; X. 13. 3.

Nanda (v)—a king of the Nanda dynasty;[1] from Parīkṣit to Nanda the period was 1115 years; At the time of Nanda the Saptarṣis moved from Magha to Pūrvāṣāḍha.[2]

[1] Bhā. XII. 1. 9. [2] Ib. XII. 2. 26-7, 32.

Nanda (vi)—the fourth son of Medhātithi and founder of the Nanda Kingdom.

Br. II. 14. 36-9.

Nanda (vii)—a Vānara chief.

Br. III. 7. 234.

Nanda (viii)—a son of Śūra and Bhojā.

M. 46. 3.

Nanda (ix) city; Uragapati, in the third Tala or Vitalam.

Vā. 50. 29.

Nanda (x)—an Ajitadeva.

Vā. 67. 34.

Nandas—the Royal dynasty preceding the Mauryas;[1] commence their line when the Seven Ṛṣis reach Pūrvāṣāḍha, and after 1065 years from Parīkṣit.[2]

[1] Bhā. XII. 1. 8-10. [2] Vi. IV. 24. 104 and 112.

Nandaka (i)—Viṣṇu's sword; reached Kṛṣṇa during Jarāsandha's siege of Mathurā.

Bhā. X. 50. 11. [14].

Nandaka (II)—a Nāga chief with his city in the third Talam.

Br. II. 20. 30.

Nandaka (III)—a son of Vṛkadevī and Vasudeva.

M. 46. 18.

Nandaka (IV)—a disciple of Brahmā.

Vā. 22. 16.

Nandagokula—the residence of Nanda and other Gopas.

Bhā. X. 2. 7; 3. 45 [1].

Nandagopa—see Nanda.

Br. III. 71. 212; Vā. 96. 206.

Nandana (I)—a Yakṣa: a son of Puṇyajanī and Maṇibhadra.

Br. III. 7. 122; Vā. 69. 154.

Nandana (II)—a son of Madhu.

Br. III. 70. 46; Vā. 95. 46.

Nandana (III)—a son of Śiva; father of Rantī and Rantipāla (Tanti and Tantipāla-*Vā. P.*).

Br. III. 71. 149 and 192; M. 46. 27.

Nandana (IV)—a younger brother of Candrahāsa.

Br. IV. 29. 113.

Nandana (V)—a temple with several peaks; the toraṇa is of 30 hastas.

M. 269. 29, 33, 48.

Nandana (VI)—a disciple of Brahmā.

Vā. 22. 16.

Nandana (VII)—one of the eight *nidhis* of Kubera.

Vā. 41. 10.

Nandana (VIII)—a brother of Vasudeva.

Vā. 96. 148.

Nandana (IX)—a son of Vanga and father of Sunandi.

Vi. IV. 24. 56.

Nandanam—a pleasure garden of gods and Indra, noted for Pārijāta;[1] visited by Kṛṣṇa and Satyabhāmā;[2] in the Kailāsa on the north of Ilāvṛta destroyed by Daityas;[3] on the banks of Mandākinī.

[1] Bhā. III. 23. 40; . V. 16. 14; M. 38. 18; Vā. 36. 11; 46. 4; 47. 3; 69. 136; 91. 6; 93. 69. [2] Bhā. X. [65 (v) 12-21]; [67 (v) 34]. [3] Br. II. 18. 4; III. 7. 102; 66. 6; IV. 9. 39; M. 183. 2; 212. 9; Vi. II. 2. 25; V. 7. 66; 30. 30; 36. 12. [4] M. 121. 5; 131. 48; 133. 9.

Nandanā—a R. from the Pāriyātra hill (Ṛṣyavat).

Br. II. 16. 28; M. 114. 25.

Nandanodaradundubhi—another name for Nala, son of Taittiri.

M. 44. 63.

Nandavraja—is Nanda gokula.

Br. III. 36. 13.

Nandā (I)—a celestial R. of Śālmalīdvīpa, and sacred to Hari;[1] sacred to Pitṛs.[2]

[1] Bhā. IV. 6. 24-27; V. 20. 10; VII. 14. 32; VIII. 4. 23. [2] M. 22. 10.

Nandā (II)—north of Vedi, sacred to Mahādeva.

Br. III. 13. 82-3.

Nandā (III)—a Śakti; a goddess enshrined at the Himālayan slopes.

Br. IV. 44. 72; M. 13. 30.

Nandā (IV)—a R. of Śākadvīpa: Pārvatī.

M. 122. 31; Vā. 49. 92.

Nandā (V)—a R. in Kailāsa.

Vā. 41. 18.

Nandāyanīya—one of the three disciples of Rathitara.

Vā. 61. 3.

Nandi (I)—a son of Svarga.

Bhā. VI. 6. 6.

Nandi (II)—the *vāhana* of Śiva;[1] harnessed the steeds of Bāṇa's chariot.[2]

[1] Vā. 54. 76 and 108; 101. 265. [2] Vi. V. 33. 28.

Nandi (III)—a consort of Dhṛti; was deserted by her for Soma.

M. 23. 26.

Nandi (IV)—a gaṇa attending on Mahādeva seated on the peak of the Himālayas.

M. 192. 6.

Nandi (V)—a son of Nandivardhana; with him the Pradyota line came to an end; was the fifth of the line. All the five ruled for a period of 138 years.

Vi. IV. 24. 7-8.

Nandikeśam—(*Nanditīrtham*) a *tīrtham* on the Narmadā.

M. 191. 6 and 37.

Nandigrāma—the place where Bharata lived during Rāma's exile.

Bhā. IX. 10. 36.

Nandinī (I)—a Śakti: the goddess enshrined at Devīkātaṭa; a Mother-goddess.

Br. IV. 44. 84; M. 13. 38; 179. 14 and 25.

Nandinī (II)—a R. of the Ketumālā continent.

Vā. 44. 20.

Nandipurāṇam—an Upapurāṇa; contains the *māhātmya* of Nandi described by Kārttikeya.

M. 53. 61.

Nandiyaśas (I)—the younger brother of Bhūtanandi (Madhunandi-*Vā. P.*); a king.

Br. III. 74. 182.

Nandiyaśas (II)—a son of Nandana and brother of Sunandana.

Vi. IV. 24. 56.

Nandivardhana (I)—a son of Udāvasu and father of Suketu.

Bhā. IX. 13. 14; Br. III. 64. 7; Vā. 89. 7. Vi. IV. 5. 25.

Nandivardhana (II)—a son of Rājaka (Viśākhayūpa) and the last of the five Pradyotanas, who ruled for 138 years.

Bhā. XII. 1. 4.

Nandivardhana (III)—a son of Ajaya (Ajaka-*Br. P.*) and father of Mahānandi; ruled for 20 years (40)?

Bhā. XII. 1. 7. Br. III. 74. 126 and 133.

Nandivardhana (IV)—a palace with seven storeys; the toraṇa is of 32 hastas.

M. 269. 29, 48.

Nandivardhana (V)—a son of Sūryaka: was succeeded by Śiśunāka; ruled for thirty years.

M. 272. 5.

Nandivardhana (VI)—the son of Udāsi, and a Śaisunāga ruled for 40 years. (42 years *Br. P.*).

M. 272. 11; Vā. 99. 320.

Nandivardhana (VII)—a son of Maṇivara; a Yakṣa and a Guhyaka.

Vā. 69. 158.

Nandivardhana (VIII)—a son of Janaka and father of Nandi of the Pradyota dynasty.

Vi. IV. 24. 6-7.

Nandivardhana (IX)—a son of Udayana and father of Mahānandi of the Śaisanābha dynasty.

Vi. IV. 24. 17-8.

Nandīśa—one of the eighteen authors on architecture.

M. 252. 3.

Nandīśvara—the god attendant on Śiva;[1] the vehicle of Rudra;[2] Bhagavān with sūla;[3] cursed Dakṣa for his hatred of Śiva;[4] caught hold of Bhaga on the occasion of the destruction of Dakṣa's sacrifice;[5] his permission to see

Śiva; temple of, at Svargamārga Prasāda.[6] Observed the vow Saubhāgyaśayanam; lord of a gaṇa, versed in Maheśvara dharma; advised Nārada to take to Prayāga; the standard of Śiva.[7] Fought with Vidyunmāli in Tripuram;[8] related to Sanatkumāra about the *sthānutvam* of Śiva at Benares.[9]

[1] Vā. 77. 63. [2] Bhā. X. 63. 6. [3] Vā. 30. 91, 315. [4] Bhā. IV. 2. 20-26. [5] Ib. IV. 5. 17. [6] Br. III. 32. 23; 13. 63-4; IV. 30. 75; 34. 89; 41. 26 and 30; 43. 30. [7] M. 60. 49; 95. 3; 112. 21; 132. 18; 133. 60-5. [8] Ib. 135. 48 and 53; 136. 68; 138. 44. 140. 20-1. [9] Ib. 181. 2; 183. 64; 245. 80. 266. 42. 278. 9.

Nandendu—ruled for 100 years.

Vā. 99. 330.

Nabha (I)—a son of Niṣadha, and father of Puṇḍarīka.

Bhā. IX. 12. 1.

Nabha (II)—a month sacred to Indra.

Bhā. XII. 11. 37.

Nabha (III)—see Prathakvānya;[1] fourfold *agni* in *gratadvoca sthānam.*[2]

[1] Br. II. 12. 23. [2] Vā. 29. 21.

Nabha (IV)—a son of Nala and father of Puṇḍarīka of the dynasty of Kuśa, son of Rāma, (Nabhā-*Br. P.* and *Vi. P.*).

Br. III. 63. 202; M. 12. 52. Vā. 88. 202. Vi. IV. 4. 106.

Nabha (V)—a son of Svārociṣa Manu.

M. 9. 7

Nabha (VI)—a son of Auttama Manu.

M. 9. 12.

Nabha (VII)—a Pravara Ṛṣi.

M. 199. 15.

Nabha (VIII)—a Mantrakṛt.

Vā. 59. 97.

Nabha (IX)—a son of Vipracitti.

Vi. I. 21. 11.

Nabhaga—a son of Vaivasvata Manu and father of Nābhāga.

Bhā. VIII. 13. 2; IX. 1. 12; 4. 1. Br. III. 63. 5; Vā. 88. 5.

Nabhaśrī—a queen of Varṣaṛtu.

Br. IV. 32. 28.

Nabhasa—a son of Ūrja; from him were born two pieces which were combined by old age (jarā) and hence Jarāsandha.

Vā. 99. 225-26.

Nabhasya (I)—the month sacred to Vivasvān.

Bhā. XII. 11. 38; Br. II. 13. 9; Vā. 30. 8, 50, 201; 52. 11.

Nabhasya (II)—one of the four sons of Svārociṣa Manu.

M. 9. 7.

Nabhasya (III)—a son of Auttama Manu.

M. 9. 12.

Nabhasya (IV)—(name of a month and tithi) (Trayodaśi)—a yugādi for śrāddha. Trayambaka to be worshipped in Kṛṣṇāṣṭami *vrata*;[2] austerity to be observed in Saubhāgyasayana *vrata* in this month.[3]

[1] M. 17. 4. [2] Ib. 56. 4. [3] Ib. 60. 34.

Nabhasyaśrī—a queen of Varṣartu.

Br. IV. 32. 28.

Nabhasvan—a son of Mura (s.v.), attacked Kṛṣṇa under direction from Naraka.

Bhā. X. 59. 12-14.

Nabhasvatī—a queen of Antardhāna and mother of Havirdhāna.

Bhā. IV. 24. 5.

Namasyu—a son of Pravīra and father of Cārupada.

Bhā. IX. 20. 2.

Namuci—a son of Vipracitti. Lord of the Asuras, hostile to Indra;[1] a resident of the first talam or atala;[2] a nephew of Hiraṇyakaśipu; married Suprabhā, the daughter of Svarbhānu;[3] followed Vṛtra against Indra;[4] took part in the Devāsura war between Bali and Indra; fought with Aparājita; heard of Bali's and Jambha's fall and fought with Indra; resisted with success Vajra on account of the fact that he could not be killed either by a dry or wet thing; Indra who came to know of this by a voice in the air used *phena* (foam) and killed him to the satisfaction of all gods;[5] entertained desire for more territory;[6] taken to pātāla by Vāmana.[7]

[1] Vi. I. 21. 11. [2] Vā. 50. 15; 98. 81. [3] Bhā. VI. 6. 32; Br. III. 6. 19; M. 6. 27. [4] Bhā. VI. 10. 19-31; Br. II. 20. 16. [5] Bhā. VII. 2. 4; VIII. 10. 20 to the end; 11. 19, 23, 29-40; M. 22. 61. [6] Bhā. XII. 3. 11. [7] Br. III. 73. 81; M. 249. 67.

Naya (I)—is politics; according to Prahlāda, it must be a means to realise Hari;[1] persons versed in Naya praise *bheda upāya*.[2]

[1] Bhā. VII. 6. 26. [2] M. 223. 4 and 16.

Naya (II)—a son of Uttama Manu.

Br. II. 36. 39.

Naya (III)—a son of Raucya Manu.

Br. IV. 1. 104.

Naya (IV)—a son of Kriyā.

Vā. 10. 35.

Naya (V)—a Sādhya god.

Vā. 66. 16.

Naya (VI)—one of Viśvāmitra's sons.

Vā. 91. 96.

Naya (VII)—one of the 20 Amitābha gaṇas.

Vā. 100. 17.

Nara (I) (*Nārāyaṇa*)—an *avatār* of Viṣṇu, born of Dharma and Mūrti, a daughter of Dakṣa; Ādiśeṣa form of Hari, distinguished for tapas;[1] a friend and associate of Nārāyaṇa said to have performed tapas at Badarī;[2] seeing the sage's penance Indra got afraid and sent the God of Love and the Apsarasas to disturb his contemplation. Nara invited him and was hospitable by creating a number of beautiful women who served them; Nara asked them to choose one among them as an ornament of Heaven. So they took Ūrvaśi and narrated to Indra the superior powers of the sage;[3] was seen with Nārāyaṇa by Mārkaṇḍeya and was praised by him.[4]

[1] Bhā. I. 2. 4; 3. 9; II. 7. 6-7; XII. 8. 32, 35. Br. II. 35-93; M. 1. 2. [2] Bhā. III. 4. 22; IV. 1. 52; VII. 6. 27. [3] Ib. XI. 4. 6-16; 7. 18. [4] Ib. XII. 8. 32, 35, 40-49; 9. 1.

Nara (II)—a son of Tāmasa Manu.

Bhā. VIII. I. 27; Br. II. 36. 49. Vi. III. 1. 19.

Nara (III)—a son of Sudhṛti and father of Kevala (Candra *Vi. P.*).

Bhā. IX. 2. 29. 30; Br. III. 8. 35; 61. 9; Vi. IV. 1. 40-1; Vā. 86. 13-14.

Nara (IV)—a son of Manyu and father of Saṁkṛti.

Bhā. IX. 21. 1.

Nara (V)—a son of Gaya and father of Virāt.

Br. II. 14. 68; Vi. II. 1. 38; Vā. 33. 58.

Nara (VI)—one of the ten horses of the moon's chariot.

Br. II. 23. 35; M. 126. 52.

Nara (VII)—a sādhya; is satya in the Svārociṣa epoch.

Br. III. 3. 16-7; M. 203. 11; 251; 24-5; Vā. 66. 15; Br. II. 36. 50.

Nara (VIII)—a son of Bhuvamanyu.

M. 49. 36; Vā. 99. 159.

Nara (IX)—the riding vehicle of Nairṛti and drawer of Kubera's chariot.

M. 261. 15 and 22.

Nara (X)—a son of Tāmasa Manu.

Vā. 62. 43.

Nara (XI)—a devarṣi.

Vā. 61. 83.

Naraka—a son of Anṛta; another name of Raurava.

Br. II. 9. 64; Vā. 10. 39.

Naraka—a nephew of Hiraṇyakaśipu and son of the Earth and Vipracitti; lived in Prāgjyotiṣa;[1] took away a

number of women belonging to sages and kings to his palace, robbed Mandara of its crest jewel, Aditi of her ear-rings and Varuṇa of his umbrella; demanded the Airāvata from Indra; at Indra's request was cut in twain by Kṛṣṇa in his own city Prāgjyotiṣa;[2] spoils distributed among his followers while all women were appropriated to Kṛṣṇa's harem.[3] Friend of Vānara Dvivida who was killed by Baladeva.[4]

[1] M. 6. 27; 161. 78; 163. 81-2; 245. 12. Vi. I. 21. 128; V. 1. 24; 12. 21. [2] Ib. V. 29. 8-21. [3] Ib. V. 31. 14-15. [4] Ib. V. 36. 2-21.

Naraka—a Dānava with *Manuṣya dharma;*[1] a Saimhikeya;[2] killed by Kṛṣṇa.[3]

[1] Vā. 68. 15. [2] Ib. 68. 19. [3] Ib. 98. 102.

Narakam—is bhaumam (earth).

M. 39. 4, 7-8; 41. 6.

Narakas—27 hells under Yama; to them go the unrighteous according to their respective sins; after a certain period they are born as low beings according to their *karma.*[1] Seven under the earth below the Śeṣaloka—Raurava, Śītastapa, Kālasūtu, Apratiṣṭha, Avīcī, Lohapṛṣṭha, and Avidhya.[2]

[1] Br. IV. 2. 146-150. [2] Vā. 101. 144-92; Vi. II. 6. 1. (whole).

Narakāntaka—Kṛṣṇa.

Br. III. 36. 34.

Narakāsura—(Naraka, s.v. Bhauma): Born of Hari in his Boar manifestation when he touched and raised the Earth,[1] hence son of Earth,[2] an asura friend of Kamsa;[3] a friend of the Vānara Dvivida;[4] ran away with the umbrella of Varuṇa, Kuṇḍala of Aditi and contested the position of Indra.[5] Fought with Sanaiścara in the Devāsura war;[6] find-

ing Mura and his sons dead, came out with elephants, which were all killed by Garuḍa; fought with Kṛṣṇa till his head was cut off and the ladies of his harem married by Him (Kṛṣṇa);[7] lost his kingdom through pride of power.[8]

[1] Bhā. X. 59. 30 [1]; [65 (v) 1]. [2] Ib. X. 59. 59. [1] and 2. [3] Ib. X. 2. 2; 36. 36. [4] Ib. X. 67. 2; 69. [3] 1. [5] Ib. X. 59. [1] and 2. [6] Ib. X. 73. 20; 83. 40; Br. III. 6. 15; 73. 102; IV. 29. 125. [7] Bhā. VIII. 10. 33. [8] Ib. X. 59. 14-22; 37. 16; I. 10. 29.

Naradurga—one of the 6 kinds of fortresses.

M. 217. 6.

Naradeva (Rāma)—the eighteenth, out of the *avatārs* of Viṣṇu; did heroic deeds, subduing the sea and so on.

Bhā. I. 3. 22.

Naradeva—a Vānara chief.

Br. III. 7. 243.

Naranārāyaṇa—The two sages comprising the fourth *avatār* of Viṣṇu and born of Mūrtī; universal joy and good omens at their birth; Gandhamādana their abode;[1] born later as Kṛṣṇa and Arjuna;[2] worshipped by Nābhī;[3] worshipped in Bhāratavarṣa;[4] praised by Nārada.[5] To their āśrama the sages repaired for a visit;[6] shrine of, at Badaryāśrama.[7]

[1] Bhā. I. 2. 4, 26; 3. 9; IV. 1. 52-57; Vi. V. 24. 5; 37. 34 and 37. [2] Ib. IV. 1. 59. [3] Ib. V. 4. 4. [4] Ib. V. 19. 9. [5] Ib. V. 19. 12-15. [6] Ib. IX. 1. 31. [7] Ib. X. 52. 4.

Naranārāyaṇau—one of the births of the Jayādevas; these are Vipaścit, Indra, Satya and Hari.

Vā. 54. 75; 66. 14.

Naramedham—the belly of the personified Veda.

Vā. 104. 84.

Naravāhana—an attribute of Kubera.

M. 174. 18.

Narasimha—The *avatār* of Hari to kill Hiraṇyakaśipu by the nails neither wet nor dry;[1] on Brahmā granting the request of Hiraṇyakaśipu, Narasimha was approached by the gods; Narasimha promised to slay him and left for the sabhā of Hiraṇyakaśipu; Prahlāda alone knew Him to be the Lord; all the Asuras attacked him from all sides; finally Narasimha killed him by tearing him with his teeth.[2]

[1] Br. III. 5. 26-27; 57. 57; 73. 74; Vā. 67. 66; 97. 73; 98. 73; 111. 72; Vi. I. 20. 32. [2] M. 53. 50. chh. 161, 162 and 163; 285. 6.

Narā—the daughter of Suyagña (Śvaphalka, *Vā. P.*) and wife of Bhangakāra; had two sons Śatrughna and Bandhumān, whom Akrūra killed.

Br. III. 71. 87. Vā. 96. 86.

Narāh—(*ety.*) waters.

Vā. 7. 56-8; 100. 183.

Narāntaka—a son of Kālanemi;[1] was killed in the Lankā war.[2]

[1] Br. III. 5. 39; Vā 67. 80. [2] Bhā. IX. 10. 18.

Nariṣyaṇta (I)—a son of Vaivasvata Manu and father of Citrasena and Suca; his line ends with Jātūkarṇya.

Bhā. VIII. 13. 2; IX. 1. 12; 2. 19, 22; Br. III. 60. 3; M. 11. 41; 12. 20; Vā. 64. 29; 85. 4; Vi. III. 1. 33; IV. 1. 7.

Nariṣyanta (II)—(Nābhāga) a son of Svāyambhuva Manu.

Br. II. 38. 31. Vā. 85 4.

Narişyanta (III)—a son of Marutta and father of Dama.

Br. III. 8. 35; 61. 7; Vā. 86. 12; Vi. IV. 1. 34-5.

Narendra—is Candragupta Maurya.

Br. III. 74. 143.

Narmadā (I)—a mahānadi of the Bhāratavarṣa; a R. from the Ṛkṣa or Ṛṣyāvat hills: (Vindhyan ranges) on its northern bank was Bhṛgukaccha: a sacred river that survived the *antarakṣaya*, sacred to Pitṛs and for śrāddha; in the neighbourhood of the Haihaya kingdom.[1]

The scene of battle between Vṛtra and Indra; here Rukmi challenged Kṛṣṇa when the latter was crossing the stream with Rukmiṇī; its current was stopped by Kārtavīrya.[2]

The mahātmya of; just like Mārkaṇḍeya this river does not get lost in the time of the deluge; in Kalinga, near the Amarakaṇṭaka hill; has a number of *tīrthas* like Jaleśvara, Rudrakoṭi, Amrakaṇṭaka, Kapila and Viśalya Karaṇi. The devotee bathing in any *tīrtha* on the Narmadā gets the benefit of performing an Aśvamedha sacrifice.[3]

The Lord enshrined here is Maheśvara who devised plans to vanquish Bāṇāsura of Tripura with the help of Nārada. The Lord was much concerned about virtuous ladies in Tripura and Nārada undertook to delude them by proclaiming ordinances to ladies to give gifts to poor and deserving Brahmanas.[4] Śiva got ready for war here and attacked Tripura with incendiary materials. Out of the three cities comprising Tripura, (s.v.) two fell down reduced to ashes. The first city became converted into the Śri Śaila hill, and the second Amarakaṇṭaka hill, both adorned by the Siddhas, Gandharvas and so on. The Lord enshrined at the latter is Jvāleśvara. The third city was left unconsumed.[5]

It is said that at the confluence of the Narmadā with Kāverī, Kubera practised tapas in honour of Śiva and became the Lord of the Yakṣas. A bath here is equal to that at the confluence of the Gangā and the Yamunā.[6]

To the north of the Narmadā are a number of *tīrthams* like Mantreśvara, Garjanā, Amrātaka, Karanyā, Kuṇḍeśvara and others. A bath in each of them rids one of all sins. Then follows other *tīrthas*, all equally sacred, including Rāvaṇeśvara, the shrines of Kubera, Ahalyātīrtha, and the shrine of Janārdana. Here Agni, Dharmarāja and Vāyu practised asceticism and attained emancipation. A visit to Śuklatīrtham sacred to Rājarṣi Cāṇakya washes off all the sins of a life time. Any gift given here bears rich fruits.[7]

Among the other sacred places can be mentioned the Bhṛgutīrtham, Kankhala, where Garuḍa once was in austereties, Kanyātīrtha, Pitāmahatīrtha, and Svargadvāratīrtham; He who reads or listens to the glory of the Namadā has his wishes fulfilled whatever be his caste.[8] On its banks Purukutsa heard the *Viṣṇu Purāṇa* from the sages.[9] Penance here by Asuras, who became converted into Arhats.[10] Marubhūmīviṣaya on the N. ruled by Śūdras and other castes.[11]

[1] Bhā. V. 19. 18; VIII. 18. 21; Br. II. 12. 14; 16. 29; III. 10. 97; M. 2. 13-15; 22. 25; 114. 23; Vā. 45. 99; 77. 32; 94. 28; 108. 82; V. II. 3. 11. [2] Bhā. VI. 10. 16; X. 54. 23 [1]; Br. III. 13. 8, 32; 26. 10 and 38; 38. 3 and 7; 41. 15; 45. 2; 69. 28; M. 43. 31; 44. 31; 44. 31; 163. 63; Vi. IV. 11. 19. [3] M. ch. 186. [4] Ib. ch. 187. [5] Ib. ch. 188. [6] Ib. ch. 189. [7] Ib. chh. 190-192. [8] Ib. chh. 193-194. [9] Vi. I. 2. 9; IV. 3. 7-16. [10] Ib. III. 18. 1 and 13. [11] Ib. IV. 24. 68.

Narmadā (II)—the Mānasakanyā of Śukālā Pitṛs; given in marriage to Purukutsa by her brother Uraga; and mother of Trasadasyu; she took him to Rasātala where he killed some bad Gandharvas to the satisfaction of the Nāgas:[1] Heard the *Viṣṇu Purāṇa* from him and narrated it to Dhṛtarāṣṭra the Nāga and Āpūraṇa.[2]

[1] Bhā. IX. 7. 2-3; Br. III. 10. 97; Vā. 73. 48; 88. 74. [2] Vi. VI. 8. 45.

Narmadā (III)—the wife of Yuvanāśva, son of Ambarīṣa.

Br. III. 63. 73.

Narmadā (IV)—a mind-born daughter of Somapa Pitṛs: one of the 16 wives of Havyavāhana: turned into a river of Dakṣiṇāpatha.

M. 15. 25, 28; 51. 13; Vā. 77. 32.

Narmadānikata—sages of, visited Dvārakā.

Bhā. X. 90. 28. [5].

Narmadeśvaram—on the Narmadā.

M. 194. 2.

Nala (I)—a son of Yadu.

Bhā. IX. 23. 20; Vi. IV. 11. 5.

Nala (II)—a Vanara son of Agni born by the wife of Kanakabindu.

Br. III. 7. 229.

Nala (III)—a Vānara chief.

Br. III. 7. 234.

Nala (IV)—a nephew of Hiraṇyakaśipu.

M. 6. 26.

Nala (V)—the son of Niṣadha, hence Naiṣadha; with the son of Vīrasena he made the two Nalas in the Kaśyapa line;[1] taught the game of dice to King Ṛtuparṇa.[2] Learned in Aśvavidyā.

[1] M. 12. 52, 56; Vā. 88. 202. [2] Bhā. IX. 9; 17; Br. III. 63. 173 and 202, 74. 190; Vā. 88. 174; Vi. IV. 4. 37.

Nala (VI)—a son of Vīrasena.

M. 12. 56.

Nala (VII)—also known as Nandanodaradundubhi, son of Taittiri, performed *aśvamedha,* and in the middle of the *atirātra* rite Punarvasu appeared and became his son.

M. 44. 63-5.

Nalakālikas—a people of the southern country.

Vā. 45. 127.

Nalakūbara—a son of Kubera and Ṛddhi; as an attendant of Rudra became very proud and with his brother Maṇigrīva enjoyed maidens' embrace on the Ganges, all naked. Nārada saw this when the ladies put on their dress while Nalakūbara and his brother continued to remain naked owing to their drunkenness. The sage cursed them to become trees for a hundred divine years without losing the *Pūrvavāsana.* So they stood till Kṛṣṇa redeemed them by bringing down the trees; their prayer to Kṛṣṇa; set out to the north, permitted by Kṛṣṇa.

Bhā. X. 9. 22. 23; 10. (whole); Br. III. 8. 46. Vā. 70. 41.

Nalinī (I)—one of the eastern entrances of the city of Purañjana[1] allegorically the nostrils.

[1] Bhā. IV. 25. 48. [2] Ib. 29. 11.

Nalinī (II)—one of the wives of Ajamīḍha and mother of Nīla.

Bhā. IX. 21. 30. Vi. IV. 19. 56.

Nalinī (III)—a R. in Śākadvīpa.

Br. II. 19. 96; Vi. II. 4. 65.

Nalinī (IV)—digging of lakes at the auspicious hour; the same prescription as for the excavation of *taḍāga;* is also Puṣkaraṇi.

M. 58. 1, 51.

Nalinī (V)—a name for the Ganges;[1] a stream of the Gangā, flows east through the countries of Tomara, Hamsamārga, Haihaya, Karṇaprāvaraṇa, Aśvamukha, Śikatāparvatamaru, Vidyādhara, and Nāgamaṇḍalā and reaches the salt ocean;[2] one of the seven streams, and one of the three going towards the western direction.[3]

[1] M. 102. 6. [2] Br. II. 18. 40, 58-61; Vā. 47. 38 and 56. [3] M. 121. 40.

Nalva—a measurement in connection with the chariot of Maya;[1] the seat of Hiraṇyakaśipu in his sabhā was 10 nalvas in measurement;[2] a furlong in distance; 300 dhanus.[3]

[1] M. 173. 2; Br. IV. 2. 125; 36. 49. [2] M. 161. 71. [3] Vā. 83. 49; 101. 125.

Nava (I)—a son of Svārociṣa Maru.

Br. II. 36. 19.

Nava (II)—a son of Navā and Uśīnara; chief of Navarāṣṭra.

Br. III. 74. 19 and 21; M. 48. 18 and 21; Vā. 99. 20, 22. Vi. IV. 18. 9.

Navagrahamakha—see Ayutahoma: the nine planets are the Sun, Moon, Aṅgāraka, Budha, Śanaiścara, Śukra, Guru, Rāhu and Ketu: Iśvara, Umā, Śkanda, Hari, Brahmā, Indra, Yama, Kāla, and Citragupta are *Adhidevatas;* Agni, Waters, Earth, Viṣṇu, Indra, Aindri, Prajāpati, Nāgas and Brahmaṇas are *Pratyadhidevatas.*

M. 93. 6, 10-16.

Navacandra—a Vānara chief.

Br. III. 7. 244.

Navatālam—a measurement; for the figures of Viṣṇu and Devī;[1] honoured even by gods.[2]

[1] M. 258. 16, 75. [2] Vā. 59. 9.

Navadeśika—one who preaches neo-dharma; applied to Yadu by Yayāti.

Vā. 93. 37.

Navanandas—Mahāpadma and his eight sons, who ruled for 100 years.

Bhā. XII. 1. 12.

Navanākas—rulers of the city of Campāvatī.

Vā. 99. 382.

Navanītadhenuḥ—fit for gift during the Viśokadvādaśī-vrata.

M. 82. 21.

Nava Brāhmaṇas—Bhṛgu, Pulastya, Pulaha, Kratu, Āngirasa, Marīci, Dakṣa, Atri, and Vasiṣṭha; according to the *Purāṇas*.

Vā. 9. 68-69.

Navaratha—the son of Bhīmaratha (Rathavara- *Br.* and *Vā. P.*) and father of Daśaratha (Dṛdharatha-*M. P.*).

Bhā. IX. 24. 4; Br. III. 70. 43; M. 44. 41-42; Vā. 95. 42; Vi. IV. 12. 41.

Navarāṣṭra—the name of both the Kingdom and capital of Nava, the son of Uśīnara.

Br. III. 74. 21; M. 48. 21; Vā. 99. 22.

Navarāṣṭras—a tribe.

M. 114. 46.

Navavarṣam—the land of nine continents: Jambūdvīpa.

Vā. 34. 9.

Navavīthyas—sons of Jāmā and Dharma dependent on three paths: Dakṣiṇa, Uttara and Madhyama respectively Vaiśvānara, Airāvata and Jāradgavī.

Br. III. 3. 33-51.

Navā—one of the five queens of Uśīnara and mother of Nava.

Br. III. 74. 18-19; M. 48. 16. 18; Vā. 99. 19-20.

Navākṣa—a Vānara chief.

Br. III. 7. 240.

Nahuṣa (I)—the first of the five sons of Āyu (Svarbhānu) and Prabhā; married Virajā, a mind-born daughter of the Ājyapapitrs; had by her six (seven *M.P.*) sons, comparable to Indra in effulgence namely, Yati, Yayāti, Samyāti, Āyāti and two others; ruled heaven in the absence of Indra in the Mānasa lake; due to an offence he gave to Indrāṇi on account his own overweaning pride he lost his place, fell down and was condemned to be an ajāgara (serpent);[1] was succeeded by Yayāti;[2] divisions of more territory on earth.[3]

[1] Bhā. IX. 17. 1; 18. 1-2; VI. 13. 16; X. 73. 20; Br. II. 27. 24; III. 6. 24; 10. 95; 67. 2; 68. 11; M. 15. 23; 24. 34, 49; Vā. 68. 24; 73. 46. 92. 2; 93. 12-3. Vi. IV. 8. 3; 9. 28; 10. 1. [2] Bhā. IX. 18. 3. [3] Ib. XII. 3. 9.

Nahuṣa (II)—a son of Aurvaśaya.

Br. I. 2. 24; Vā. 2. 24.

Nahuṣa (III)—a Kādraveya Nāga.

Br. III. 7. 37; Vā. 69. 74.

Nahuṣa (IV)—one of the nine sons of Manu.

Vā. 85. 4.

Nahuṣa (V)—a son of Yadu of the lunar line.

Vi. IV. 6. 4; 11. 5.

Nāka—a son of Kali: had no body: married Sakunī;[1] a man-eater.[2]

[1] Br. III. 59. 10; Vā. 84. 10, 13. [2] Vā. 84. 11.

Nākapṛṣṭham—a name of heaven.

Vā. 34. 94.

Nākuraya—a Kaśyapa and a Trayārṣeya.

M. 199. 12.

Nākuli—a Bhārgava gotrakāra.

M. 195. 25.

Nākulī—a R. from the lake Viṣṇupada.

Br. II. 18. 68.

Nākṣatra Mānam—a measurement according to stars and their movements.

Br. II. 21. 137; Vā. 50. 188.

Nākṣatram—measurement of time of 625 Kalas.

Vā. 100. 223.

Nāga (I)—Mt. north of the Mahābhadra lake;[1] on the north of Meru.[2]

[1] Bhā. V. 16. 26; Vā. 36. 31. [2] Vi. II. 2. 30.

Nāga (II)—as the Yajñopavīta of Śiva, as a source of Mūrchana (Music).

Br. III. 32. 19; 61. 53.

Nāgas (I)—creatures born with human forms above the naval and of snakes below; born of Kaśyapa and Kadru; their capital was Bhogavatī; their chief was Ananta;[1] came to Dvārakā with the gods;[2] attacked the chariot of the Lord;[3] residents of the Naiṣadha Hill, of all talams and especially Pātalam; capital Māhiṣmatī, renowned for Karkoṭaka sabhā; worship Pitṛs;[4] Vāsuki, as their overlord;[5] when milking the cow-earth Takṣaka was the calf; celebrated the marriage of Śiva and Umā;[7] to be worshipped in Palace buildings.[8]

[1] Bhā. I. 11. 11; II. 6. 13; III. 20. 48; XI. 16. 19; 24. 13; M. 261. 47-50. [2] Bhā. XI. 6. 3; 12. 3; 14. 6. [3] Ib. XII. 11. 48. [4] Br. II. 16. 9, 21; 17. 34; 20. 45; III. 69. 26; IV. 2. 26; 6. 72; 9. 72; Vi. II. 5. 4. [5] M. 8. 7. [6] Ib. 10. 19-20. [7] Ib. 154. 462. [8] Ib. 266. 46; 268. 17; 273. 71.

Nāgas (II)—sons of Kaṇḍu;[1] country of the.[2]

[1] Vā. 30. 311; 69. 68; 94. 26. [2] Vā. 48. 18; 101. 28.

Nāgas (III)—nine in number ruled from Campāvatī (Padmāvatī-*Vi. P.*) seven ruled from Mathurā for 383 years the territory surrounding the Gangā and Prayāga. Sāketa and Magadha were under their control.

Br. II. 74. 194-5, 267; Vā. 99. 453; Vi. IV. 24. 63.

Nāgas (IV)—elephants; created for use in the Devāsura wars; other names are Dvirada, Hasti, Kari, Vāraṇa, Danti, Gaja, Kuñjara, Mātanga, Dvīpa, Sāmaja: turning of the tongue due to the curse of Agni and two tusks and enormous strength by curse of the Gods; see also dignāgas.

Br. III. 7. 34, 334-5.

Nāgas (v)—elephants born of Sāma.

Br. III. 7. 334-5.

Nāgakulas—the communities of Nāgas in Rasātala.

Vi. IV. 3. 4.

Nāgakūṭa—in Gayā.

Vā. 111. 22 and 42.

Nāgagiri—a hill of Indra.

Br. II. 16. 21.

Nāgatīrtham—sacred to the Pitṛs.

M. 22. 33.

Nāgadṛṣṭiviṣa—Presiding deity, Nāgas.

Vā. 86. 60.

Nāgadvīpa—one of the nine divisions of the Bhāratavarṣa.

Br. II. 16. 9; M. 114. 8; Vā. 45. 79. Vi. II. 3. 7.

Nāgapadī—a R. of the Bhadra country.

Vā. 43. 28.

Nāgapāśam—Varuṇa's wedding present to Kāmeśvara.

Br. IV. 15. 20.

Nāgarāḥtīrtham—fit for Śrāddha.

Vā. 77. 89.

Nāgarī—a Varṇa śakti.

Br. IV. 44. 58.

Nāgaloka—the giver of Kanaka—Kalpalatā goes to;[1] is Rasātala[2] one who bathes in the *tīrtha* on the Narmadā attains Nāgaloka.[3]

[1] M. 286. 15; Vā. 100. 157. [2] Vi. IV. 3. 7. [3] M. 191. 84.

Nāgavanam—East of Añjana; otherwise Ekamūla; also between the Vindhyas and the Ganges; also the country of Karūṣas.

Vā. 69. 238.

Nāgavīthi—the northern course; three periods of sunrise here in Aśvini, Kṛttikā, and Yāmyā (Bharaṇi) as also Rohiṇi, Ārdrā and Mṛgaśiras;[1] north of this was Devayāna;[2] the northern path of Abhijit; its preceding Nakṣatra, Svāti.[3]

[1] Br. II. 21. 76-7; III. 3. 47; M. 124. 53, 55; Vā. 66. 48. [2] Br. II. 21. 168. [3] Vā. I. 92; 50. 129, 156, 216; Br. I. 1. 77.

Nāgavīthī —a daughter of Yāmī (Jāmi-*Vi. P.*) and Dharma.

M. 5. 18; Vi. I. 15. 107.

Nāgavīthyas—the son Jāmya, containing the three paths.

Vā. 66. 34.

Nāgaśaila—a Mt. the region between this and Kapiñjala hill described.

Vā. 38. 66, 70; 42. 67.

Nāgasākṣaka—with the sun in the months of Śuci and Śukra.

Br. II. 23. 7.

Nāgasāhvaya—Hastināpura washed by the Ganges; Kauśāmbi became the capital under Nirvaktra son of Adhisāma Kṛṣṇa (also Gajasāhvayam).

M. 49. 42; 50. 78; Vā. 99. 271. Vi. V. 35. 8 and 19.

Nāgādhipa—the temple of, in Supakṣa hill.

Vā. 39. 63.

Nāgendramokṣam—hearing of the chapters on the Gajendramokṣa (s.v.) described in the *Bhāgavata Purāṇa* mitigates the evil effects of bad dreams.

M. 242. 17.

Nāgeyas—a class of sages.

M. 200. 17.

Nāgeśvaram—a *tapovana* and a *tīrtha* near Gargeśvaram on the Narmadā, bath in, leads one to Nāgaloka.

M. 191. 83-84.

Nāgda—a sage; a mahāsiddha.

Br. III. 36. 5.

Nāgnajitī—(Satyā s.v.) a daughter of Nāgnajit; married by Kṛṣṇa in a *svayamvara* after curbing the seven bulls with noses unbored; had two sons, one of whom was Bhadravinda.

Bhā. III. 3. 4; X. 58. 32; 61. 13; M. 47. 13, 19; Vi. V. 32. 3.

Nāṭaka—connected with Vāgīśī.

Br. IV. 37. 8.

Nāṭya veda—the science of nāṭya or dancing of which Vararuci, the Gandharva was an expert.

M. 10. 25.

Nāḍāyanīya—a pupil of Laugākṣī.

Br. II. 35. 41.

Nāḍikā—definition of;[1] is 15 kalās, ascertained by a measure of water.[2]

[1] Bhā. III. 11. 8; Br. II. 21. 130; III. 3. 44. [2] Vi. VI. 3. 7.

Nātha—a Vaikuṇṭha God from the root meaning, protection.

Br. II. 36. 57; Vā. 64. 19.

Nāda—a sage of the Cākṣuṣa epoch.

M. 9. 22.

Nādaśrova—an Amitābha God of the Svārociṣa epoch.

Br. II. 36. 53.

Nādātmika—one of the twelve śaktis.

Br. IV. 44. 87.

Nādinī—a śakti.

Br. IV. 44. 89.

Nāndi—a kind of śrāddha for propitiating the Pitṛs.

Vi. III. 13. 6.

Nāndiśabdam—all auspicious ceremonies to be performed after this ceremony.

M. 17. 69.

Nānyadṛk—a Marut of the sixth gaṇa.

Br. III. 5. 97.

Nābala—a son of Śambhu.

Vā. 67. 81.

Nābha (I)—the son of Śruta and father of Sindhu-dvīpa.

Bhā. IX. 9. 16.

Nābha (II)—one of the ten sons of Hṛdīka.

M. 44. 82.

Nābha Uddiṣta—the son of Vaivasvata Manu (Nābhā-noriṣṭha).

Vā. 64. 29.

Nābhāga (I)—a son of Vaivasvata Manu and father of Ambarīṣa.

Bhā. VIII. 13. 2; Br. III. 60. 3; M. 11. 41; 12. 20; Vā. 64. 29; 88. 5-6; Vi. III. 1. 33; IV. 1. 7.

Nābhāga (II)—a son of Diṣta and father of Bhalan-dana (Balamdhana-*Vi. P.*) became a Vaiśya by profession.

Bhā. IX. 2. 23; Br. III. 61. 3; Vi. IV. 1. 19.

Nābhāga (III)—the last son of Nabhaga and a bachelor; saw his father's property divided among his other brothers and himself left with nothing; on his father's advice he went to the sacrifice of Angīra's descendants and explained the sixth day rituals relating to Viśvedevas. When the sacrificers went to Heaven their unspent wealth was presented to him. At this time appeared a person of dark complexion who was Rudra and who claimed all the property as his own; when Nabhaga was consulted he said that on a certain occasion, all the remainder in a sacrificial hall was left to Rudra. So Nābhāga apologised and gave away all that

wealth. With this Rudra was pleased and initiated him into the knowledge of the Brahman. After making a present of all that wealth to the prince, he disappeared.

Bhā. IX. 4. 1-13; Br. III. 63. 5.

Nābhāga (IV)—is Nariṣyanta.

Br. II. 38. 31.

Nābhāga (V)—the grandson of Bhagīratha, son of Śruta: and father of Ambarīṣa.

Br. III. 63. 170; M. 12. 45; Vā. 88. 170; Vi. IV. 2. 5-6; 4. 36.

Nābhāga (VI)—(Kāśyapa) a sage of the II Sāvarṇa epoch.

Br. IV. 1. 70.

Nābhāga (VII)—a sage of the X epoch of Manu.

Vi. III. 2. 27.

Nābhāgāriṣṭa—one of the nine sons of Manu;[1] his son, Bhalandana.[2]

[1] Vā. 85. 4. [2] Ib. 86. 3.

Nābhāgās—a royal dynasty.

Br. II. 35. 96.

Nābhi (I)—the eldest of Agnīdhra and of the country, Himāhva; married Merudevī; performed a sacrifice for the birth of a son; the Lord appeared in the course of the sacrifice and promised to be born as his son; this was Ṛṣabha the eighth *avatār* of Viṣṇu[1] after he came of age, Nābhi had Ṛṣabha installed on the throne, and left with his queen for Viśālā for tapas and having propitiated Nārāyaṇa became a *jīvanmukta*.[2]

[1] Bhā. I. 3. 13; II. 7. 10; V. 2. 19; 3. 1-2, 17-20; 4. 1-3; XI. 2. 15; Br. II. 14. 45, 59-60; Vā. 33. 38, 41, 50; Vi. II. 1. 16 and 18, 27.
[2] Bhā. V. 4. 3-5.

Nābhi (II)—a pupil of Kuśumi.

Br. II. 35. 43.

Nābhigupta—a son of Hiraṇyaretas of Kuśadvīpa.

Bhā. V. 20. 14.

Nāmakaraṇam—a *Samskāra* done to Vasudeva's sons by Garga.[1] a *Karma* on the tenth day after birth.[2]

[1] Bhā. X. 8. 11-14. [2] Vi. III. 10. 8-11.

Nāmākarṣaṇikā—a gupta śakti.

Br. IV. 19. 19; 36. 70.

Nāyaka—an army leader; ten in Tāraka's army; their names, ensigns, chariots, etc., detailed.

M. 148. 43-56.

Nāyaki—a Pravara (Angiras).

M. 196. 17.

Nārada (I)—the beloved tenth son of Brahmā, born of his lap; one of the twelve, who knew the *dharma* ordained by Hari; a celibate; an attendant of Hari; was taught the *Bhāgavata* by the father; and he gave it in his turn to Vyāsa; guru of Viśoka (s.v.) author of *Sātvatatantra;* worshipped Nārāyaṇa in Bhāratavarṣa by following the course of Sānkhya and yoga; did not comprehend Hari's *māyā;* faith in Kriyayoga which he expounded; in previous births, he was a Gandharva by name Upabarhaṇa and a son of a dāsi.[1]

A devarṣi holding the *vīṇā* in his hand; called on Vyāsa and complimented him on having produced the *Bhārata* and asked him why he looked uneasy; when he admitted his inability to explain the cause, the sage treated him to a dis-

course on devotion to Hari and incidentally gave an account of his own past; how in a previous birth he was a son of a servant-maid in the service of seers and Brahmanas, how he was brought up by the latter with affection, how their association helped him to cultivate devotion to Lord, how after their departure he wandered aimlessly with his mother who soon died, how he was sitting in the forest meditating on the Lord when He appeared in his mind; in a later Kalpa he was born of Brahmā as Nārada;[2] advised Haryaśvās on the path of 'not returning' (*anivartana*) which they adopted; with his mind set on Īśvara-Brahman he advised again their brothers Śabalāśvās in the same way and they followed it too; for so advising his sons, he was cursed by Dakṣa to be always a wanderer with no settled home;[3] accompanied Angiras to the court of Citraketu lamenting his child's death; instructed him in *Mantropaniṣad* to realise the presence of Sankarṣaṇa; showed the king and his relations the *Jīva* of the dead child but pointing how the *Ātman* alone is eternal; the text of the *vidyā* imparted to Citraketu; went back to Angiras in Brahmaloka; could not find fault with Hara for violating Brahmaloka *dharma;* told Śuka the story of Citraketu; could not comprehend the Great Being;[4] could not comprehend Hari's *māyā;*[5] cursed Nalakūbera and Maṇigrīva, sons of Kubera, for their intoxicated pride; his view on the merits of poverty as contrasted with wealth; went to Nara-Nārāyaṇa's abode after cursing Kubera's sons;[6] welcomed Brahmā while with Priyavrata and his father Manu;[7] called on Prācīnabarhis and imparted *Adhyātmatatva* by narrating the story of Puramjana and explaining by it the relation of *Jīva* to *Paramātma;* then he went back to Siddhaloka; met Prācetasas performing austerities on the western sea and advised the quick path to reach Hari; departed to Brahmaloka; sang the praise of Ananta in Brhmasabha;[8] advised Hariścandra to pray to Varuṇa for a child;[9] spoke to Ūrvaśi of Purūravas as a handsome person;[10]

informed Hiraṇyākṣa of Viṣṇu's residence in Rasātala; spoke of Kardama's greatness and personality to Devahūti who from that time fixed her mind on him; came with and went with Brahmā to see Kapila born of Kardama;[11] told Śiva about Sati's self-immolation in Dakṣa's *yajña*;[12] met Dhruva coming out of his father's city and advised him as to the way of worshipping Viṣṇu by initiating him into the secret *mantra*; met Uttānapāda and encouraged the distressed king that the boy would soon return and add glory to his line; praised Dhruva;[13] learnt from Hari the true knowledge which he imparted to Prahlāda; saw Indra taking Hiraṇyakaśipu's queen and asked him to set her at liberty which he did; then he placed her under safe custody as she was pregnant until her husband's return; taught to Prahlāda a *mantra* sacred to Hari.[14]

Spoke of Jamba's death to Namuci and others. Deputed by Brahmā, Nārada went to Gods requesting them to no more fight the asuras;[15] informed Kamsa of the divinity of Vasudeva, Vṛṣṇis, Nandas, and went with Gods to encourage Devakī;[16] induced Yavana to lay siege to Mathurā;[17] narrated the story of Pradyumna to his parents; informed Māyāvatī that the child discovered in the fish was Pradyumna, Kāma reborn, and hence her husband; revealed Pradyumna's identity to the doubters of Dvārakā;[18] sang the praise of Kṛṣṇa when he lifted the Govardhana; informed Kamsa that Rāma and Kṛṣṇa were the sons of Vasudeva who had kept them in secret and prevented Kamsa from starting out to kill Vasudeva; told Kamsa his story of his birth; visited Kṛṣṇa and spoke to him in secret what he was destined to do beginning with the day after when he would kill Kamsa and others and left for his place;[19] informed Kṛṣṇa of imprisonment of Aniruddha by Bāṇa and Śāmba by the Kurus; visited Dvārakā desirous of seeing Kṛṣṇa in the house of each of his numerous wives at the same time and saw that Brahmaṇyadeva who was

engaged in different things at the different houses, was welcomed separately in every house; left the place pleased; called on Kṛṣṇa to inform him of Yudhiṣṭhira's desire to perform Rājasūya; the purpose of his visit was accomplished;[20] narrated in the Rājasūya sacrifice of Yudhiṣṭhira, how Caidya the hater of Hari entered into Him, the Supreme Being, as well as the previous history of Damaghoṣa and Dantavaktra.[21]

Came to see Bhīṣma on his death-bed;[22] addressed by Yudhiṣṭhira, Nārada said that everything was the work of time and the will of God; informed Yudhiṣṭhira that Dhṛtarāṣṭra was in the Himālayas engaged in the penance and would die within five days; and went back to heaven;[23] came to see Parīkṣit practising *prāyopaveśa;*[24] welcomed by Kṛṣṇa, Yudhiṣṭhira and others, Nārada, drew the attention of Kṛṣṇa to the necessity of vanquishing Śālva who was out to cut the root of the Yādavas; knew of Kṛṣṇa's glory and greatness and told Lakṣmaṇā of it; praised Vasudeva for his question on Karma; left for Syamantapañcaka;[25] went with Kṛṣṇa to Mithilā, heard *Srutigītā* from Nārāyaṇa at Nārāyaṇāśrama; visited Śvetadvīpa during Brahmasatra; called upon Vyāsa and communicated to him what he heard from Nārāyaṇa; advised by Vṛtra to worship Śiva as the most easily pleased among the Gods;[26] left with other sages for Piṇḍāraka; visited Dvārakā and met Vasudeva; questioned by him on *Bhāgavata dharma,* he related the conversation that took place between Nimi, the Videha King, and the nine sages, the sons of Ṛṣabha;[27] views of, on thirty characteristics of *Dharma,* on the *Varṇas* and women; on a Brahmacāri, Vānaprastha, a Yati, and a Gṛhastha;[28] enquired of Brahmā the knowledge leading to the realisation of *Ātman;* a Mahābhāgavata who attained Hari through devotion.[29]

Sang a gātha in honour of Kārtavīrya Arjuna: compiled the *Nāradīya dharma;* told the Rāmāyaṇa to Vālmīki;[30]

learnt the details of the vow Nakṣatrapuruṣa from Mahādeva and of Māheśvaravratam from Nandikeśa; on the latter's advice took a bath at Prayāgā.[31]

Informed Maya at Tripuram of the preparations of gods to attack his city; visited Ilāvṛtam sacred to Bali; arranged, at the request of Indra, the marriage of Umā with Śiva;[32] His sister was Arundatī, wife of Vasiṣṭha; informed Sāvitrī's father of the short lease of life of the bridegroom chosen;[33] cursed Dakṣa's sons.[34]

[1] Bhā. I. 4. 32-33; II. 9. 40-44; III. 12. 22-3; IV. 8. 15; 13. 3-4; V. 19. 10-15; VI. 3. 20; 4. 39; VII. 1. 5; 11. 3; 15. 69-73; X. 1. 61 [1], 64; 39. 54; 90. 34 [1]; XI. 27. 2; XII. 4. 41; 13. 19; M. 3. 8; Vā. 1. 130; 65. 135, 142; Br. I. 1. 111; M. 5. 5-11; Vā. 65. 139, 146-50, 156. [2] Bhā. I. chh. 5 and 6; Vā. 52. 3. [3] Bhā. VI. 5 (whole); Vi. V. 1. 67; 15. 3. [4] Bhā. VI. 14. 9-61; chh. 15, 16 and 17. [5] Ib. IX. 4. 57. [6] Ib. X. 9. 23; 10. 8-18, 23. [7] Ib. V. 1. 6-9, 38. [8] Ib. IV. chh. 25-31; V. 25. 9. [9] Ib. IX. 7. 8. [10] Ib. IX. 14. 16. [11] Ib. III. 18. 1; 22. 10-12; 24. 20. [12] Ib. IV. 5. 1. [13] Ib. IV. 8. 25-69; 12. 40-30. [14] Ib. IV. 19. 6. [15] Ib. VII. 6. 27-28; 7. 7-16. [16] Ib. VIII. 11. 19-43. [17] Ib. X. 1. 61 [1]; 2. 25; Vi. V. 1. 67. [18] Bhā. X. [50. 44]; 51. 5. [19] Ib. X. 55. 6-36; Vi. V. 27. 9-13, 25. [20] Bhā. X. 27. 24; 36. 16-19 [27]; 37. 9-24; 39. 9. [21] Ib. X. 63. 2; 68. 13; 69 (whole); 70. 32-44; 71. 11, 18; Vi. V. 33. 10; 37. 6. [22] Bhā. VII. 1. 12-43. [23] Ib. I. 9. 6. [24] Ib. I. 13. 37-59. [25] Ib. I. 19. 10. [26] Ib. X. 76. 2 [2-10]; 3-7 [1-4]; 83. 17; 84. 3, 30-33, 57. [27] Ib. X. 86. 18; 87. 4-5, 10, 47-8; 88. 14-16. [28] Ib. XI. 1. 12; chh. 2-5 (whole). [29] Ib. VII. chh. 11-14 (whole). [30] Ib. II. 4. 25; 5. 1-8; VII. 1. 30; XI. 27. 2. [31] M. 43. 23; 47. 30; 53. 23 and 72. [32] Ib. 54. 2-4; 95. 4; 102. 19; 112. 21. [33] Ib. 134. 3-23; 135. 1; 154. 111-207; 187. 14-52; 192. 11; 201. 30 [34] Ib. 208. 12-13.

Nārada (II)—a Mauneya Gandharva presiding over the month of Mādhava.

Bhā. XII. 11. 34; Br. III. 7. 4; Vā. 30. 86; 69. 3; Vi. II. 10. 5.

Nārada (III)—a mountain on the base of Meru.

Bhā. V. 16. 26; Br. II. 18. 77.

Nārada (IV)—a Mt. in Plakṣadvīpa; a citadel in itself; Here were born Nārada and Parvata.

Br. II. 19. 9; Vā. 49. 8; Vi. II. 4. 7.

Nārada (v)—a Mt. that entered the sea for fear of Indra; of Śākadvīpa.

M. 121. 74; 122. 11; Vā. 47. 74.

Nārada (vi)—an author on architecture.

M. 252. 2.

Nārada (vii)—a son of Kaśyapa;[1] gave his sister Arundhatī to Vasiṣṭha and was cursed by Dakṣa.[2]

[1] Vā. 61. 85; 86. 48; 94. 19; 105. 2; 108. 1 and 41; 110. 1 and 61. 111. 23, 38 and 57; 112. 27. [2] Ib. 70. 79.

Nārada (viii)—a son of Prajāpati.

Vā. 69. 64.

Nāradadhyānī—a Gandharva on the Vāditraka hill.

Vā. 108. 48.

Nārada Purāṇa—one among the *Mahāpurāṇas* comprising 25000 ślokas.

Bhā. XII. 7. 23; 13. 5.

Nāradā—a śakti.

Br. IV. 44. 91.

Nāradīyam—the Purāṇa of 25,000 (23000 *Vā. P.*) ślokas; narrated by Nārada and treats of the Bṛhadkalpa; he who makes a gift of it on the Pañcadaśi of the Aśvini month, has no rebirth.

M. 53. 23-4; Vā. 104. 8; Vi. III. 6. 21.

Nāradeśvaram—a *tīrtham* on the Narmadā.

M. 191. 5, 23.

Nārasimha (I)—(also Narasimha and Nṛsimha) the fourteenth among the *avatārs* of Viṣṇu; the first among the twelve *avatārs;* vanquished the Asura king with the help of *Omkāra* bearing him like a mat-maker tearing the reeds.

Bhā. I. 3. 18; Br. I. 1. 128; III. 72, 73 and 76; M. 22. 17; 47. 42, 46; 161. 37; Vā. I. 151; Vi. IV. 14. 47; 15. 4.

Nārasimha (II)—the image of; with eight hands, with the Asura below vomitting blood.

M. 259. 2; 260. 31.

Nārasimha (III)—the 16th kalpa.

M. 290. 7.

Nārasimham (I)—a *tīrtham* sacred to the Pitṛs.

M. 22. 43.

Nārasimham (II)—the *Upapurāṇa* of 18,000 verses belonging to the Pādmam.

M. 53. 60.

Nārasimhī—a mind-born mother.

M. 197. 11.

Nārāyaṇa (I)—an *avatār* with Nara; as the Supreme Being; as Puruṣa and Mahāpuruṣa; Protector of the *prāṇas;* is Kṛṣṇa;[1] identified with Veda;[2] reincarnated as Aditi's son;[3] *mantra* sacred to;[4] the sage of sages;[5] the āśrama of;[6] born of *Dharma* in the Cākṣuṣa epoch.[7] The Lord without birth; same as Viṣṇu, brother of Indra; the last resort of the sages.[8] The one who came out of the darkness of *mahāpralaya* and created the world in its different aspects; his serpent couch on the dark waters described; approach of Brahmā into Nārāyaṇa's stomach, and coming out by way of the lotus;[9] permeates the whole universe and pervades the three worlds;[10] approached by Śiva to redeem the sin of

brahmicide;[11] the Vāraha *avatār* of;[12] is Prajāpati, is Brahman;[13] is Sādhya with Śrī as wife;[14] a compound of Kṣetraja and Prakṛti for the welfare of the world;[15] to be remembered in śrāddhas;[16] encouraged the Asuras and Devas in the churning of the ocean; praised by Brahmā;[17] represents the planet Budha; Urvaśī born of.[18]

[1]Bhā. I. 2. 4; 3. 9; II. 5. 15-16; 7. 6; 10. 11; IV. 1. 52; V. 26. 38; X. 6. 24; 69. 44; Br. II. 35. 93; III. 3. 62; 33. 16; 35. 3, 36-40; Vā 104. 58; 109. 23. [2] Bhā. VI. 1. 40-41. [3] Ib. VI. 6. 38. [4] Ib. VI. ch. 8. (whole). [5] Ib. XI. 16. 25; XII. 8. 32 and 47; 9. 1. [6] Ib. VII. 14. 32. [7] Br. III. 71. 196-7; 73. 72. [8] Ib. II. 35. 208; III. 3. 102; M. 1. 2-3; 154. 352; 164. 27; 172. 3-5; Vi. I. 3. 3, 8. 15; 9. 41; 22. 86. [9] Br. II. 35. 170; IV. 34. 76; M. 2. 27-37; 178. 1. [10] Vā. 1. 204; 5. 38; 24. 8-35. [11]M. 183. 88. [12]Br. I. 4. 27; 5. 3-5; M. 247. 6; Vā. 6. 3-78; 21. 81; 103. 9. [13] M. 247. 35; Br. II. 6. 61. [14] Vā. 30. 72. [15] Ib. 101. 228. [16] M. 16. 45. [17] Ib. 154. 359; 163. 104; 248. 43; 249. 1, 3-4, 81; 250. 1; 282. 5. [18] Br. II. 24. 49; III. 7. 16.

Nārāyaṇa (II)—the name of the last son of Ajāmila.

Bhā. VI. 1. 24.

Nārāyaṇa (III)—the son of Bhūmimitra Kaṇva; ruled for 12 years:[1] Father of Suśarman.[2]

[1] Bhā. XII. 1. 20; Br. III. 74. 158; M. 272. 34; Vā. 99. 345. [2] Vi. IV. 24. 40-1.

Nārāyaṇa (IV)—the sage who taught the *Bhāgavata Purāṇa* to Nārada who in turn taught it to Vyāsa.

Bhā. XII. 4. 41; 13. 10 and 18.

Nārāyaṇa (V)—a Sādhya and overlord of the Sādhyas; the Hari of the Svārociṣa epoch.

Br. III. 3. 17; 8. 6; M. 203. 11.

Nārāyaṇa (VI)—a devarṣi.
Vā. 61. 83.

Nārāyaṇakalas—sought by those who seek Mokṣa.

Bhā. I. 2. 26.

Nārāyaṇapuram—see Viṣṇuloka.

M. 277. 21; 284. 20; 291. 32.

Nārāyaṇasaras—a sacred lake situated at the place where the Sindhu joins the sea; Haryaśvas and Śabalāśvas performed tapas at this place.

Bhā. VI. 5. 3 and 25.

Nārāyaṇāśrama—the place sacred to Hari where He lives for the welfare of the world;[1] visited by Nārada (s.v.) after cursing the sons of Kubera;[2] the sages of Kalāpagrāma also lived there.[3]

[1] Bhā. VII. 14. 32; X. 87. 5-6. [2] Ib. X. 10. 23; 87. 5-6. [3] Ib. X. 87. 7.

Nārāyaṇi—a Pravara.

M. 196. 31.

Nārāyaṇī—a name of Yogamāyā; Lalitā;[1] the goddess enshrined at Supārśva.[2]

[1] Bhā. X. 2. 12; Br. IV. 13. 3. [2] M. 13. 36.

Nārī—a daughter of Meru and queen of Kuru.

Bhā. V. 2. 23.

Nārīkavaca—is Mūlaka.

Bhā. IX. 9. 40; Vi. IV. 4. 74.

Nālikā (I) (*Pādikas*)—reckoned from four perforated golden māṣas of four inches each;[1] reckoned from the movement of the moon.[2]

[1] Vā. 100. 220. [2] Ib. 66. 45.

Nālikā (II)—a measure equal to dhanus.

Br. II. 7. 100; Vā. 8. 106.

Nālikā (III)—a measure of time.

Vā. 50. 181.

Nālikeraphalam—the coconut as illustrating the relation between Brahman and the Universe.

Vi. I. 2. 60.

Nālikoccaya—a measurement (Jalaprastha) equal to four overflowing Māgadha measure.

Br. IV. 1. 218.

Nālī—equal in measurement to dhanurdaṇḍa.

Vā. 101. 125.

Nālīnī—one of the Eastern entrances to the city of Puranjana; allegorically the nostrils.

Bhā. IV. 25. 48; 29. 11.

Nāsatya—a son of Mārtāṇḍa or Sūrya; one of the Aśvins.

Vā. 84. 24, 77.

Nāsatyas—a deva gaṇa.

Vā. 31. 12.

Nāsatyau—the Twins (Aśvins) born of the nostrils of Samjña as mare on the earth; father of Nakula and Sahādeva;[1] visited the hermitage of Cyavana;[2] propitiated during the śrāddha.[3]

[1] Bhā. VI. 6. 40; 7. 3; IX. 22. 28; M.. 11. 37. [2] Bhā. IX. 3. 11; Br. III. 59. 25. [3] Vi. III. 14. 1; IV. 14. 38; V. 1. 58.

Nāsikas (c)—a western kingdom.

Br. II. 16. 61.

Nāsikhyas (c)—the people of the southern country.

Vā. 45. 130.

Nāhuṣa—the patronymic of Yayāti (s.v.) knew the power of the yoga of Viṣṇu.

Bhā. II. 7. 44; X. 60. 41.

Nāhuṣī—a son of Ātmavān and father of Ṛcīka, born from the thighs.

Vā. 65. 91-2.

Nikara—a Rākṣasa clan, like the Bhadrakas.

Vā. 69. 189.

Nikumbha (I)—the son of Haryaśva and father of Barhaṇāśva[1] (Samhatāśva-*Vā. P.*: Amitāśva-*Vi. P.*); killed in the Rāma-Rāvaṇa war;[2] deep in Kṣatriya *dharma.*[3]

[1] Bhā. IX. 6. 24-25; M. 12. 33; Vi. IV. 2. 45. [2] Bhā. IX. 10. 18; Br. III. 63. 64. [3] Vā. 88. 62-63.

Nikumbha (II)—a Brahmarākṣasa and son of Sphūrja residing in Sutalam.

Br. II. 20. 21; III. 7. 95; Vā. 50. 21; 69. 130.

Nikumbha (III)—a son of Bala.

Br. III. 6. 33.

Nikumbha (IV)—a Gaṇeśa who appeared in a dream to a Brahmana in King Divodāsa's time and asked his worship to be conducted at the city gate; conferred benefits on all except the queen who wanted a son. Suyaśā, the queen of Divodāsa propitiated Nikumbha with rich offerings;

the enraged king destroyed the temple and the deity cursed the city to be ruined, informed Śiva of this; from that time the temple became that of the Lord Avimukta.

Br. III. 67. 28 to the end; Vā. 92. 25-59.

Nikumbhanābha—a son of Bali.

M. 6. 11.

Nikumbhā—a mind-born mother.

M. 179. 26.

Nikṛtaja—Kaśyapa gotrakāra.

M. 199. 6.

Nikṛti (I)—(Niṣkṛti-*Bhā P.*) born of Dambha and Māyā;[1] the first wife of Kali.[2]

[1] Bhā. IV. 8. 3. [2] Vā. 84. 9.

Nikṛti (II)—a daughter of Hiṃsā and Adharma; mother of Bhaya and Naraka.

Br. II. 9. 63; Vā. 10. 39.

Nikrunta—a son of Śoṇāśva.

M. 44. 79.

Niketas—dwellings built at the end of Kṛtayuga in Marudhanva, Nimna, Parvata, Nadi and Dhanva; the latter fortresses to protect from the sun and rain.

Vā. 8. 96-97.

Nikṣarā—a *puṣkaraṇi;* he who takes bath here and performs śrāddha in Krauñjapada and lives here for three days, leads all Pitṛs to heaven though subjected to five sins.

Vā. 108. 80, 83-4.

Nikṣepam—deposit; loss of, must be made good; failure to return deposit and false claim to it to be punished like theft with a fine of twice the amount involved.

M. 227. 1-2.

Nikharvam—ten thousand crores.

Vā. 101. 96.

Nigarhara—a hilly country.

Vā. 45. 135.

Nighna (I)—a son of Anamitra (Animitra-*Vā. P.*) and father of two sons Prasena and Satrājit. (Saktisena-?) Śakrajit, *Vā. P.*).

Br. III. 71. 20; M. 45. 3; Vā. 96. 19-20. Vi. IV. 13. 9-10.

Nighna (II)—a son of Anarṇya.

M. 12. 47.

Nicaknu—the son of Adhisīma Kṛṣṇa and father of Uṣṇa. Finding Hastināpura ruined by the floods of the Ganges, founded Kauśāmbī.

Vi. IV. 21. 7-9.

Nicandra—A Dānava.

Br. III. 6. 9; Vā. 68. 9.

Nijadhṛtī—a R. in Śākadvīpa.

Bhā. V. 20. 26.

Nitandrā—a deity on the *Yantra* of Viśukra.

Br. IV. 27. 38.

Nitalam—a region of Pātāla, of red soil.

Vi. II. 5. 2-3.

Nitumda (Nitumdi)—(Nitundakas-*Vi. P.*); a class of Piśācas with bulging bellies, long noses, hanging abdomen, short stature and so on; eaters of *tila*.

Br. III. 7. 380, 389; Vā. 69. 270.

Nitya—a *Brahmavādin.*

M. 145. 106.

Nityaklinnā—one of the fifteen Akṣaradevīs; Her city was Nityaklinnāpurī.

Br. IV. 19. 57; 31. 24; 37. 33.

Nityam—(Śrāddham) nothing of *arghya* and *āvāhanam.*

M. 16. 5.

Nityā—an Akṣara devī.

Br. IV. 19. 59.

Nidāgha (I)—a Pravara sage.

M. 199. 17.

Nidāgha (II)—a mind-born son of Brahmā in the 15th kalpa.

Vā. 21. 35.

Nidāta—a son of Śūra.

Vā. 96. 137.

Nidānta—a son of Śūra.

Br. III. 71. 138.

Nidhi (I)—a Sukha God.

Br. IV. 1. 18.

Nidhi (II)—the Goddess enshrined at Vaiśravaṇālaya.

M. 13. 51.

Nidhi (III)—one of the seven *ratnas* of the king.

Vā. 57. 68.

Nidhi (IV)—a mukhya gaṇa.

Vā. 100. 18.

Nidhi (V)—wealth; eight kinds of; wealth of Kubera; Padma, Mahapadma, Makara, Kacchapa, Kumuda, Śankha, Nila and Nandana.

Vā. 41. 10-11.

Nidhi (VI)—jewels; Tātaṇka,[1] Kaṇṭhasūtra, Keyura, and Nūpura.[2]

[1] Br. II. 29. 75; IV. 33. 76. [2] Ib. IV. 15. 21; III. 27. 6.

Nidhṛti—son of Dhṛṣṭi and father of Daśārha.

Vi. IV. 12. 41.

Nidhruva (I)— a son of Vatsāra, married Sumedhā, daughter of Ayavana (Cyavana-*Vā. P.*) and Sukanyā and mother of Kuṇḍapāyins.

Br. III. 8. 30; Vā. 70. 25-7.

Nidhruva (II)—one of three Kaśyapa groups.

Br. III. 8. 33.

Nindā—one of the ten *lakṣaṇas* of a Brāhmaṇa.

Vā. 59. 134.

Nipāta—words that do not derive from roots like *aram* (quick).

Vā. 7. 57.

Nipuṇas—a group of Piśācas with hanging ears, eye-brows and noses; are of dark brown and move visibly and invisibly.

Br. III. 7. 380, 383, 395-6; Vā. 69. 264, 274-5.

Nibhṛta—a son of Kratu; one of the ten branches of the Sukarma group of devas.

Vā. 62. 10; 100. 93.

Nimi (I)—one of the elder sons of Ikṣvāku; solicited the service of Vasiṣṭha for performing a sacrifice; Vasiṣṭha asked Nimi to wait until he returned from Indra's sacrifice to which he had been invited earlier. But Nimi thinking of the mutability of things got it done with the help of other sages; finding that Nimi had finished his sacrifice the sage cursed 'Let his body fall'. The king cursed the sage in his turn and cast off his body. After preserving the body in a balm for seven days the sages requested the gods to restore him to life; Nimi refused to enter again the bondage of the physical body; then the gods said, 'let him live in the eyelids of all living beings'. But the sages were afraid of anarchy and churned the body of Nimi for a son and this was Janaka Vaideha;[1] performed a *satra* at which the nine sages, the sons of Ṛṣabha were present. These enlightened the king on *Bhāgavata dharma*.[2] For a slightly different version of the incident regarding the curse see *Matsya*.[3]

[1] Bhā. IX. 6. 4; 13. 1-13; X. 86. 36; Br. III. 63. 9; 64. 1; Vi. IV. 2. 12; 5. 1-23. [2] Bhā. XI. 2. 14; 25-26; chh. 3 to 5: Br. III. 74. 244 and 248; Vā. 1. 142. [3] M. 61. 32-5; 201. 1-20.

Nimi (II)—a son of Daṇḍapāṇi and father of Kṣemaka.

Bhā. IX. 22. 44.

Nimi (III)—a son of Bhajamāna.

M. 44. 50. Vi. IV. 13. 2.

Nimi (IV)—a commander of Tāraka's army; had a chariot of elephants;[1] found out the trick of the Sun God in making Asuras appear like Devas and causing their slaughter; he reported this to Kālanemi; threw darts on Janārdana;[2] sent *cakra* against Viṣṇu;[3] fight of, with Janārdana;[4] fight with Dikpālakas and Kṛṣṇa and Indra; Indra wounded by Mudgara.[5]

[1] M. 148. 42, 51. [2] Ib. 150. 161; 224. [3] Ib. 151. 12, 31. [4] Ib. 152. 33. [5] Ib. 153. 55, 62.

Nimi (V)—the younger brother of Vikukṣi; established the city of Jayanta near Gautama's āśrama.

Vā. 89. 1-2.

Nimi (VI)—a son of Bāhyaka.

Vā. 96. 4.

Nimi (VII)—the father of six Ṛtus.

Br. II. 13. 18.

Nimitta—the son of Ḍaṇḍapāṇi and father of Kṣemaka.

Vi. IV. 21. 15-6.

Nimittaṃ—science of astrology;[1] throbbing of limbs on the right, auspicious, and on, the left, inauspicious; the results of such movements;[2] gifts of *suvarṇam* to the Brahmana;[3] a list of things that must not come against or cross the path when the king goes on a march; if seen, prayer to Keśava, mitigates effects;[4] in connection with the installation of images.[5]

[1] M. 215. 9. [2] Ib. 240. 15; 241. 1 ff. [3] Ib. 241. 4-12. [4] Ib. 243. 2-3. [5] Ib. 264. 9.

Nimeṣa—a small unit of time measured by the wink of the eye;[1] from Nimi: 15 of them equal a Kāṣṭha[2] the same *mātra* for *laghvakṣara* such as अ, इ, उ some equal to a *laghvakṣara.*[3]

[1] Br. II. 21. 116, 126; 29. 6; 24. 143. [2] M. 61. 35; 142. 3; 201. 19; Vā. 50. 179; Vi. I. 3. 8; VI. 3. 6. [3] Br. II. 13. 16 and 111; Vā. 31. 24; 30. 13; 53. 115; 57. 6; 100. 213; 104. 33.

Nimeṣam (Vaiṣṇava)—equal to 100 Śaiva years; when Viṣṇu wakes up, the world is active and when he sleeps the world is sleepy.

M. 290. 21-2.

Nimna—the son of Anamitra and father of two sons, Satrājita and Prasena.

Bhā. IX. 24. 13.

Nimlocani—the city of Varuṇa on the west of Meru.

Bhā. V. 21. 7.

Nimlocā—the Apsaras with the sun in the months of Nabha and Nabhasya.

Vā. 52. 11.

Nimloci (I)—a son of Bhajamanā.

Bhā. IX. 24. 7.

Nimloci (II)—a son of Bhāhyaka.

Br. III. 71. 4.

Niyatī—a daughter of Meru and Dhāraṇi; wife of Vidhāta (Dhāta-*Vā. P.*) and mother of Mṛkaṇḍu.

Bhā. IV. 1. 43-44; Br. II. 11. 6; 13. 37; Vā. 28. 4; 30. 34. Vi. I. 10. 3.

Niyama (I)—a son of Dhṛti.

Br. II. 9. 59. 10. 34.

Niyama (II)—a god of Ābhūtaraya group.

Br. II. 36. 55.

Niyama (III)—a mukhya clan.

Vā. 100. 19.

Niyama (IV)—a Sukha God.

Br. IV. 1. 19.

Niyut—a consort of Rudra.

Bhā. III. 12. 13.

Niyutam—a hundred thousand.

Vā. 101. 94.

Niyutsa—the wife of Prastāva and mother of Vibhu.

Bhā. V. 15. 6.

Nirañjana—is Vighneśvara.

M. 108. 29.

Nirañjanam (I)—a *tīrtham* sacred to Āditya, on the north of the Yamunā.

Br. IV. 44. 66.

Nirañjanam (II)—the state of separation due to Kaivalyam; it makes one a Śuddha or Pure man, when there is nobody to guide him.

Vā. 102. 79, 118.

Niratāla—a *madhyamādhvaryu.*

Br. II. 33. 17.

Niramitra (I)—the son of Ayutāyu and father of Sunakṣtra (Sunetra-*Vi. P.*).

Bhā. IX. 22. 46-7; Vi. IV. 23. 4.

Niramitra (II)—a son of Daṇḍapāṇi and father of Kṣemaka.

M. 50. 87.

Niramitra (III)—a son of Apratipi, ruled for 40 years.

M. 271. 21.

Niramitra (IV)—a son of Reṇumatī and Nakula.

Vi. IV. 20. 48.

Niramitra (V)—a son of Nakula by Kareṇumatī.

Bhā. IX. 22. 32.

Niraya (I)—a son of Bhaya and Mṛtyu.

Bhā. IV. 8. 4.

Niraya (II)—one of the seven seers of the Svārociṣa epoch.

Vi. III. 1. 11.

Niralī—a Śakti.

Br. IV. 32. 29.

Niravadyam—like *sāvadyam* is Yogaiśvara lying embedded in the five elements; it relates to *Indriyas* and *Ahankāras.*

Vā. 13. 6.

Nirānanda—the son of Vyāghra, a destroyer of sacrifices.

Br. III. 7. 96; Vā. 69. 131.

Nirāmaya (I)—a son of I Sāvarṇa Manu.

Br. IV. 1. 64.

Nirāmaya (II)—a son of Dakṣasāvarṇi.

Vi. III. 2. 24.

Nirāmitra (I)—a son of Raivataka Manu.

Br. II. 36. 64; Vā. 62. 55.

Nirāmitra (II)—of the Bṛhadratha line;[1] ruled for one hundred years.[2]

[1] Br. III. 74. 112. [2] Vā. 99. 298.

Nirāmitra (III)—a son of the III Sāvarṇa Manu.

Br. IV. 1. 72.

Nirāmitra (IV)—a son of Bhṛgu, the *avatār* of the Lord

Vā. 23. 149.

Nirāmitra (V)—a son of Daṇḍapāṇi.

Vā. 99. 277.

Nirāloka—a dark territory, at the end of which is the world of Lord. Divyam, above the seven created worlds.[1] The region above āloka.[2]

[1] Br. II. 19. 151, 167-9; 21. 106; III. 7. 294; IV. 2. 188; Vā. 49. 145-159; 50. 160. [2] M. 123. 47; 124. 83-84.

Nirāhāra—a mountain kingdom.

M. 114. 55.

Nirukta—the commentary of Jatukarṇya: Its author was Rathitara;[1] rearranged by a pupil of Śākapūrṇa under his guidance;[2] part of Viṣṇu;[3] said to be the fourth *Samhita*;[4] authorship of, attributed to Rathitara.[5]

[1] Bhā. XII. 6. 58; Br. II. 35. 3. [2] Vi. III. 4. 23. [3] Ib. V. 1. 37. [4] Vā. 61. 2; 65. 28. [5] Ib. 60. 65.

Nirutsuka (I): (*Bhārgava*)—a sage of the Raucya epoch (XII epoch-*Vi. P.*).

Br. IV. 1. 102; Vi. III. 2. 40.

Nirutsuka (II)—a son of Raivata Manu.

M. 9. 21.

Nirṛtā—a daughter of Khaśā and a Rākṣasi.

Br. III. 7. 138; Vā. 69. 170.

Nirṛti (I)—childless, adopted the twins of Adharma;[1] with his vehicle drawn by men went against Kṛṣṇa taking Pārijāta; but soon felt he could not fight Kṛṣṇa and went away quietly;[2] his town was visited by Arjuna in search of the dead child of the Dvārakā Brahmana.[3]

[1] Bhā. IV. 8. 2; Vi. 3. 14. [2] Ib. X. [65 (v) 42]; [66 (v) 36]. [3] Ib. X. 89. 44.

Nirṛti (II)—one of the western entrances to the city of Purañjana, leading to the country of Vaiśasa; allegorically *guda*.

Bhā. IV. 25. 53; 29. 14.

Nirṛti (III)—a *muhūrta* of the day.

Br. III. 3. 40, 70; Vā. 66. 41; 111. 40.

Nirṛti (IV)—one of the eleven Rudras with sword;[1] lord of a *dik* and a Rākṣasa who came and worshipped Lalītā, along with others.

[1] M. 171. 38; Vā. 66. 69. [2] Br. IV. 26. 53; 30. 9.

Nirṛti (V)—found Kubera overwhelmed by Kujambha and took his sword for war; when he was about to be vanquished, Varuṇa tied down with noose the two hands of Kujambha; Mahiṣa defeated both Nirṛti and Varuṇa, released Kujambha; reported to Indra;[1] beaten by Tāraka.[2]

[1] M. 150. 86, 126-8, 130-3. [2] Ib. 153. 180.

Nirṛti (VI)—a Vasu; a son of Dharma and Sudevī.

M. 171. 47.

Nirṛti (VII)—as a lokapāla.

M. 266. 22.

Nirṛti (VIII)—the God of the South-west.

Vā. 108. 31.

Nirṛtis—worshipped for the destruction of the foe; issued from the arms of Brahmā.

Bhā. II. 3. 9; III. 12. 26.

Nirguṇā—a third *mātra* of *Om*.

Vā. 20. 2.

Nirgranthas—a heretical sect of ascetics putting on monkish dress in Kali.

Br. II. 31. 65; III. 14. 39; Vā. 58. 64; 78. 30.

Nirbhaya—a son of Raucya Manu.

Br. IV. 1. 104; Vā. 100. 109.

Nirbhayā—a mind-born mother.

M. 179. 25.

Nirmama—a sense of detachment takes a man of Vairāgya; with ripe experience sees all life as sorrow.

Vā. 102. 84-5.

Nirmoka: (*Nirmoha*)—a son of Manusāvarṇi; a sage of the epoch of the XIII Manu.

Bhā. VIII. 13. 11, 31; Vā. 100. 21; Vi. III. 2. 19; Br. IV. 1. 22.

Nirmoha (I) (*Kaśyapa*)—a sage of the Raucya epoch.

Br. IV. 1. 103.

Nirmoha (II)—a son of Raivata Manu.

M. 9. 21.

Nirmoha (III)—a sage of the XII epoch of Manu.

Vi. III. 2. 40.

Niryantra—(Nirjatara Niryantara- *Vā. P.*) heard the *Purāṇa* from Gautama and told it to Vājaśravas;[1] heard the *Vā. P.* from Gautama.[2]

[1] Br. IV. 4. 63-4. [2] Vā. 103. 63.

Nirvaktra—son of Adhisāmakṛṣṇa.

Vā. 99. 271.

Nirvāk—a blind citizen of the Purañjana city aiding him in his work; allegorically the hands.

Bhā. IV. 25. 54; 29. 15.

Nirvāṇa—is mokṣa;[1] gained by doing the *vibhūtīdvādaśivrata* on the Ganges;[2] Prahlāda blessed with Nirvāṇa;[3] of Śatānīka;[4] Mucukunda's request to Kṛṣṇa for Nirvāṇa.[5]

[1] Bhā. III. 25. 28-29; VI. 4. 28; IX. 7. 27; Br. III. 56. 10. Vi. I. 20. 28 and 34; II. 8. 119; III. 18. 17; 8. 6. [2] M. 100. 33. [3] Vi. I. 19. 46. [4] Ib. IV. 21. 4. [5] Ib. V. 23. 47; VI. 7. 21. 2.

Nirvāṇaratis—the gods in the epoch of the III Śāvarṇa Manu.

Br. IV. 1. 73, 75.

Nirvāṇarucis—Gods of the eleventh epoch of Manu.

Bhā. VIII. 13. 25; Vi. III. 2. 30.

Nirvindhyā—a R. from the Vindhyas;[1] in the Ṛkṣa Mt. in Bhāratavarṣa;[2] visited by Balarāma.[3]

[1] M. 114. 27. Vā. 45. 102. [2] Bhā. IV. 1. 18; V. 19. 18; Br. II. 16. 32; Vi. II. 3. 11. [3] Bhā. X. 79. 20.

Nirvṛti (I)—the son of Dhṛṣṭā(i) (Vṛṣṇi- *Br. P.*) the righteous, and father of Daśārha.

Bhā. IX. 24. 3; Br. III. 70. 40.

Nirvṛti (II)—the son of Sunetra, ruled for 58 years.

M. 271. 26.

Nirvṛti—a son of Dhṛṣṭa and father of Vidūratha.

M. 44. 39-40.

Nirhayu—a deva.

Vā. 31. 8.

Nilāyanakrīḍā—a game of the Gopas in which the Gopas put on the guise of thieves, watchmen, and goats; Vyoma an Asura entered it in disguise and carried away almost all the Gopas to a cave near by; seeing only few left, Kṛṣṇa discovered the Asura and killed him at once.

Bhā. X. 37. 26-32.

Nivartanam—30 daṇḍas by a daṇḍa of 7 hastas.

M. 283. 3, 14.

Nivāta—a son of Śūra.

Br. III. 71. 138; Vā. 96. 136.

Nivātakavacas—the sons of Samhlāda; could not be slain by the Gods, Gandharvas, Nāgas and Rākṣasas;[1] Flourished in the age of Prahlāda;[2] A Dānava group of Rasātala, resident in Hiraṇyapura;[3] took part in the Devāsura war between Bali and Indra: fought with the Maruts;[4] defeated by Arjuna.[5]

[1] M. 6. 28-9. [2] Vi. I. 21. 14. [3] Bhā. V. 24. 30; X. 89. 34 (5) [4] Ib. VIII. 10. 22, 34. [5] Ib. X. 89. 34. (5); Br. III. 5. 37.

Nivṛtti (I)—a R. in Śālmalidvīpa.

Br. II. 19. 47; Vā. 49. 42; Vi. II. 4. 28.

Nivṛtti (II)—a Śakti.

Br. IV. 35. 98.

Niveśaka—a Yakṣagaṇa.

Vā. 69. 39-40.

Niśaṭa—a son of Vasudeva and Rohiṇī.

Vā. 96. 162.

Niśaṭha(ta)—a son of Balarāma.

Br. III. 71. 166; Vi. V. 25. 19.

Niśā (I)—same as Sītā; a R. of the Kuśadvīpa.

M. 122. 71.

Niśā (II)—a daughter of Krodhā.

Vā. 69. 205.

Niśākara—is Soma;[1] full of ambrosia, the origin of Tithi, Parvasandhi, and Ṛg and Yajur metres;[2] 1000 Yojanas beyond the sun.[3]

[1] Br. II. 28. 43. [2] Vā. 31. 40. [3] Ib. 101. 129.

Nisita—a son of Balarāma.

Vā. 96. 164.

Niśitha—a son of Doṣa and Puṣparṇā;[1] stationed to defend the E. gate of Mathurā;[2] fought with his kinsmen at Prabhāsa.[3]

[1] Bhā. IV. 13. 14. [2] Ib. X. 50. 20 [2];. [3] Ib. XI. 30. 17.

Niśithā—a Śakti.

Br. IV. 32. 12.

Niśumbha—the son of Gaveṣṭhi;[1] took part in the Devāsura war between Bali and Indra;[2] fought with Bhadrakāli and was killed;[3] killed by Yoganidrā.[4]

[1] Vā. 67. 77. [2] Bhā. VIII. 10. 21, 31. [3] Br. IV. 29. 76. [4] Vi. V. 1. 82.

Niścara (*Paulastya*)—a sage of the epoch of the III Sāvarṇa Manu.

Br. IV. 1. 79.

Niścala—a son of Atri, and one of the seven sages of the Svārociṣa epoch.

Br. II. 36. 18.

Niścīrā—a R. of the Bhāratavarṣa.

Vā. 45. 96.

Niśravyavana—a sage of the Svārociṣa epoch.

M. 9. 8.

Niṣadavān—seventh note of the gamut;[1] origin in Niṣāda kalpa.[2]

[1] Vā. 86. 37. [2] Ib. 21. 46.

Niṣadha (I)—a son of Atithi and father of Nabha. (Anala- Vi. P.). The *Br. P.* makes him father of Nala.[2]

[1] Bhā. IX. 12. 1; M. 12. 52; Vā. 88. 201; Vi. IV. 4. 105. [2] Br. III. 63. 201-2.

Niṣadha (II)—a varṣaparvata;[1] a mountain range on the base of Meru and to the south of Ilāvṛta and a boundary of Harivarṣa;[2] migration of the Yadus to;[3] residence of the Vānaras and Nāgas;[4] location of the Viṣṇu temple in.[5]

[1] Br. I. 1. 69; M. 113. 12, 22; 121. 66; 183. 1; Vā. 1. 85. Vi. II. 2. 28 and 39. [2] Bhā. V. 16. 9, 26; Vā. 34. 14 and 25. [3] Bhā. 2. 3; Br. II. 15. 15 and 28. [4] Ib. II. 17. 34; III. 7. 194; IV. 31. 16. [5] Vā. 35. 8; 36. 19; 37. 28; 41. 48.

Niṣadhas (I)—(also Naiṣadhas) contemporary rulers of the Āndhras, Kauśalas, and Vidūrapatis.

Bhā. XII. 1. 35.

Niṣadhas (II)—a Jaṇapada of the Maṇidhānya.[1] On the other side of the Vindhyas.[2]

[1] Vā. 99. 384. [2] Ib. 45. 133.

Niṣadhana—a Marut gaṇa.

M. 171. 53.

Niṣadhā—a R. from the Vindhyas.

Br. II. 16. 32; Vā. 45. 102.

Niṣadhādhipati—an ally of Kārtavīrya, killed by Paraśurāma.

Br. III. 39. 2, 8.

Niṣadhāśva—a son of Kuru.

Bhā. IX. 22. 4.

Niṣāda (I)—the black and dwarfish man who came out of the churning of the thigh of the dead Vena by the sages; the ancestor of the Naiṣadas, the Vindhyan tribe.

Bhā. IV. 14. 45-46; Vi. I. 13. 35-6.

Niṣāda (II)—a son of Vasudeva; the first bowman;[1] hunter.[2]

[1] Vā. 96. 184, 187. [2] Ib. 47. 51.

Niṣāda (III)—20th kalpa; Prajāpati Niṣāda performed austerities controlling the senses for a thousand divine years; seeing the son getting wearied by penance Brahmā said: "refrain from it," hence the name, Niṣāda. Out of him came *Niṣādavānsvara*.

Vā. 21. 43.

Niṣādhavamśakarta—the dwarfed black male arising out of the churning by the sages of the left hand of Vena; the residuals of the Vindhyas belonged to this;[1] born of him were Dhīvara and others.[2]

[1] Br. II. 36. 144-6. [2] Vā. 62. 123.

Niṣka—a gold coin for gifts;[1] sin, a fine for wounding or hurting;[2] necklace ?[3] Bala staked 1000 at the first game of gambling, another 1000 at the second and one crore at the succeeding one.[4]

[1] M. 77. 11; Vā. 80. 16. [2] M. 227. 86; Vā. 101. 160. [3] Bhā. III. 23. 31. [4] Vi. V. 28. 13-14, 18.

Niṣkuṭa—groves as frequented by Piśācas.

Br. III. 7. 404.

Niṣkulāda—an asura who has his city in Tatvalam.

Br. II. 20. 17.

Niṣkulādapuram—the city in the first tala; of an Asura chief.

Vā. 50. 16.

Niṣkriya—a class of ascetics.

Bhā. III. 12. 43.

Niṣṭakarman—a king who ruled for 25 years.

Br. III. 74. 164.

Niṣṭīvī—a R. from the Himālayas.

Br. II. 16. 26.

Niṣṭhā—in the *Pāṇigrahaṇa mantra* in the seventh Pāda; known to Satyavrata.

Vā. 88. 97.

Niṣṭhura—a *mantrakāra* and an Ātreya.

Vā. 59. 104.

Niṣpāpā—a R. of the Plakṣadvīpa.

Vā. 49. 17.

Niṣpāva—one of the eight *saubhāgyams.*

M. 60. 8, 27.

Niṣprakam(p)ya—(Ātreya) a sage of the Raucya epoch (XIII epoch *Vi. P.*).

Br. IV. 1. 103; Vi. III. 2. 40.

Nisunda—a son of Hrāda; had two sons Sunda and Upasunda.

Br. III. 5. 34; Vā. 67. 71.

Nisśeṣa Kalpa—of Brahmā; the period twice the thousand of 1000 yugas and all *antaras.*

Vā. 100. 212.

Nissvara—a sage of the XI epoch of Manu.

Vi. III. 2. 31.

Nīti—the policy taught by Śukra to the Asuras and sought by him from Maheśvara;[1] according to Bṛhaspati, it commences with sāma for a conquering monarch; other *angas* are bheda, dāna, and daṇḍa; but the application depends on the place, time and resources of the enemy; in the case of Asuras only daṇḍa can be recommended.[2]

[1] M. 47. 74, 75; Vā. 97. 105. [2] M. 148. 65-71.

Nītina—a Bhārgava gotrakara.

M. 195. 20.

Nītiśāstram—of Śukra;[1] Prahlāda trained in.[2]

[1] Br. III. 7. 191; 72. 107. [2] Vi. I. 19. 26-28, 34-49.

Nīdāgha—son of Pulastya; initiated into *jñāna* by Ṛbhu. Engaged himself in austerities for a thousannd years in a grove in Vīranagara on the banks of the Devikā. After this period at the time of taking meals, Ṛbhu appeared before him, but was not recognised. Being requested for meals, Ṛbhu agreed on condition that he would be served with sweet viands. After meals, he found that he was his old master, and was overjoyed. He went away, and Nīdāgha continued his austerities for another 1000 years. At the end

of this period Ṛbhu appeared and saw him standing aloof from a crowd witnessing the king riding on his elephant. Ṛbhu asked him who was the king and who was the elephant. Nidāgha said that the man above was king and that below the elephant. Ṛbhu asked him what he meant by above and below. Little knowing that he was his master, Nīdāgha jumped on him and remarked he was above and Ṛbhu below. Finding that Nīdāgha had not attained full maturity in *advaita,* Ṛbhu once again initiated him and departed. From that day Nīdāgha looked upon anything without any distinction.

Vi. II. chh. 15 and 16.

Nīpa (I)—a son of Pāra (Paura-*M. P.*) wife *Kṛtvī;* father of 100 sons, Nīpās; Aṇuhasatyaka ? was the eldest; among the others were Srīmān who was well known and was destroyed by Ugrasena (Ugrāyudha-*Vā. P.*) for the sake of Janamejaya; Brahmadatta was another son.

Bhā. IX. 21. 24-25; M. 49. 52, 59; Vā. 99. 174-5.

Nīpa (II)—the son of Kṛtin and father of Ugrāyudha.

Bhā. IX. 21. 29.

Nīpas—100 sons of Nīpa, among whom Srīmān was the most celebrated; destroyed by Ugrāyudha for the sake of Janamejaya;[1] a tribe.[2]

[1] M. 49. 53, 59; Vi. IV. 19. 54. [2] M. 273. 73.

Nīpapriyā—is Lalitā.

Br. IV. 17. 34.

Nīramitra—a son of Nakuli by Kareṇumatī.

M. 50. 55.

Nīrājana—(waving of lights) taken by the Apsarasas at the marriage of Kāmēśvara and Devī; one way of honouring deity.

Br. IV. 15. 33; M. 267. 19.

Nīla (I)—a mountain range in Bhāratavarṣa and to the north of Ilāvṛta; formed the boundary limit of Ramyaka;[1] one of the six varṣaparvatas in Jambūdvīpa; diamond like;[2] residence of the monkey tribes;[3] the residence of Brahmarṣis.

[1] Bhā. V. 16. 8; 19. 16; M. 113. 22; Vā. 34. 20, 25; 35. 8. [2] Br. I. 1. 69; II. 15. 22, 28; 17. 35; Vā. 1. 85; 42. 67; 46. 34. [3] Br. III. 7. 194; IV. 31. 17.

Nīla (II)—a monkey chief, a friend of Rāma; followed Rāma in the Lankā expedition.

Bhā. IX. 10. 16, 19.

Nīla (III)—a Rākṣasa resident in Sutalam.

Br. II. 20. 22; Vā. 50. 22.

Nīla (IV)—one of the five sons of Yadu.

Br. III. 69. 2; M. 43. 7; Vā. 94. 2.

Nīla (V)—a king of Pāñcāla, slain by Ugrāyudha;[1] son of Ajamidha and Nīlinī; by great austerities Suśānti (Śanti- *Bhā. P.*) was born.[2]

[1] M. 49. 78; Vā. 99. 192. [2] Bhā. IX. 21. 30; M. 50. 1; Vā. 99. 194; Vi. IV. 19. 56-7.

Nīla (VI)—a Bhārgava gotrakara.

M. 195. 19.

Nīlā (VII)—one of the eight *nidhis* of Kubera.

Vā. 41. 10.

Nīla (VIII)—a Kulaparvata of the Bhadrāśva;[1] bordering on Jambūdvīpa.[2]

[1] Vā. 43. 14; 48. 8; Vi. I. 4. 26; II. 2. 39. [2] Ib. II. 1. 20; 2. 11.

Nīla (IX)—a son of Pāra; father of a hundred sons.

Vi. IV. 19. 38-39.

Nīla (X)—of Vānarajāti, born of Hari and Pulaha.

Br. III. 7. 176, 319.

Nīla (XI)—a Parāśara clan.

Br. III. 8. 95; Vā. 70. 87.

Nīlaka—the name of the Rākṣasas in the Vajraka hill.

Vā. 39. 31.

Nīlakaṇṭha—the God enshrined in Kālañjara hill; an epithet of Śiva;[1] narrated to Pārvatī that at the request of Brahmā and other gods he devoured the Kālakūṭa poison that came out of the churning of the ocean;[2] praise of, by Rāma;[3] by gods.[4]

[1] M. 20. 15; 157. 23. [2] Br. II. 25. 90; Vā. 54. 3-94. [3] Br. II. 24. 25-31. [4] Vā. 54. 97-101.

Nīlakuṇḍam—a *tīrtham;* sacred to the Pitṛs.

M. 22. 22.

Nīlagrīva—is Rudra.

Br. IV. 34. 27.

Nīlapatākā—an Akṣarādevī; killed Jambukākṣa a commander of Bhaṇḍa.

Br. IV. 19. 59; 25. 98, 37. 34.

Nīlaparvatam—a *tīrtham* sacred to the Pitṛs.

M. 22. 70; 121. 68.

Nīlam (I)—the kingdom of Ramya.

Br. II. 14. 50; 15. 33; Vā. 33. 44.

Nīlam (II)—to be uttered in installing an image.

M. 265. 28.

Nīlamukhāh (c)—a kingdom of the East watered by the Hlādinī;[1] a tribe.[2]

[1] Br. II. 18. 54; M. 121. 53. [2] Vā. 47. 51.

Nīlalohita (I)—(Śiva, Mahādeva);[1] praised by Śukra by as many as 300 names for His blessings on him.[2]

[1] Br. III. 72. 109; 73 .1; Vā. 21. 4; 31. 32 and 59. [2] M 47. 127-169.

Nīlalohita (II)—the second kalpa.

M. 290. 3.

Nilaśaileya—(Nīlamauleya) a Janapada of the Bhadra continent.

Vā. 43. 19.

Nīlavat—a son of Anjanā, an elephant.

Br. III. 7. 339.

Nīlā—a daughter of Keśinī, and a low type of Rākṣasī; gave birth to Kṣudra Rākṣasas called after her the Naila clan.

Br. III. 7. 7. 147. Vā. 69. 178, 181.

Nīlinī (I)—one of the queens of Ajamīḍha.

M. 49. 44; Vā. 99. 167.

Nīlinī (II)—mother of Nīla.

Vā. 99. 194.

Nīlotpalā—a R. of the Bhāratavarṣa.

Vā. 45. 100.

Nīvāra—a kind of corn for śrāddha;[1] used as food by foresters and offered by Śakuntalā to Duṣyanta.[2]

[1] M. 15. 35. [2] Bhā. IX. 20. 14.

Nīhāra—the place where elephants of the four quarters throw out the waters in different ways.

Br. II. 22. 52.

Nīhiras—a hill tribe.

Br. II. 16. 67.

Nūtana—the name of the *varṣanāḍi* or ray of the sun.

Vā. 53. 20.

Nūpā—a R. from the Pāriyātra.

Br. II. 16. 28.

Nṛga (I)—a son of Śrāddhadeva and Śraddhā and father of a son Sumati by name.

Bhā. IX. 1. 12; 2. 17.

Nṛga (II)—a son of Ikṣvāku; liberal in his gift of cows, silver, etc. Once a cow of a certain Brahmana got mixed up with his herd, and ignorant of this he made a gift of it to another Brahmana. The owner charged him, and when both went to the king, the owner was not prepared to take anything in its place and he who got the gift would not part with it for anything; when he went to Yama's abode he sent him as a lizard for this unrighteous act; in that form he lived in a well until Kṛṣṇa lifted it up when it became transformed into a celestial, and blessed by Kṛṣṇa rode in an aerial car to heaven;[1] release of, by Kṛṣṇa at Dvārakā;[2] his lust after more territory.[3]

[1] Bhā. X. 64. 10-30, 43 and 44 [1]. [2] Ib. X. 37. 17. [3] Ib. XII. 3. 10.

Nṛga (III)—a son of Vaivasvata Manu.

Br. II. 38. 30; III. 60. 2; Vi. III. 1. 33; IV. 1. 7.

Nṛga (IV)—a son of Uśīnara and Nṛgā (Bhṛśā, *M. P.*); his capital, Yaudheya; became lord of the Kekayas.

Br. III. 74. 19, 21; M. 48. 18, 20, 20; Vi. IV. 18. 9.

Nṛgā—one of the wives of Uśīnara and mother of Nṛga.

Br. III. 74. 18-9.

Nṛcakṣus—a son of Sunītha and father of Sukhīnala.

Bhā. IX. 22. 41; M. 50. 82.

Nṛtya—dancing; part of *Viśokadvādaśivrata*;[1] in connection with tree rituals;[2] in connection with Vāstu for palace building.[3]

[1] M. 82. 29. [2] Ib. 232. 15. [3] Ib. 268. 34.

Nṛdeva—the father of Pramati, God incarnate.

M. 144. 59.

Nṛpacakṣu—son of Sunitha and father of Sukhibala.

Vi. IV. 21. 12.

Nṛpañjaya (I)—the son of Medhāvin and father of Dūrva.

Bhā. IX. 22. 42.

Nṛpañjaya (II)—a son of Sunitha (Suvīra-*Vā. P.*).

M. 49. 79; Vā. 99. 193.

Nṛmahiṣā—the daughter of Hamsakīla.

Vā. 66. 73.

Nṛmṇā—a R. in Plakṣadvīpa.

Bhā. V. 20. 4.

Nṛsimha—(Nṛhari and Narahari Narasimham (s.v.) half man and half lion *avatār* of Viṣṇu, worshipped as such in Harivarṣa;[1] came out of a post which Hiraṇyakaśipu knocked with his fist; a description of his form and how he killed the demon;[2] still his anger was not appeased; praised by Brahmā, Rudra, Indra, Sages, Pitṛs, Siddhas, Vidyādharas, Nāgas, progenitors, Gandharvas, Cāraṇas, Yakṣas, Kimpuruṣas, Vaitālikas, Kinnaras, and Viṣṇu's attendants;[3] Śrī was afraid to go near him;[4] at the request of the Gods Prahlāda praised the God for the welfare of the universe; offered boons to Prahlāda and advised him to rule his father's kingdom with his mind devoted to Hari until the time came for him to cast off his body;[5] Brahmā's praise of the Lord's disappearance.[6] God incarnate of Viṣṇu remembered by Śiva for vanquishing mātṛgaṇa;[7] created from out of his limbs a number of goddesses who overcame the Rudra, mātṛgaṇas and were blessed with divinity.[8]

[1] Bhā. II. 7. 14; V. 18. 7-14; VII. 8. 15-16; X. 2. 40; Vi. V. 5. 16. [2] Bhā. VII. 8. 15-31; XI. 4. 19. [3] Ib. VII. 8. 34 and 40-56. [4] Ib. VII. 9. 2. [5] Ib. V. 18. 7-14; VI. 8. 14; VII. 9 (whole); 10. 11-14. [6] Ib. VII. 10. 26-31; Br. III. 33. 26. [7] M. 179. 44-52, 76. [8] Ib. 245. 21.

Nṛsimhabhairavā—a goddess following Bhavamālinī.

M. 179. 71.

Netiṣya—one of the Bhārgava gotrakāras.

M. 195. 27.

Netra—a son of Dharma and father of Kunti.

Bhā. IX. 23. 22.

Netravan—a Vānara chief.

Br. III. 7. 244.

Nepāla (c)—sacred to Lalitā and hence to be included in the *cakra.*

Br. IV. 44. 93.

Nepālapīthaṁ—one of the eyes of the Veda personified.

Vā. 104. 79.

Nepālakambala—fit for śrāddham.

M. 22. 86.

Nemi (I)—a Rākṣasa was asked by Bali to refrain from battle with Vāmana.

Bhā. VIII. 21. 19.

Nemi (II)—a Sutapa God.

Br. IV. 1. 14.

Nemi (III)—one of the sons of Ikṣvāku; a righteous king cursed by Vasiṣṭha to lose his body.

Vā. 88. 9; 89. 3-4.

Nemikṛṣṇa—a son of Āpādabaddha; ruled for 25 years.

Vā. 99. 352.

Nemicakra—the son of Āsīmakṛṣṇa and father of Ukta; Hastināpura being washed away he changed his capital to Kauśāmbī.

Bhā. IX. 22. 39-40.

Neṣṭā—one of the 16 Ṛtviks for *yajña;* created from the thighs of Nārāyaṇa.

M. 167. 9.

Naikajihva—a Bhārgava gotrakāra.

M. 195. 27.

Naikavaktra—the hump-backed Kubja in the employ of Kamsa for preparing perfumes. Kṛṣṇa got some for the mere asking. Pleased, Kṛṣṇa cured her deformity and made her a lovely damsel. She requested Kṛṣṇa to go to her residence, which he promised to do sometime later.

Vi. V. 20. 4-13.

Naikaśi—a Bhārgava.

M. 195. 33.

Naikās (Nailās)—born of Nila; belong to a branch of the Ālambeyas; invincible and bold.

Vā. 69. 179.

Naigameya—a son of Agni and brother of Kumāra; an *amśa* of Skanda.

Br. III. 3. 25; M. 5. 26; Vā. 66. 24. 101. 280. Vi. I. 15. 115.

Naituṇḍas—a Piśāca clan.

Vā. 69. 264

Naidunda(ka)s—a Gaṇa of Piśācas.

Br. III. 7. 383, 389.

Naidhruva—a *Brahmavādin.*

Br. II. 32. 112; M. 145. 106.

Naimittika—a form of Pralaya, which is dissolution of the universe after a kalpa;[1] one of the three kinds of *samcāra* (movements of creatures).[2]

[1] Bhā. XII. 4. 4, 38; Vi. VI. 3. 1; 4. 7. [2] Vā. 1. 161; 100. 132.

Naimittikakalpa—a division of the Brāhmakalpa.

Vā. 100. 133, 196.

Naimittikam—one of the three kinds of Śrāddha.

M. 16. 5.

Naimiśa— a R.: a fit place for performing Śrāddha.

Vi. III. 14. 18.

Naimiṣa—the southern sun;[1] a *tīrtha* for performing Śrāddha.[2]

[1] Vā. 109. 21. [2] Ib. 106. 67

Naimiṣakas—(c) country of: under Maṇidhānyaka kings.

Vi. IV. 24. 66.

Naimiṣā—(also Naimiṣālaya s.v.) sacred to Viṣṇu; here Śaunaka and other sages performed a *satra* extending over a thousand years;[1] visited by Balarāma who was honoured by all except Sūta Romaharṣaṇa; Balarāma killed the Sūta in anger thus committing brahmicide; then at the instance of the sages and as an expiation for the offence he killed Asura Balvala here;[2] revisited by Balarāma who took part in the sacrifices;[3] sages of, visited Dvārakā.[4]

[1] Bhā. I. 1. 4 and 21; III. 20. 7; VII. 14. 31; Br. IV. 4. 45. [2] Bhā. X. 78. 20-32; 79. 5. [3] Ib. X. 79. 30-32. [4] Ib. X. 90. 28. [6]. Br. I. 1. 37; III. 13. 100; IV. 2. 111 and 246; 4. 41.

Naimiṣāraṇyam—a Kṣetra and forest; a *tīrtha* where Goddess Lingadhāriṇī is enshrined;[1] best in Kṛtayuga;[2] sacred to the Pitṛs; here the spokes of Haricakra (Dharmacakra-*Vā. P.*) fell to pieces; here is the image of Viṣṇu in Vārāha form;[3] the sage Pipplāda living there was questioned by

Yudhiṣṭhira about *Aṅgārakavrata;*[4] the forest where the seers performed sacrifices.[5]

[1] M. 1. 4; 13. 26. [2] Ib. 106. 57; 109. 3; 110. 1; 180. 55; 246. 93. [3] Ib. 22. 12, 14; Vā. 1. 15. [4] M. 72, 2, Br. I. 2. 8; Vā. 2. 8; 21. 1; 23. 206; 77. 93; 108. 40 and 42.

Naimiṣālaya—here Sūta expounded the *Bhāgavata* to the sages and seers at the request of Śaunaka and others. See Naimiṣā.

Bhā. XII. 4. 43.

Naimiṣeyas—the sages and performers of penance in Naimiṣā forest.

Vā. 67. 1; 101. 111, 292, 309; 103. 40, 42 and 46.

Nairṛta—a Rākṣasa Gaṇa from Nirṛti; the followers of Kubera; hence Devarākṣasas.

Vā. 69. 173.

Nairṛtas—one of the four Rākṣasa clans after Nairṛta, moving about during nights: followers of Trayambaka: Devarākṣasas, heroic and valourous, with their leader Vīrūpākṣa: Alakādhipa was their king;[1] sons of Revatī and Pūtanā: overlord Skanda: gave trouble to babies.[2]

[1] Bhā. XII. 11. 48; Br. III. 7. 141-4, 163; 8. 62. [2] Ib. III. 7. 439; Vā. 84. 14.

Nairṛti (I)—a town of Nirṛti;[1] *bali* to be given to Nirṛti in Śrāddha.[2]

[1] Bhā. X. 89. 44. [2] Vā. 111. 40.

Nairṛti (II)—a Lokapāla: Image of.

M. 261. 15-6; 266. 22; 286. 8.

Nairṛtī—a mind-born mother.

M. 179. 10.

Nairṇika—a southern country.

Vā. 45. 127.

Naila—a Śrutarṣi.

Br. II. 33. 4.

Nailaṣ—a Rākṣasa clan of low type, born of Nīla.

Br. III. 7. 148.

Naiśreyasam—the name of a garden in Vaikuṇṭha.

Bhā. III. 15. 16.

Naiṣadha—Nala of the Kaśyapa family entitled as N. Lust of, after more territory.

M. 12. 56; Bhā. XII. 3. 10.

Naiṣadham (*c*)—a kingdom of Ḥarivarṣa;[1] a division of Jambūdvīpa;[2] also Niṣadha.[3]

[1] Br. II. 14. 49; 15. 32; 18. 53. Vā. 33. 42. [2] Vi. II. 1. 19. [3] Ib. II. 2. 11.

Naiṣadhas (I)—a tribe whose ancestor was Niṣāda and who made mountains and forests their home;[1] a Vindhyan tribe;[2] kingdom of.[3]

[1] Bhā. IV. 14. 46; Br. III. 74. 189 and 196; M. 114. 53. [2] Br. II. 16. 65. [3] M. 121. 52.

Naiṣadhas (II)—the kings of the family of Nala;[1] nine kings of, under Maṇidhānyaka line.[2]

[1] Vā. 99. 376-7. [2] Vi. IV. 24. 60, 66.

Naiṣṭhīya—the place of Kavi Agni (Uśīra).

Vā. 29. 28.

Nau—the boat in the Ocean; in the river;[1] illustrative of the earth floating on waters.[2]

[1] Vā. 6. 27; 52. 86; 108. 37. [2] Vi. I. 4. 46.

Nau—(Mahīmayī) the divine boat given to Manu (Vaivasvata) by Viṣṇu in the shape of a fish to be tied to its horn;[1] in the deluge it rescued the sun, moon, Brahmā, Narmadā, sage Mārkaṇḍeya, Śiva, the Vedas, Purāṇas and other Vidyas from ruin;[2] Druhyu to ply the ocean with.[3]

[1] M. 1. 30-32; Bhā. I. 3. 15. [2] M. 2. 10-15. [3] Ib. 33. 20.

Nyagrodha (I)—a son of Ugrasena;[1] and brother of Kamsa killed by Balarāma.[2]

[1] Bhā. IX. 24. 24; Br. III. 71. 133; M. 44. 74; Vā. 96. 132; Vi. IV. 14. 20. [2] Bhā. X. 44. 40-41.

Nyagrodha (II)—a son of Kṛṣṇa.

Bhā. X. 90. 34.

Nyagrodha (III)—the banyan tree of Ramaṇaka; of the shape of a lotus after which Puṣkaradvīpa is named;[1] during the deluge, Lord Nārāyaṇa in the form of a baby slept on a leaf of the tree.[2]

[1] Br. II. 15. 63-4; 19. 140; III. 11. 36, 109; IV. 43. 17; M. 123. 39; Vi. I. 12. 65; II. 4. 85; IV. 3. 23. [2] M. 167. 31.

Nyagrodhā-rohiṇa—the city of the Yakṣas.

Br. III. 7. 118; Vā. 69. 149.

Nyarbudam—10 times the *arbuda*.

Vā. 101. 101.

Nyāya—a Śāstra; a servant of the Veda;[1] learnt by Kṛṣṇa and Balarāma:[2] by Asuras.[3]

[1] M. 3. 4; 53. 5; Vā. 2. 33; 61. 78; 104. 85; Vi. III. 6. 27; V. 1. 38. [2] Bhā. X. 45. 34. [3] Br. II. 35. 87; IV. 12. 17.

Nyāsa(mantra)—in connection with the installation of an image; eg. *Ratnanyāsa* for the eight directions: diamond, pearl, vaiḍūrya, conch, spaṭika, puṣparāga, indranīla and nīla; pastes of eight kinds: tālaka, śilāvajra, collyrium, śyāma, kañji, kāśi, mākṣikam, and gairikam; grains of eight kinds: wheat, barley, seasamum, mudga, nīvāra, śyāmaka, sarṣapa, and vrīhirice, scents like sandal, red sandal, agaru, añjanam, uśīram, vaiṣṇavī sahadevī, and Lakṣmaṇa; metals of eight kinds: gold, vidruma, copper, bronze, ārakūṭaka, silver, puṣpam and iron. Then the worship of the Lokhapālas with *Nyāsamantras*.

M. 266. 9-29.

Nyāsa—a Saimhikeya.

Vā. 68. 18.

Nyāsi—see Yati and Bhikṣu.

Br. II. 7. 181; Vā. 106. 18.

Pa and Pha

Pakṣa (I)—a lunar period of 15 days; Śukla (white) and Kṛṣṇa (dark).

Br. II. 21. 125; 24. 56; 28. 33; III. 1. 59; Vā. 30. 15; 49. 130; 50. 178; 56. 3 and 30.

Pakṣa (II)—a Maṇivara Yakṣa and son of Devajanī.

Br. III. 7. 129.

Pakṣa (III)—of Bhārgava gotra.

Vā. 65. 97.

Pakṣa (IV)—a son of Anu.

Vā. 99. 13

Pakṣaganta—a Śrutarṣi.

Br. II. 33. 4.

Pakṣi—a species of birds vanquished by Rāvaṇa; the name of a *mūrchana* after their name.

Br. III. 7. 256, 307; 61. 52; IV. 4. 2.

Pakṣiṇī—a śakti on the ṣoḍaśa—patrābja.

Br. IV. 32. 11.

Pankajavanam—the name of a sacred forest; here is Pāṇḍuśilā fit for the performance of śrāddha; Yudhiṣṭhira performed śrāddha at the place; pleased at it Pāṇḍu blessed his son to rule the kingdom and go to heaven.

Vā. 112. 43-49.

Pankti—a metre: a Chandas.

Bhā. XI. 21. 41; Br. II. 22. 72; M. 125. 47; Vā. 51. 65. Vi. II. 8. 5.

Paṅktipāvana—Persons eminently fit to eat with; learned in six *Angas*, given to *dhyāna* and *yoga;* learned in *tantras*, and *Yāyāvara:* Also *Sauparṇas, Pañcāgneyas, Sāmagas, Trināciketas, Trayīs,* learned in *Bārhaspatyaśāstra;*[1] unfit: *Anāśrami, Ayati, Mokṣavādi, Citravādi,* heretics, atheists, *Sānkhyas, Muṇḍa, Jaṭila,* Kāpāḷikas, Kārukas, Songsters, sellers of Veda etc., persons not conforming to the rules of *varṇa* and āśrama.[2]

[1] Br. III. 15. 28-30. [2] Ib. III. 15. 39-55, 94; Vā. 79. 53-59; 83. 51-57.

Pañcakas—a royal line established by Viśvasphāṇi.

Vā. 99. 378.

Pañcakāmas—Kāmarāja, Kandarpa, Manmatha, Makaradhvaja,, and Manobhava; all decked with Kastūri *tilaka* and pearls.

Br. IV. 19. 69.

Pañcakūṭa—a Mt. inside Kailāsa;[1] the residence of the Dānavas.[2]

[1] Vā. 38. 33. [2] Ib. 39. 53; 42. 32.

Pañcagatayas—the *Yajña* leading to Devas; *Tapas* to Vairāgya; Karmasannyāsa to Brāhmaṇya; Vairāgya to Laya; Jñāna to Kaivalya.

Vā. 57. 117-18.

Pañcagavyam—a mixture of 5 secretions of the cow for purifying the body;[1] milk, curd, ghee, urine and dung of the cow, constituents;[2] a panacea for stealing eatables, fruits and flowers; vehicles and beds;[3] ablution of image to be installed by.[4]

[1] M. 56. 6; 57, 5; 60. 17; 62. 8. [2] Ib. 266. 6; 267. 5-6; Vā. 110. 15. [3] M. 227. 44. [4] Ib. 265. 8.

Pañcaguṇās—these are *śabda, sparśa, rūpa, rasa* and *gandha.*

Vā. 4. 68.

Pañcacūḍā—an Apsaras.

Br. III. 7. 14.

Pañcajana (I)—an asura in the form of a conch in the Prabhāsa. Son of Samhrāda and Kṛtī, and father of Asikni. He seized the son of Sāndipana (or Sāndīpanī) and devoured him. Kṛṣṇa plunged into the sea and killing him, removed the conch which covered his body.[1] Killed in Prāgjyotiṣa.[2]

[1] Bhā. III. 3. 2; VI. 4. 51; 18. 14; X. 45. 40-42. Vi. V. 21. 27-8. [2] Ib. V. 29. 19.

Pañcajana (II)—a son of Sagara.

Br. III. 63. 147.

Pañcajana (III)—the father of Amśumān and father-in-law of Yaśodā.

M. 15. 18.

Pañcajanī—the daughter of Viśvarūpa and queen of Bharata.

Bhā. V. 7. 1.

Pañcajanya—an *Upadvīpa* to Jambūdvīpa.

Bhā. V. 19. 30.

Pañcatīrtham—the name of a *tīrtha* in Kāñcī.

Br. IV. 40. 60; 71, 115.

Pañcatīrtha—in Gayā.

Vā. 111. 1, 21.

Pañcadaśam—a svara variety of a *sāma*.

Br. II. 8. 51, 52; Vā. 9. 49.

Pañcadaśākṣarī—to be repeated 1003 times to get rid of sins; of the *mantraśāstra*, non-Vedic.

Br. IV. 8. 36, 58.

Pañcadaśī (I)—the fifteenth day of the Māgha month fit for performing sādhāraṇa śrāddha;[1] of the Āṣāda month for making gift of a cow.[2]

[1] M 17. 2, 4. [2] Ib. 53. 24.

Pañcadaśī (II)—the day when the Pitṛs drink the rays of the moon.

Vā. 52. 69; 56. 59.

Pañcadhārāśikṣas—the five modes of training horses for war.

Br. IV. 16. 20.

Pañcanada—the sacred place for the performance of śrāddha, at the confluence of the Sindhu and the ocean;[1] Arjuna halted here on his way to Indraprastha from Dvārakā.[2]

[1] Br. III. 13. 57; Vā. 77. 56. [2] Vi. V. 38-12.

Pañcanadeśvara—stationed by Jarāsandha at the southern gate of Mathurā.

Bhā. X. 50. 11. [4].

Pañcanidhanam—a *sūkta* of the Sāma Samhita to be recited when a tank is dug.

M. 58. 36.

Pañcapañcātma—a reference to 25 truths (tatvas) (in śloka 33) which arose out of the union of Devī with Puruṣa.

Br. IV. 8. 29.

Pañcapadī—a R. in Śākadvīpa.

Bhā. V. 20. 26.

Pañcapāpinas—the five great sinners.

Vā. 108. 84; 111. 54.

Pañcabāṇa—a name of the God of love.

M. 20. 29.

Pañcabrahmasvarūpiṇī—is Lalitā.

Br. IV. 15. 9.

Pañcama (I)—a pupil of Kṛta.

Br. II. 35. 51.

Pañcama (II)—outside the pale of the four *āśramas*: a mixed caste.

Br. III. 15. 37.

Pañcama (III)—the twenty-first Kalpa; consisting of *Prāṇa, apāna, samāna, udāna,* and *vyāna;* mind-born sons of Brahmā.

Vā. 21. 47.

Pañcama (IV)—the fifth note in music.

Vā. 21. 49. 86. 37.

Pañcama (V)—a pupil of Hiraṇyanābha's son; a Sāmaga.

Vā. 61. 44.

Pañcamī—a name of Lalitā; a śaktī.

Br. IV. 17. 18; 36. 25.

Pañcamukha—a name of Brahmā: for saying that, he saw the beginning of an effulgence of light in the form of a sthambha, which Mahesvara assumed; for not seeing it, Siva — Bhairava removed one of Brahmā's faces; hence Caturmukha from that day onwards.

Br. IV. 40. 48, 56.

Pañcayāma—a son of Ātapa and grandson of the Vasu, Vibhāvasu; it is on account of him that all creatures perform their functions.

Bhā. VI. 6. 16.

Pañcaratha (I)—a monkey chief.

Br. III. 7. 239.

Pañcaratha (II)—a monkey chief.

Br. III. 7. 235.

Pañcaratha (II)—a title conferred on able warriors as Surasena and others.

Br. III. 46. 17.

Pañcalakṣaṇam (I)—of a *Purāṇa*: Sarga, Pratisarga, Manvantara, Vamśa and Vamśānucarita.

M. 53. 65. 70; Vā. 4. 11.

Pañcalakṣaṇam (II)—śabda, rūpa, rasa, gandha, and sparśa; incidents relating to.

Vā. 8. 45.

Pañcalāṅgalakam—a gift of five ploughs and cattle both in wood and gold as well as 100 nivartanas (or 50 or even a small area enough for a house to stand on) of land on an auspicious day leads one to heaven; rules relating to the performance of.

M. 274. 9; ch. 283 (whole).

Pañcavanam—(Kauśiki tank): here is the *tīrtha* of Pāṇḍuviśala.

Vā. 77. 99, 101.

Pañcavana—one of Sagara's sons who survived Kapila's *tejas*.

Vā. 88. 149.

Pañcavarṇā—a R. of the Bhadra country

Vā. 43. 27.

Pañcavindhyas—Saptavindhyas excepting *Hṛīnkāra* and *Praṇava.*

Br. II. 33. 39.

Pañcavimśaka Puruṣa—the Lord made of 25 truths (tatvas).

M. 274. 62.

Pañcavīrās—the sons of Sāmba and Kāśyā.

M. 47. 24.

Pañcaśara—an epithet of the God of love; his dart is the twig of the mango, and his standard, the fish; his wife, Ratī and his friend, Madhu or the spring; also Pañcabāṇa and Madana.

M. 154. 207-9, 212.

Pañcaśikha (I)—a Brahmarṣi[1] of the eighth dvāpara.[2]

[1] M. 102. 18. [2] Vā. 23. 141.

Pañcaśikha (II)—a son of Brahmā.

Vā. 101. 338.

Pañcaśikhara—a mountain peak in Sālmalidvīpa.

Br. III. 7. 454.

Pañcaśira—a Siddha.

Bhā. VI. 15. 14.

Pañcaśaila—a Mt. south of the Meru.

Vā. 36. 24.

Pañcahasta—a son of Dakṣasāvarṇī.

Vi. III. 2. 24.

Pañcākṣarīmantra—sacred to Śivā.

Br. IV. 36. 18.

Pañcāgni—five fires eligible for Pārvaṇa śrāddha;[1] performance of penance by Yayāti for a year in the midst of five fires;[2] created by Agniśarman from his face. These are Dakṣiṇāgni, Gārhapatya, Āhavanīya, Sabhya, and Āvasathya.[3]

[1] Vā. 83. 53; M. 16. 7. [2] Ib. 35. 16. [3] Vā. 106. 41. 2.

Pañcāgnipadam—in Gayā.

Vā. 109. 19.

Pañcāgnimadhyastha—a kind of austerity performed by Parasurāma standing in the midst of five fires.

Br. III. 22. 72.

Pañcāgneyas—fit for śrāddha.

Br. III. 15. 30.

Pañcāpsaras—sacred to Hari; visited by Balarāma

Bhā. X. 79. 18.

Pañcābdās—Pitṛs and sons of Brahmā[1] limbs of the five year yuga;[2] known as Kāvyas.[3]

[1] Br. II. 28. 17, 21; M. 141. 15, 19. [2] Ib. 141. 57. [3] Vā. 52. 68.

Pañcāyatanam—a sacred place on the Narmadā.

M. 191. 6.

Pañcāla (I)—(c) on the way from Dvārakā to Hastināpura;[1] migration of the Yadus to;[2] the territory divided among the five sons of Bheda.[3]

[1] Bhā. IV. 25. 50; 27. 8; X. 71. 22. [2] Ib. X. 2. 3. [3] Vā. 99. 192.

Pañcāla (II)—a Yakṣa sent by Brahmā with the Goddess of Night to the Vindhyas to serve her as servant.

M. 157. 18.

Pañcālas—the 25 kings who were contemporaries of the ten Śiśunāgas.

Br. III. 74. 136.

Pañcāśatpīṭham—see Bindupīṭha.

Br. IV. 37. 47.

Pāñcāśvamedhika—a *tīrtha* fit for performing śrāddha.

Vā. 77. 45.

Paṭa—the painting canvas frame on which portraits were drawn. Citralekhā drew a good number of portraits for Uṣa's choice of a husband.

Vi. V. 32. 22-5.

Paṭa(ha)—a musical instrument.

Vā. 40. 24; M. 261. 55.

Paṭaccaras—(c) a kingdom of Madhyadeśa; name of a tribe.

Br. II. 16. 41; M. 114. 35.

Paṭaha—a war musical instrument.

M. 137. 29; 138. 3.

Paṭuma—a king of the Śātakarni line; ruled for twenty-four years.

Br. III. 74. 164.

Paṭuman—the son of Meghasvāti and father of Ariṣṭa-karman.

Vi. IV. 24. 45-6.

Paṭumitras—an Andhra line of rulers.

Vi. IV. 24. 58.

Paṭuśrava—a son of Damaghoṣa and Śrutaśravā.

Vā. 96. 159.

Paṭṭam—a plate or cloth or other substance to be presented with prescribed *mantras* as gift during an eclipse.

M. 67. 21.

Paṭṭamitrās—a Māhiṣī line of 13 kings.

Vā. 99. 374.

Paṭṭavardhanaṁ—mode of wearing the tilaka on the forehead. Other modes are Ūrdhva puṇḍra, Tripuṇḍra and Agastyapatrākāra.

Br. IV. 38. 22.

Paṭṭasena—a commander of Bhaṇḍa;[1] a son of Bhaṇḍa.[2]

[1] Br. IV. 21. 83. [2] Ib. IV. 26. 49.

Paṭṭiśa—one of the weapons of Śiva.

Vā. 55. 45; 101. 270.

Paṇa—a coin.

M. 227. 14.

Paṇava (I)—a son of Bāhyaka.

Vā. 96. 4.

Paṇava (II)—a musical instrument.

Vā. 45. 40; Bhā. V. 9. 15.

Paṇārdhārdha—the smallest coin.

Vi. VI. 1. 22.

Paṇi (I)—a priest in a Kāḷi temple; the reference is to the Paṇi of the Vṛṣala chief.

Bhā. V. 9. 15-16.

Paṇi (II)—a Dānava group of Rasātala.

Bhā. V. 24. 30.

Paṇis—of Galava gotra.

Br. III. 66. 71.

Paṇḍārakavanam—in the Pāṇḍukula and near the sea; a place fit for śrāddha.

Vā. 77. 37.

Pataṅga (I)—a Mt. on the base of Meru;[1] on the south of the Mānasa.[2]

[1] Bhā. V. 16. 26. Vi. II. 2. 28. [2] Vā. 36. 22; 38. 2.

Pataṅga (II)—a class of people in Plakṣadvīpa.

Bhā. V. 20. 4.

Pataṅga (III)—a son of Devakī killed by Kamsa; taken to Dvārakā from Sutala by Kṛṣṇa, and after having been seen by his parents, went to Heaven.

Bhā. X. 85. 51-6.

Patanga (IV)—the helpmate of the Vālakhilyas;[1] the Sun God.[2]

[1] Vā. 28. 32. [2] Br. II. 21. 67. Vā. 52. 48; 54. 8.

Pataṅgī—the wife of Tārkṣya and mother of birds.

Bhā. VI. 6. 21.

Patañjali (I)—a Siddha.

Bhā. VI. 15. 14; M. 196. 25.

Patanjali (II)—a pupil of Parāśarya Kauthuma.

Br. II. 35. 46; Vā. 61. 41.

Patākā—a R. of the Bhadra continent.

Vā. 43. 30.

Patākinī—a Śaktī of the *Vāyudik;* her riding animal *mṛga.*

M. 286. 9.

Patita—a fallen person from the path of righteousness, piṇḍa to be given in the evening and no pollution; whoever he be, even the guru, he must be abandoned; but the fallen mother must not be abandoned.

M. 227. 59, 150.

Pativratā—conjugal fidelity; the greatness of, illustrated by the story of Sāvitrī and Satyavān; husband is the lord, God, partner and not others.

M. 210. 16ff.

Pattallaka—ruled after the Andhra king Hāla, for five years.

Br. III. 74. 166.

Patram—(likhitam) written message sent by Rukmiṇī to Kṛṣṇa; text of the letter.

Bhā. X. 52. 36 [1 and 2]; 37-43.

Patravān—a Mauneya Gandharva.

Br. III. 7. 2.

Patrikā—a medicinal plant.

M. 218. 31.

Pathya (I)—learnt the Atharva Samhitā from a pupil of Sumantu; Kumuda and others were his disciples.

Bhā. XII. 7. 1 and 2.

Pathya (II)—a disciple of Kabandha; he had three disciples; Jājali (Jābāli-*Vi. P.*), Kumulādi and Śaunaka.

Br. II. 35. 56, 59; Vā. 61. 50; Vi. III. 6. 9-11.

Pathya (III)—of Bhārgava gotra.

Vā. 65. 96.

Pathyā—a daughter of Maru and wife of Atharva Angiras; father of 101 sons of whom were Ayāsya, Vāmadeva, Utathya, Uśiti, and Dhṛṣṇi.

Br. III. 1. 103-5; Vā. 65. 98.

Padgamās—a tribe of the Vindhya region.

M. 114. 53.

Padma (I)—a Yakṣa; a son of Puṇyajanī and Maṇibhadra.

Br. III. 7. 124; Vā. 69. 155.

Padma (II)—the name of the 7th kalpa.

Vā. 21. 12.

Padma (III)—a son of Bhadra; gave birth to eight kinds of elephants;[1] vehicle of Ailavila.[2]

[1] Vā. 69. 213, 217. [2] Br. III. 7. 329. 331.

Padma (IV)—the forest of Padma between the Lauhitya and the Sindhu.

Br. III. 7. 358.

Padma (V)—a Nāga (serpent) chief.

Br. IV. 20. 53.

Padmaka—a palace with three *bhūmikas* and sixteen sides;[1] also Śrivṛkṣaka; the toraṇa is of 20 hastas.[2]

[1] M. 269. 39, 43. [2] Ib. 269. 49.

Padmakarā—a goddess following Revatī.

M. 179. 73.

Padmagulma—a son of Mṛga elephant.

Br. III. 7. 332.

Padmacitra—a Nāga.

Vā. 69. 73.

Padmadala—the vessel of the lotus leaf wherein the Gandharvas milked the cow-earth.

M. 10. 24.

Padmadvayam—a snake used as *balabandham* for Tripurāri's chariot.

M. 133. 33.

Padmanābha (I)—also Janārdana; the God who pervades all the worlds; lustrous as the sun and with bow as weapon.

Br. II. 19. 177-80; III. 33. 17; IV. 34. 81.

Padmanābha (II)—a Yakṣa; a son of Devajanī and Maṇivara.

Br. III. 7. 130; Vā. 69. 161.

Padmapātras—the Gandharvas and the Apsarasas milked the earth making Citraratha the calf; milkman Śucī Viśvavasu.

Vā. 62. 187.

Padma(bhūḥ)—Brahmā; a thousand leafed lotus came out of the navel of the Lord on the eve of the creation of the universe; it resembled the earth in form; in it were found all the countries, mountains, peoples, etc.

M. 4. 1; 168. 15; 169. 3 to 18.

Padmam (I)—1000 billions; ten times the śanku.

M. 23. 39; Vā. 101. 101.

Padmam (II)—one of the eight *nidhis* of Kubera.

Vā. 41. 10.

Padmayoni—see Brahmā.

Br. II. 25. 62. Vi. VI. 4-9.

Padmavarṇa—a Yakṣa; a son of Devajanī and Maṇivara.

Br. III. 7. 129; Vā. 61. 190.

Padmavidhi—in the *yajñas* after the world lotus of the Lord.

M. 169. 16 and 18.

Padmā (I)—a name of Śrī.

Bhā. X. 47. 13; Vi. I. 8. 24.

Padmā (II)—one of the ten *pīṭhas* for images; with sixteen corners, a little short at the bottom; gives one good luck (saubhāgya).

M. 262. 7, 16, 18.

Padmāvatī (I)—the city of Purañjaya the capital of the Nāgas.

Bhā. XII. 1. 37. Vi. IV. 24. 63.

Padmāvatī (II)—a daughter of Bhaṅgakāra, who was given in marriage to Kṛṣṇa.

M. 45. 21.

Padmāsana—a kind of *āsana* in yoga, once practised by Paraśurāma; of Kapila.

Br. III. 24. 16; 53. 17.

Padmottama—a son of Mṛga elephant.

Br. III. 7. 332.

Pana—a Devagandharva.

Vā. 68. 39.

Panasa—A Vānara, whose daughter was Rumā;[1] followed Rāma in his expedition to Lankā.[2]

[1] Br. III. 7. 221,231. [2] Bhā. IX. 10. 19.

Pannaga—a Śrutarṣi.

Br. II. 33. 4.

Pannagās—semi-divine beings, see *Sarpās*.

Br. II. 32. 1, 2.

Pannāgāri—a sage; one of the three disciples of Rathītara.

M. 200. 12; Vā. 61. 3.

Paplavas—a tribe who were defeated by Sagara and deprived of their Kṣatriya right of Vedic study and sacrifice; became Mlecchas and were allowed to have long hair.

Vi. IV. 3. 42, 47-8.

Pampā (I)—a R. sacred to Hari; visited by Balarāma.

Bhā. VII. 14. 31; X. 79. 12.

Pampā (II)—a R. of the Bhadra country.

Vā. 43. 27.

Pampātīrtham—sacred to the Pitṛs.

M. 22. 50.

Pampāvatī—a R. of the Bhadra country.

Vā. 43. 27.

Paya—(Gavya) cow's milk for śrāddha;[1] not to be taken during nights.[2]

[1] M. 17. 34. [2] M. 131. 43.

Payasvinī—a R. flowing in Draviḍa in the Bhāratavarṣa.

Bhā. V. 19. 18; XI. 5. 39.

Payaḥkīrti—a monkey chief.

Br. III. 7. 240.

Payodajanapādapa—a Trayārṣeya.

M. 198. 5.

Payodam—a lake in the Nīla hill.

Br. II. 18. 69.

Payodā (I)—a R. from the lake Payodam.

Br. II. 18. 70. Vā. 47. 66.

Payodā (II)—a R. rising on the western side of the Meru mountain.

Vā. 47. 67.

Payorāśi—see Kṣīroda.

Br. II. 25. 54.

Payovrata—(also called *Sarvayajña, Sarvavrata*) a votive offering of the essence of *tapas,* in honour of Hari to be observed for twelve days and in which Hari is represented in an image or in any other form; originally told about it by Brahmā, Kaśyapa suggested to his wife Aditi to observe it; Aditī observed it as instructed by Kaśyapa, when Hari manifested Himself and promised to be born of her womb;[1] observed by Śraddhā.[2]

[1] Bhā. VIII. 16. 25-60; 17. 1-18. [2] IX. 1. 14.

Payoṣṇī—a R. from the Ṛkṣa hill in Bhāratavarṣa[1] visited by Balarāma;[2] sacred to Pingaleśvarī and the Pitṛs.[3]

[1] Bhā. V. 19. 18; Br. II. 16. 32; Vā. 45. 102; Vi. II. 3. 11. [2] Bhā. X. 79. 20. [3] M. 13. 44; 22. 33, 64; 114. 27.

Para (I)—that which is Pūrva in the Parārdha becomes Para in Aparārdha;[1] ety. the best.[2]

[1] Vā. 7. 13. [2] Ib. 5. 37.

Para (II)—one of the three sons of Samara of Kampili.

Vā. 99. 177.

Parakṣaras—a tribe living in the Narmadā region.

Vā. 45. 129.

Parakṣudra—of the Taittirīyas.

Vā. 61. 66.

Paradevatā—is Lalitā.

Br. IV. 10. 89.

Paraṇya—a Trayārṣeya.

M. 196. 43.

Parapakṣa—a son of Anu.

Vā. 99. 13.

Parapuruṣa—the best of Puruṣas; worshipped by one who has no desires and by one who desires everything including *mokṣa*.

Bhā. II. 3. 9, 10 and 12.

Parabrahmasvarūpiṇī— is Lalitā.

Br. IV. 10. 90.

Para(m) (I)—twice the number of Parārdha;[1] it is Brahmā, knowledge, wealth and everything desirable;[2]

according to one mode of computation Para is itself Parārdha which means anything above *Parārdha*, and is incalculable.[3]

[1] Br. IV. 2. 90; Vā. 101. 92 and 99. [2] Br. IV. 2. 99-102
[3] Ib. IV. 2. 105-7, 143.

Param (II)—Brahmā.

Vā. 101. 105-7.

Paramarṣi—etymology of.

M. 145. 82.

Paramā—sages.

M. 200. 17.

Paramāṇuka—(Paramāṇu): 1/10 more than Bhūtādi; is *sūkṣma* and cannot be ascertained by *bhāva;* that which could not be consolidated; the first Paramāṇu of Pramāṇas is the particle of dust seen through the inner window by the sun's rays.

Bhā. III. 11. 1; XII. 4. 1; Vā. 101. 116-18. Br. IV. 2. 117, 227-9.

Paramārtha—illustrated by the life of Nidāgha, a pupil of Ṛbhu.

Vi. II. 14. 16 and 31; chh. 15 and 16.

Paramāśrama—the fourth *āśrama* or sannyāsa; to be with guru for a year and then to go about the country; leaving off congregation, subduing anger, eating light food, controlling the senses, and living in deserted places, forests, caves and banks of rivers.

Vā. 17. 1-8.

Parameśvara—is Śiva:[1] also an epithet of Viṣṇu.[2]

[1] Br. III. 41. 50; 44. 30; IV. 10. 28; M. 12. 9. [2] Vi. V. 1. 60; 18. 52.

Parameśvarī—the chief Śakti, Lalitā;[1] enshrined in Pātāla.[2]

[1] Br. IV. 6. 65; 16. 1; 18. 15; 19. 60; 22. 5. [2] M. 13. 39.

Parameṣu—a son of Anu.

M. 48. 10. Vi. IV. 18. 1.

Parameṣṭhi (I)—an attribute of Brahmā worshipped for overlordship.

Bhā. II. 1. 30; 2. 22; 3. 6; Br. IV. 9. 27.

Parameṣṭhi (II)—a son of Devadyumna; his queen Suvarcalā; father of Pratiha.

Bhā. V. 15. 3.

Parameṣṭhi (III)—a son of Indradyumna.

Br. II. 14. 65; Vi. II. 1. 36. Vā. 33. 55.

Parameṣṭhi (IV)—married the daughter of Dakṣa and became the father of Nārada.

Br. III. 2. 13-18.

Paramtapa—a son of Tāmasa Manu.

M. 9. 17.

Paravṛt—a son of Rukmakavaca and father of five sons.

Vi. IV. 12. 10-11.

Paraśavas—a tribe.

Vā. 99. 268.

Paraśu (I)—a son of Uttama Manu.

Br. II. 36. 39; Vi. III. 1. 15.

Paraśu (II)—also Paraśvadha: axe; the weapon presented to Rāma by Śiva to put down the Asuras.

Br. III. 24. 74, 81; 32. 58; 39. 21, 31; 40. 13; IV. 19. 84.

Paraśu (III)—a son of Rukmiṇī and Kṛṣṇa.

M. 47. 16.

Paraśunābha—a Rākṣasa.

Vā. 69. 166.

Paraśurāma (I)—a Siddha: the 16th *avatār* of Viṣṇu; a foe of the Haihayas; rid the world of the Kṣatriyas twenty one times; and made three pools of blood at Syamanta-pañcaka;[1] defeated by Rama[2] spoke highly of the valour of Bhīṣma,[3] while in *tapas* was met by Kṛṣṇa and Balarāma on their way to Gomanta; he asked them to kill the king of Karavīrapura at its foot and thus clear the way uphill;[4] was met by Balarāma;[5] son of Jamadagni with an *amsa* of Nārāyana; a Bhargava;[6] killed Kārtavīrya Arjuna.[7]

[1] Bhā. I. 3. 20; II. 7. 22; VI. 15. 13; X. 40. 20; 82. 3; XI. 4. 21. [2] Ib. IX. 10. 7; chh. 15 and 16 (whole). [3] Ib. IX. 22. 20. [4] Ib. X. [52 (V) 18-30]. [5] Ib. X. 79-12; Vi. IV. 4. 94. [6] Vā. 94. 38; Vā. IV. 7. 36. [7] Vi. IV. 11. 20.

Paraśurāma (II)—a Purohita of Kṛṣṇa in his *Yajñas* at Kurukṣetra.

Bhā. X. 90. 46 [2].

Parā (I)—a gaṇa.

Br. IV. 1. 55.

Parā or Pāra (II)—a Sāvarṇa Manu, with a gaṇa of 12, of which six names are mentioned.

Br. IV. 1. 55, 57.

Parā (III)—a Śakti.

Br. IV. 35. 99.

Parā (IV)—the fourth stage of Kāmākṣī, of four arms with Pāśa, Aṅkuśa, Ikṣukodaṇḍa, and Pañcabāṇa, in this form Lalitā got established at Kāñci.

Br. IV. 39. 13; 44. 141.

Parā (V)—a R. rising from the Ṛkṣa hill of the Bhāratavarṣa.

Vā. 45. 98.

Parākṣa—a son of Anu.

Br. III. 74. 13.

Parācaka—a Janapada of the Bhadra.

Vā. 43. 20.

Parātparā—is Lalitā.

Br. IV. 13. 1 and 5.

Parāparā—the third stage of Kāmākṣī, the second being Śuddhaparā.

Br. IV. 39. 11.

Parāmkuśā—a name of Lalitā.

Br. IV. 18. 14.

Parāmbikā—a Śakti.

Br. IV 6. 15; 36. 22.

Parārdhakalpa—the preceding kalpa as opposed to Aparārdhakalpa of which the first one is the present Varāhakalpa.

Vā. 7. 11.

Parārdham—measurement of ten *antas*, (Vedic): two Parārdhams constitute Brahmā's life (first Prajāpati);[1] The present Varāhakalpa is the second Parārdha;[2] of Brahmā;[3] a crore of 1000 crores.[4]

[1] Vā. 100. 240. Vi. I. 3. 5. [2] Ib. I. 3. 27-8; VI. 3. 4. [3] Br. I. 4-31. [4] Vā. 101. 92, 99.

Parāvasu (I)—the Gandharva who sang the glory of Indra for defeating Namuci: with the śarat sun.

Bhā. VIII. 11. 41; Br. II. 23. 13; Vā. 79. 13.

Parāvasu (II)—an asura who entered the ocean.

M. 61. 4.

Parāvaha—one of the seven Maruts.

M. 163. 32.

Parāśakti—is Māyā;[1] worship of, to get rid of Raurava hell and of other sins.[2]

[1] Vā. 104. 33. [2] Br. IV. 7-75; 8. 57-8; 10. 90; 12. 41-66; 14. 22; 15. 46.

Parāśara (I)—the son of Śakti and Adṛśyantī; wife Kālyā (Satyavatī, Acchoda Matsya Gandhi) and son Kṛṣṇadvaipāyana;[1] a Ṛṣika became sage by satya;[2] a pupil of Yājñavalkya;[3] of Bāṣkala, a Vāsiṣṭha;[4] a Śrutarṣi;[5] a Vedavyāsa[6] of the 26th dvāpara; heard the *Br. Purāṇa* (*Vāyu P.*) from Śakti when in embryo and narrated it to Jātu—karṇi;[7] praised Śiva, out to destroy Tripura;[8] invited for the Rājasūya of Yudhiṣṭhira,[9] came to see Parīkṣit preaching *prāyopavesa;*[10] questioned by Maitreya on the origin of the world etc: narrated the Bhāgavata to the sage;[11] recollected Vasiṣṭha's narration to him of his father's death at the hands of a Rākṣasa set up by Viśvāmitra: his anger and the sacrifice he performed for the extinction of the Rākṣasas;[12] The advice of Vasiṣṭha, his grand-father, to abate his anger

because fate must run its course and anger was unworthy of the wise: his compliance;[13] the arrival of Pulastya the son of Brahmā, who granted P. boons comprising knowledge of the sāstras, authorship of *Viṣṇu Purāṇa* and correct knowledge of the truth about Gods and Karma: the conformation of the boons by Vasiṣṭha: states that the Universe is born of Viṣṇu, depends on him and is Sahiṣṇu *avatār* of the Lord;[14] praise of Hari having realised the Yoga power of Hari.[15]

[1] Bhā. I. 3. 21; 4. 14; VI. 15. (14); IX. 22. 21; XII. 6. 49, 55; Br. I. 1. 9; 2. 12; III. 8. 91; M. 14. 15; 47. 246; 201. 31; Vā. 70. 83. [2] Br. II. 32. 102. [3] Ib. II. 35. 29; Vā. 77. 74; Vi. III. 4. 18. [4] Br. II. 32. 115. [5] Ib. II. 33. 3; M. 145. 96, 109. [6] Br. II. 35. 124; Vā. 23. 212. [7] Br. IV. 4. 65-6; Vā. 61. 47; 103. 65; 106. 35. [8] M. 133. 67. [9] Bhā. X. 74. 8. [10] Ib. I. 19. 9; Vā. 1. 138; 2. 12. [11] Bhā. III. 8. 8; Vi. I. 1. 1-10. [12] Ib. I. 1. 11-14. [13] Ib. I. 1. 15-21. [14] Vā. 23. 212; Vi. I. 1. 22-31. [15] Bhā. II. 7. 45; Vi. II. 2. 7.

Parāśara (II)—the son and pupil of Kuśumi.

Br. II. 35. 42.

Parāśara (III)—a son of Ṛṣabha *avatār* of the Lord.

Vā. 23. 144.

Parāśara (IV)—a Mantra-brāhmaṇa-kāraka and resident of Brahmakṣetra.

Vā. 59. 105.

Parāśruti—the great Vedic dictum.

Vā. 18. 3.

Parāsikas—people constituting the cavalry forces of Lalitā.

Br. IV. 16. 16.

Parāhata—from the region of planets to that of ṛṣis or sages; the sixth skandha.

Vā. 67. 119.

Parikampinī—a mind-born mother.

M. 179. 24.

Parikūṭa—a Trayārṣeya.

M. 198. 10.

Parikṛṣṭa—a pupil of Kṛta.

Br. II. 35. 52.

Parikṣudrā—of the Taittirīya of the Yajur Veda.

Br. II. 35. 75.

Parikṣeptāpakañcuka—a commander of Bhaṇḍa.

Br. IV. 21. 86.

Parigha—a son of Rukmakavaca, appointed over Videha region with his brother Hari.

M. 44. 28. 29; Vā. 95. 28; Br. III. 70. 29.

Paricārayajñā—service being the sacrifice for Śūdras.

Vā. 57. 50.

Pariccheda—Pṛthvī, Ap, and Tejas, are Paricchinnas—that could be distinguished; this is generally because of *amūrtatvam;* while Vāyu and Ākāśa are Aparicchinnas on account of *amūrtatvam* or sūkṣma, the characteristic of being everywhere.

Vā. 49. 175.

Parjanya—a Mauneya Gandharva.

Br. III. 7. 3.

Paridṛḍham—100 Parārohas.

Vā. 101. 100.

Paripadmaka—a thousand Parārdhas.

Vā. 101. 100.

Pariplava—the son of Sukhīnala and father of Sunaya.

Bhā. IX. 22. 42.

Paripluta—the son of Sukhībala.

Vā. 99. 275.

Parimati—a Bhavya God.

Br. II. 36. 72.

Parivan—one of the seven seers of the Svārociṣa epoch.

Vi. III. 1. 11.

Parivatsara (I)—the sun god;[1] lord among the *varṣas*.[2]

[1] Br. II. 21. 131; IV. 32. 15; Vā. 31. 38; 56. 20. [2] M. 141. 18; 167. 52.

Parivatsara (II)—the second year of the five year *yuga*,[1] *yuga* of five years: Samvatsara, Parivatsara, Idvatsara, Anuvatsara, and Vatsara;[2] Agni, Surya, Soma, Vāyu and Rudra respectively of the five years.

[1] Vā. 31. 27; 50. 183; Br. II. 13. 114, 117, 126-7; Vi. II. 8. 72. [2] Bhā. III. 11. 14; V. 22. 7; M. 141. 18-19.

Parivaha (I)—a variety of wind controlling the Parjanya clouds.

Vā. 51. 45.

Parivaha (II)—the sixth of the seven Maruts helping, the Parjanya and Diggajas to rain dew;[1] the chief of the seventh *Vātaskandha* situated between the planets and Druva.[2]

[1] Br. II. 22. 50; M. 163. 33; Vā. 67-120. [2] Br. III. 5. 89; Vā. 67. 120.

Parivāya—a Janapada of the Bhadra country.

Vā. 43. 20.

Parivitti—an unmarried man, when his younger brother is married; ineligible for Śrāddha.

M. 16. 15.

Parivṛttā— a daughter of Ṛṣā brought forth oyster, conch, aiṇeya, śambūka and different kinds of poison like Kālakūṭa.

Br. III. 7. 414, 419-20; Vā. 69. 291, 296.

Pariveṣa—the circle round the sun and moon indicates danger to the Kingdom.

M. 233. 8.

Parīṣadpavamāna—an Agni.

Br. II. 12. 22.

Pariṣṇava (*Pariplava ?*)—a son of Śukhībala.

M. 50. 83.

Pariṣvanga—a son of Devakī killed by Kamsa; taken to Dvārakā from Sutala by Kṛṣṇa, and after having been seen by his parents, went to heaven.

Bhā. X. 85. 51-6.

Parīkṣit (I)—a son of Uttarā and Abhimanyu; birth of; *jātakarma* by Yudhiṣṭhira by gifts of cows, gold and lands; named Viṣṇurata as was born of Viṣṇu's grace; blessed by Brahmanas to be like Ikṣvāku, Rāma, Śibi, Arjuna, and so on;[1] a great conqueror;[2] with his capital at Hastināpura was a sārvabhauma, a samrāṭ, and the foremost of the Bhāgavatas;[3] ruled the earth guided by Brahmanas; married Irāvatī, daughter of Uttara and had four sons Janamejaya and others; performed three aśvamedhas with Kṛpa as preceptor; conquered Bhadrāśva, Ketumālā, and other coun-

tries and took tributes from them; heard stories of Kṛṣṇa's heroic deeds in those places; overheard conversation between Dharma moving on one leg and the weeping Goddess of Earth on the advent of Kali and at the departure of Kṛṣṇa to Heaven; reached Sarasvatī where it flows towards the east; saw a Vṛṣala in royal robes beating a white bull tottering on one foot and a cow bereft of calf shedding tears; promised security of life to them; appreciation by Dharma and Parīkṣit's answer; Kali in Vṛṣala's garb fell at his feet and was asked to leave Brahmāvarta. But on request the King permitted him to live in five unrighteous regions; dice, wine, women, slaughter-house, and gold;[4] once when he went ahunting he felt thirsty and hungry and entered the hermitage of a sage in meditation; As he was not welcomed he threw a dead serpent on his neck and returned home; the sage's boy got offended and cursed that the King be dead by the bite of Takṣaka in a week; the sage who came to know of it regretted his son's conduct as it was a great punishment for a small offence;[5] the King regretted his deed, knew that the Brahmana's curse would come true and was in a state of *Prāyopaveśa*, when he was visited by sages and kings to whom he bowed; thither came Śuka whom the king enquired as to the beneficial course to seek *mokṣa;* requested Śuka to narrate the stories of Kṛṣṇa;[6] heard the whole of *Bhāgavata Purāṇa* from Śuka and thanked him for enlightening him on *nirvāṇa;*[7] knew of his coming death at the hands of Takṣaka and prepared calmly to cast off his body into Gangā to attain Hari's feet; sat in contemplation in a detatched spirit; bitten by Takṣaka, his body was reduced to ashes by the poison; universal surprise and benediction at the occurrence;[8] from P. to Nanda's accession was a period of 1500 years (1050 years *Vi. P.*: 1015 Wilson). Father of Janamejaya and three other sons.[9]

[1] Bhā. I. 4. 9-10; 7. 12; 12. 7-30; Br. III. 68. 21; Vā. 99. 249. [2] M. 50. 57. [3] Bhā. I. chh. 16 and 17 (whole). [4] Ib. ch. 18 whole. [5] Ib. ch. 19. 1-16, 32. 38; II. 8. 1-26; VIII. 1. 33. [6] Ib. XII. 6. 1-7. [7] Ib. II. 4. 2; XII. 6. 9-15; 12. 5-6. [8] Br. III. 74. 227, 230; M. 273. 36; Vi. IV, 19. 78; 20-1. [9] Vā. 99, 229, 423; Vi. IV, 19. 78; 20. I.

Parīkṣit (II)—a son of Kuru, childless.

Bhā. IX. 22. 4, 9; M. 50. 23; Vā. 99. 218.

Parīkṣit (III)—a son of Tāmasa Manu.

Br. II. 36. 49.

Parūṣaka—a commander of Bhaṇḍa.

Br. IV. 21. 84.

Parūṣakasthali—between the hills Śamku, Kūṭa and Vṛṣabha; Kinnaras, Caraṇas etc. live there.

Vā. 38. 63-5.

Parokṣa—a son of Anu.

Bhā. IX. 23. 1.

Parjanya(m) (I)—a name of Indra: God of rain (or simply rain); created by Vāmadeva;[1] to be worshipped in house building.[2]

[1] Bhā. I. 10. 4; II. 6. 7; IV. 14. 26. VI. 14. 35; X. 20. 5; XII. 4. 7; M. 4. 29. [2] Ib. 253. 24.

Parjanya (II)—An Āditya and Lokapāla; the name of the sun in the month of Tapasya (Phālguna): father of Hiraṇyaroma.

Bhā. XII. 11. 40; Br. II. 21. 157; 23. 12; 30. 40; III. 3. 68; 8. 20; Vā. 50. 206; 66. 66; Vi. II. 10. 12.

Parjanya (III)—one of the important clouds raining dew for the growth of corns;[1] overlords of seas, rivers, clouds, rains besides Āditya;[2] they are under the control of wind, Parivaha; they also carry the heavenly Gangā.[3]

[1] Br. II. 22. 49. [2] Ib. III. 8. 14; Vā. 70. 13. [3] Ib. 51. 43-6.

Parjanya (IV)—a Parivaha and sage of the Raivata epoch;[1] attained heaven by *tapas*.[2]

[1] Br. II. 36. 62; M. 9. 19; Vi. III. 1. 22. [2] M. 143. 39.

Parjanya (V)—same as Hiranyaroma.

M. 124. 95.

Parjanya (IV)—a son of Agni and Samhūti; his wife Mānu and son Hiraṇyaroma.[2]

[1] Vā. 28. 16. [2] Br. II. 11. 19.

Parjanya (VII)—a deity with the sun in the śarat season.

Vā. 52. 12.

Parjanya (VIII)—a Rājarṣi.

Vā. 57. 122.

Parjanya (IX)—a Mauneya.

Vā. 69. 3.

Parṇacira—leaves as dress of mountain residents.

Vi. IV. 24. 96.

Parṇamāla—a Mt. in the Sālmalidvīpa: one of the haunts of the Garuḍa family.

Br. III. 7. 453.

Parṇavi—a Trayārṣeya Pravara.

M. 197. 6.

Parṇāśa—a R. from Ṛṣyavān;[1] got transformed into a girl and became the wife of Devavṛddha.[2]

[1] M. 114. 23. [2] Br. III. 71. 7, 12.

Parṇinī—an apsaras coupled with Puñjikasthalā.

Br. III. 7. 14; Vā. 69. 4, 49.

Paryaṅka—1000 hooded serpent shedding golden lustre as bed of the Lord.

Vā. 24. 11, 17.

Paryāvartana—one of 28 hells for house-holders who do not properly receive guests.

Bhā. V. 26. 7, 35.

Paryāsa—earth, equal to *dyaus* in size.

Vā. 50. 74-75.

Parvakāri—one who performs ceremonials intended for festivals on ordinary days for gain.

Vā. 83. 64.

Parvata (I)—called on Bhīṣma lying on his death-bed.

Bhā. I. 9. 6.

Parvata (II)—a son of Kaśyapa; brother of Nārada and a devarṣi;[1] a sage born in Nārada hill in Plakṣa.[2]

[1] Br. II. 19. 9; Vā. 61. 85; 70. 79. [2] Br. II. 35. 95; III. 7. 27; 8. 86; Vā. 30. 86; 49. 8.

Parvata (III)—a god of the Haritā gaṇa.

Br. IV. 1. 84.

Parvata (IV)—a son of Prajāpati.

Vā. 69. 64.

Parvata (v)—the son of Paurṇamāsa.

Vi. I. 10. 6.

Parvatas—hills sprang out of the scatterings of the Pralayāgni after the earth was rescued by the Varāha; for having sat firm (acalās); Parvatas with slopes (Parvas) swallowed in and hence giri; stony and hence śila.

Vā. 6. 30-32.

Parvatānucara—one of the ten branches of the Haritā group of devas.

Vā. 100. 89.

Parvatāstram—used by the Matsya King against Paraśurāma.

Br. III. 38. 44.

Parvateśvara—a shrine near Benares.

M. 183. 62.

Parvaśa—a son of Pūrṇamāsa and Sarasvatī; the lord of all gaṇas; his wife, Parvaśā; had Puṇyā and Sumatī as daughters-in-law;[1] father of Yajurdhāma and Stambha Kāśyapa.[2]

[1] Vā. 28. 10-12, 33. [2] Br. II. 11. 13.

Parvaśā—the wife of Parvaśa;[1] mother of Yajurdhāma and Stambha Kāśyapa.

Br. II. 11. 15. Vā. 28. 13.

Parvasandhi—the last day of the Kṛṣṇa and Sukla Pakṣas;[1] fit for the rituals of agniādhāna.[2]

[1] M. 141. 28, 32. [2] Vā. 56. 34.

Palam—a measurement: thirteen palas make one Māgadha measure, (jalaprastha- *Vā. P.*): [*N.B.* 40 palas make at present one Madras measure.]

Br. IV. 1. 217; Vā. 100. 219; Vi. VI. 3. 8.

Palalaka—a son of Hālāhala and father of Pulindasena; a King.

Vi. IV. 24. 47.

Palāṇḍu—a Śrutarṣi.

Br. II. 33. 6.

Palāśā—a R. of the Ketumālā country.

Vā. 44. 18.

Palāśinī—a R. of the Śuktimat.

Br. II. 16. 38; Vā. 45. 107.

Pallavas—a southern tribe.

M. 114. 40; Br. II. 16. 47.

Palhavas (Pahlavas)[1]—defeated by Sagara; allowed to escape with moustaches.[2].

[1] Vā. 88, 122; 136; 45. 118; 58. 82, 93, 107. [2] Br. III. 48. 26, 19, 44.

Pavana (I)—a Mt. on the west of Meru

Bhā. V. 16. 27.

Pavana (II)—a name of Vāyu;[1] in Indraś host, with Ankuśa for his weapon.[2]

[1] Bhā. VI. 3. 14; Vi. V. 21. 16. [2] M. 148. 83.

Pavana (III)—a son of Uttama Manu.

Bhā. VIII. 1. 23.

Pavana (IV)—a son of Vasiṣṭha and Ūrjā.

Br. II. 11. 41.

Pavana (V)—the Pārthiva Agni.

Br. II. 24. 10.

Pavanapuram—description of ; here are Dvādaśārkas Vālukeśvara, eleven Rudras, Hanumān and four Kuṇḍas; a *tīrtha* ; bath in which rids one of *Brahmahatti doṣa.*

Vā. 59. 110.-30; 60. 68.

Pavanam vratam—the performer of it becomes a Rāja.

M. 101. 78.

Pavanās—a tribe.

Br. III. 73. 108.

Pavanātmaja—Hanuman, Vāyuputra.

Vā. 60. 69; 72.

Pavamāna (*Pāvamāna*)—a son of Svāhā and a Laukikāgni; thought of as *nirmanthya* by poets; it is the *gārhapatya.*

Bhā. IV. 1. 60. Br. II. 24. 15. Vā. 29. 2, 10. Vi. I. 10. 15.

Pavamāna (II)—a son of Vijitāśva and an Agni in previous birth born thus because of Vasiṣṭha's curse.

Bhā. IV. 24. 4.

Pavamāna (III)—a son of Medhātithi of Śākadvīpa.

Bhā. V. 20. 25.

Pavarga (I)—Jayinī: a Śakti on Śarvarohaharacakra.

Br. IV. 37. 6.

Pavarga (II)—the right feet of the Veda.

Vā. 104. 72.

Pavitravatī—a R. in Krauñcadvīpa.

Bhā. V. 20. 21.

Pavitras (I)—Gods of the epoch of 14th Manu.

Bhā. VIII. 13. 34; Vi. III. 2. 43.

Pavitras (II) (*Paritras*)—one of the five devagaṇas of the 14th Bhauta Manu: are the seven worlds.

Br. IV. 1. 106, 198. Vā. 100. 111-2.

Pavitrā (I)—a R. in Kuśadvīpa.

Br. II. 19. 62. M. 122. 72.

Pavitrā (II)— a main stream of Kuśadvīpa.

Vi. I. 4. 43.

Paśu—born of Savitā: grāmya and āraṇya; killing of except in *Yajñas* considered as himsā; sacrifice of, for preta, bhūta, and gaṇas irreligious and sinful;[1] the sages finding many heads of cattle for sacrificial purposes by Indra complained about the himsā and said that himsā must be removed from the sacrifices and that they could be performed only with seeds and corns; there was a difference of opinion and the sages referred the question to king Vasu; he called it himsā and was punished; final conclusion that in killing Paśu in a *Yajña* there was no himsā;[2] fourteen kinds distinguished.[3]

[1] Bhā. VI. 18. 1; VII. 15. 7-10; XI. 10. 28; 21. 29-30; Vi. I. 5. 51-2. [2] Vā. 57. 92-114. [3] Br. IV. 6. 54; II. 32. 11-2, 16.

Paśugaṇas—attacked by Rudra.

Vā. 88. 135.

Paśupati (I)—fourth name of Śiva; the fifth *tanu* of Agni; has *pacikaśakti;* wife Svāhā and son Skanda;[1] hence fire to be kept clean.[2]

[1] Br. II. 10. 80; Vā. 27. 11, 53; 30. 89. [2] Br. II. 10. 13 and 45.

Paśupati (II)—see Rudra;[1] the presiding deity of fire.[2]

[1] M. 154. 485. Vi. I. 8. 6; V. 18. 56. [2] M. 162. 9; 265. 40.

Paśupāla—a name of Kārtavīrya.

M. 43. 27; Vā. 94. 24.

Paśubandham—Vedic sacrifices;[1] in the chest of the personified Veda.[2]

[1] M. 246. 64. [2] Vā| 104. 83.

Paśubhartā—is Paśupati.

Vā. 30. 104, 108.

Paśuyajña—sacrifice incumbent on house-holders.

Br. IV. 6. 73.

Paśurūpi—Agni.

Vā. 23. 94.

Paśusamsthā—a Yāga.

Bhā. X. 23. 8.

Paśusoma—a sacrifice performed by Bharata.

Bhā. V. 7. 5.

Paśuhā—a son of Vṛṣa (Viṣa *Vā. P.*).

Br. III. 6. 34; 68. 33.

Paśuhimsā—in *Yajña* condemned by sages but justified by Indra.

Br. II. 30. 17-18.

Paśyaśva—a mantrakṛt.

Vā. 59. 97.

Paśvoṣadhi—Prajāpati after creating the eight deva-yonis with four kinds of serpents and of spirits, proceeded to create birds and beasts; sheep from face, crows from breast, cows from belly, and sides; from feet, horses, elephants, śarabha, gavaya deer, camel, etc., from hairs, vegetables, fruits and roots.

Vā. 9. 41-5.

Pahlavās—defeated by Paraśurāma;[1] attacked by Bāhu and defeated by Sagara;[2] punished with wearing moustaches;[3] kingdom of [4].

[1] Br. II. 31. 83; III. 41. 39| [2] Ib. III. 63. 120, 134. [3] Ib. III. 73. 108. [4] M. 121. 45; 144. 57; Vā. 45. 118; 58. 82.

Pāka—an Asura; resisted Indra and Mātali in Devāsura war and was slain.

Bhā. VII. 2. 4; VIII. 11. 19, 22 and 28.

Pākayajña—Vidhāna of: to be observed by the husband in his fire offerings in the Pumsavana (s.v.) vratam,[1] prescribed for śūdras.[2]

[1] Bhā. VI. 19. 22: Vā. 29. 38. [2] Vi. III. 8. 34; VI. 2. 23.

Pākaśāsana—Indra, the lord of rains;[1] fought with the Asuras and got the full share of *Yajñas* for devas and deprived them of their place.[2]

[1] Br. III. 63. 99; 66. 35; M. 7. 51. Vā. 88. 85. [2] Ib. 97. 93.

Pākhaṇḍas (*also Pākhaṇḍins*)—deities of: kites, vultures, cranes, and banyan trees, not accepted by Ārya religion;[1] Shine in Kali and oppose Vedic religion;[2] created by Indra; followers of Śiva according to the curse of Bhṛgu. Two kinds, one naked and the other wearing red clothes;[3] Vṛddhaśrāvaka, Nirgrantha, Śākya, Ājivaka and Kārpaṭa are some sects: vanquished by Pramati in a Devāsura war.[4]

[1] Bhā. V. 14. 29. [2] V. 20. 8 and 23. [3] IV. 2. 28 and 30; 19. 24-25, 35-36. [4] Br. II. 31. 53, 66 and 80; III. 14. 39; 74. 207.

Pāci—a son of Nahuṣa.

M. 24. 50.

Pāñcajanī—one of the wives of Dakṣa who bore him 1000 sons, Haryaśvas (s.v.).

M. 5. 4.

Pāñcajanya—the conch of Kṛṣṇa, blown by him at the siege of Mathurā by Jarāsandha.

Vi. V. 21. 30; Bhā. VIII. 4. 19; X. 50. 24 [1-2]; 51 (v) 27; 59. 6; XI. 27. 27.

Pāñcāla (I)—(c) a kingdom of the north.

Bhā. I. 10. 34. Br. II. 16. 46. M. 121. 50.

Pāñcāla (II)—a common name for the five sons of Bharmyāśva (Haryaśva *Vi. P.*) and who were capable of ruling five kingdoms.

Bhā. IX. 21. 32-33; 22. 3; Vi. IV. 19. 59.

Pāñcālas—their king was Drupada;[1] enlisted by Jarāsandha against the Yadus; placed on the south by Jarāsandha in his siege of Gomanta,[2] *svayamvara* of Draupadī at their capital;[3] Kṛṣṇa met the Pāṇḍavas in disguise at their capital;[4] heard of Kṛṣṇa going to Mithilā and met him with presents.[5]

[1] Bhā. X. 52. 11[8]. [2] Ib. X. [50 (v) 2]; 52. 11[8]. [3] Ib. X. 57. 10[1-2]. [4] Ib. X. 58. 9. [1 and 2]. [5] Ib. X. 86. 20.

Pāñcālādhipati—married Kṛtvī daughter of Śuka;[1] Nīla subdued by Ugrāyudha.[2]

[1] M. 15. 9. [2] Ib. 49. 79. 78.

Pāñcālānvayam—the Pāncāla line of kings, 27 in number.

M. 20. 20; 272. 15; 273. 73.

Pāṭalā (I)—the goddess enshrined at Puṇḍravardhana.

M. 13. 35.

Pāṭalā (II)—a *tīrtha* sacred to Pitṛs.

M. 22. 33.

Pāṇigraha—the chief function in a marriage; Devayānī claims that this happened to her by Yayāti when he rescued her from the well;[1] reference to the marriage between Śiva and Umā;[2] according to fire rite;[3] of Śiva at Kāñci.[4]

[1] M. 30. 21. [2] Ib. 60. 15. [3] Ib. 154. 484. [4] Br. IV. 39. 61.

Pāṇina (I)—a 1000 hooded snake.

M. 6. 41.

Pāṇina (II)—of the Kauśika gotra.

Vā. 91. 99.

Pāṇini—a Trayārṣeya.

M. 198. 10.

Pāṇipātra(i)—a class of Piśācas eating bali with heads of the elephants, camels and raised napes.

Br. III. 7. 379, 383, 394; Vā. 69. 264.

Pāṇḍa—of the Bhārgavagotra.

Vā. 65. 96.

Pāṇḍara—a hill west of the Śitoda.

Vā. 36. 28; 38. 49.

Pāṇḍavas (*Pāṇḍus*)—The five sons of Pāṇḍu (s.v.); rumour that they were burnt in the house of lac built by Duryodhana; their escape in the disguise of Brahmanas; met by Kṛṣṇa in a Potter's hall in Pāñcāla city;[1] married Draupadi;[2] Kṛṣṇa sent Akrūra to Hastināpura to find out their position; seen by Akrūra; Akrūra pleaded their cause with Dhṛtarāṣṭra and reported his designs to Kṛṣṇa and Rāma;[3] praised the heroic exploits of Kṛṣṇa;[4] Kṛṣṇa who heard them burnt down, performed obsequies to.[5]

[1] Bhā. X. 57. 1, 10[2-4]; Br. III. 71. 65. [2] Vā. 99. 240, 246. [3] Ib. X. 48. 32-25; 49. 2, 19 and 31. [4] Ib. IX. 24. 63; Vā. 77. 48. [5] Ib. 96. 63.

Pāṇḍaveśam—a *tīrtham* on the Narmadā.

M. 191. 61-2.

Pāṇḍu (I)—a Rājarṣi: one of the three sons of Vicitravīrya; (Kṛṣṇadvaipāyana—*Vā. P.*) born to Vyāsa; married two wives, Kunti alias Pṛthā, sister of Vasudeva and Mādri; father of the five Pāṇḍavas, who were born to Kunti by favour of Gods, himself being prevented by a curse from having sexual intercourse; on his death Pṛthā with the young children underwent a lot of difficulties.

Bhā. I. 4. 7; IX. 22. 25, 27; 24. 36; I. 9. 13. M. 46. 8; 50. 47-9; Vā. 96. 150; 99. 242-3; 112. 45; Vi. IV. 14. 34; 20. 38-42.

Pāṇḍu (II)—an Ārṣeya Pravara (Āngīras).

M. 196. 9.

Pāṇḍu (III)—a son of Vidhāta and Āyatī; married Puṇḍarīkā and had a son Dyutimān.

Vā. 28. 5, 35.

Pāṇḍukūpam—in the Piṇḍārakatata noted for śrāddha offerings.

Br. III. 13. 37.

Pāṇḍubhūmi—the earth in the second talam.

Br. II. 20. 14, 25.

Pāṇḍura—a Mt. in the Bhāratavarṣa;[1] residence of the Vīdyādharas.[2]

[1] Br. II. 16. 21; Vā. 45. 91. [2] Ib. 39. 60.

Pāṇḍuraka—a Nāga having his city in the third talam.

Br. II. 20. 29; Vā. 50. 28.

Pāṇḍuroci—a Bhārgava gotrakāra.

M. 195. 22.

Pāṇḍuviśāla—a *tīrtha* in the Pañcavanam.

Vā. 77. 99.

Pāṇḍuśilā—on the slope of the Himālayas; sporting ground of Skanda.

Vā. 41. 42; 112. 44.

Pāṇḍya (I)—a son of Āndira and chief of the Pāṇḍyadeśa.

Br. III. 74. 6; M. 48. 5.

Pāṇḍya (II)—one of the four sons of Janāpīḍa; his state, Pāṇḍyadeśa.

Vā. 99. 6.

Pāṇḍyas—a southern tribe; Kingdom of.[2]

[1] Br. II. 16. 56. M. 114. 46; Vā. 45. 124. [2] M. 163. 72.

Pāṇḍyaja—a Rājarṣi who attained heaven by *tapas.*

Br. II. 30. 40.

Pātakam—to kill one to advance one's own interest is sin; but not so, if done for the sake of many.

Vā. 62. 161-2.

Pātālasthas—the Asuras whom Kārtavīrya defeated by crossing the ocean; seeing him the great Uragas stood dumb-founded like the plantain stem tossed about by the winds.

Vā. 94. 30-4.

Pātāla—(Sutalam): the nether-world where live the Lords of Nāgaloka with their hoods of jewels; at the bottom of this region lives Śeṣa;[1] of golden colour, residence of Bali having been given by Vāmana as also of Mucukunda, Daityas and Asuras; women of;[2] sacred to Parameśvarī;[3] when Śukra wanted to go to the camp of the Devas the Asuras threatened to leave for P.;[4] of seven regions below the earth;[5] destroyed by Rudra's flame in the dissolution.[6]

[1] Bhā. II. 1. 26; 5. 41; V. 24. 7 and 31; 25. 1; M. 154. 197; 163. 91; 249. 16; Vā. 49. 164; 97. 18; 98. 80 and 86; 100. 157; Vi. II. 5. 13; VI. 8. 48. [2] Br. II. 19. 172; 20. 13-15; 42. 5; III. 36. 4; 53. 11; 54. 12; 69. 30; IV. 1. 153; 38. 35. M. 43. 33; 246. 69; Vā. 50. 12, 41 ff. [3] M. 13. 39. [4] Ib. 47. 68. Vi. I. 9. 111. IV. 4. 19. [5] Vi. II. 5. 1-12; IV. 4. 19; V. 1. 72; [6] Vi. VI. 3. 24-5.

Pātālānta—abode of Śeṣa.

Vā. 50. 45.

Pātundhama—a Mt. of the Bhāratavarṣa.

Vā. 45. 91.

Pāthinam—a kind of fish used in the Śrāddhas.

M. 15. 34.

Pādapodyāpanam—(Vṛkṣotsava): dedication of trees and shrubs; same as taḍāgavidhi; further oblations to Lokapālas and Vanaspati, decoration of trees with golden fruits, etc., to be given away to Brahmanas at the end; a festival in honour of trees and plants; lasts four days; he who does it attains heaven and is rarely returned to earth.[1] If trees laugh or weep or flower in a wrong season they should be propitiated.[2]

[1] M. 59. 1-18. [2] Ib. ch. 232 (whole)

Pādikas—the time of the night, calculated from the moment of the moon.

Vā. 66. 45.

Pādukam—sandals to be given in vṛkṣotsavam; to be given as gift along with light, umbrella, seat, etc.

M. 59. 14; 70. 48; 275. 25.

Pādma—a name of Brahmā.

Bhā. I. 18. 19.

Pādma kalpa—succeeds Brāhma kalpa, then the lotus comes out of Hari's navel.

Bhā. II. 10. 47; III. 11. 35; Vi. I. 3. 27-8.

Pādmapurāṇa—(Pādmam): one of the 18 Purāṇas and comprising 55000 ślokas;[1] he who copies and presents it with a golden lotus in the month of Jyeṣṭha (Āḍi) attains the fruit of an aśvamedha sacrifice;[2] contains a description of Narasimha in 18000 slokas;[3] to be read every parva.[4]

[1] Bhā. XII. 7. 23; 13. 4; Vā. 104. 9. Vi. III. 6. 21. [2] M. 53. 14-15. [3] Ib. 53. 60. [4] Ib. 290. 17.

Pādmam—a mahākalpa.

M. 164. 4.

Pānam—the region of *adharma* and of Kali; drinking liquor by a king is to be avoided.[2]

[1] Bhā. I. 17. 38. [2] M. 220. 8.

Pānam—the hamlet next in rank above khetə

Br. II. 7. 110.

Pānī—a R. of the Śālmalidvīpa.

Vā. 49. 42.

Pānnagāri—a pupil of Bāṣkali.

Br. II. 35. 6.

Pāpa—a son of Brahmadhana.

Vā. 69. 132.

Pāpās—kinds of sins; Niryāsam (drinking of the milk of trees) Kalamjam (taking opium), Kalingam, Gṛmyjanam (eating garlic), Chatrākam (eating of mushroom ?), Mahākośātakī, Mallika (dealing in jasmine), use of the nut of the tree *Katakam*, and Umbaram (felling of fig trees), Kayakam ? Vārtākam (eating brinjal), taking of pot-herbs, of *bimbi* fruits, of *lambika*, misappropriation of public funds (puragrāmanga), misuse of the special Vaiśya funds, residence in a kugrāma, profession of a physician, trafficing in women, living by arms, sale of oily foods, eating food from cowherds,[1] and eating without guest;[2] brahmicide and teaching of Vedas for money;[3] threefold, arising from speech, mind and body.[4]

[1] Br. IV. 8. 41-49. [2] Ib. IV. 2. 161; Vi. II. 6. 6-29. [3] Br. III. 14. 43; 15. 48. [4] Vā. 18. 2.

Pāmarācāra—the customs of barbarians; Asura Viśukra spoke of Deva's ācāras.

Br. IV. 21. 32.

Pāṁśava (*Pāṁśus*)—a clan of Piśācas having hands above, as also hairs, and throwing out dust from their body.

Br. III. 7. 379, 383, 39. Vā. 69. 272.

Pāṁśumatī—a class of Piśācas.

Br. III. 7. 379.

Pāra (I)—a son of Rucirāśva and father of Nīpa and Pṛthusena.

Bhā. IX. 21. 24-25.

Pāra (II)—one of the three sons of Samara

M. 49. 54; Vā. 99. 177; Vi. IV. 19. 41.

Pāra (III)—a son of Pṛthuṣeṇa, and father of Nīla

Vā. 99. 174; Vi. IV. 19. 37-8.

Pāras—Gods of the ninth Manvantara.

Bhā. VIII. 19. 19. Vi. III. 2. 21.

Pāraṇas—Trayārṣeyaṣ: no marriage alliances with Paurṇamāsa and Agastya.

M. 202. 4.

Pāradas (I)—a tribe of a northern kingdom.

Br. II. 16. 48. M. 114. 41. Vā. 47. 47, 58. 82; 88. 122; 98. 107.

Pāradas (II)—a kingdom of the east watered by the Ganges;[1] noted for horses;[2] defeated by Sagara;[3] attacked by Bāhu;[4] punished with shaving of hairs[5] and allowed to have their beards; deprived of their Kṣatriya rights of Vedic study and sacrifice; became Mlecchas.[6]

[1] Br. II. 18. 50; M. 121. 45; 144. 57. [2] Br. II. 31. 83; III. 48. 26, 29. [3] Ib. III. 73. 108; IV. 16. 16; Vi. IV. 3. 42. [4] Br. III. 63. 120. [5] Ib. III. 63. 134. 139. [6] Vi. IV. 3. 47-8.

Pārāśarya—Kauthuma: composed of six samhitas.

Vā. 61. 41.

Pārasavas—kings among the Mlecchas.

M. 50. 75.

Pārasīka—the kingdom of.

Vi. II. 3. 18.

Pārā—a R. from Ṛṣyavān.

M. 114. 24.

Pārāvata (I)—also Parāvatās: a deva gaṇa of Manu Svārociṣa; 12 in number, Praceta, Viśvadeva, Samanja, Ajihma, Arimardana, Āyurdāna, Mahāmanā, Divyamāna, Ajeya, Yavīyam, Hotā and Yajva; these are all Vāsiṣṭhas and drinkers of the soma juice.

Br. II. 36. 8, 14.

Pārāvata (II)—pigeons born of Gṛdhrī.

M. 6. 32.

Pārāvāratata—sacred to Matā.

M. 13. 44.

Pārāśara(i)—a disciple of Bhāṣkali who gave him the third śākhā of the Ṛg Veda.

Br. II. 34. 27. Vā. 60. 26.

Pārāśarya—a pupil of Kṛta.

Br. II. 35. 54.

Pārikārari—an Ārṣeya Pravara.

M. 196. 10.

Pārijāta (I)—a heavenly plant; Satyabhāmā saw it in Indra's Nandana and asked Kṛṣṇa to take it home; Kṛṣṇa refused as it was once taken from the milk-ocean and by the consent of the gods given to Indra and to remove it was to face a war with him; still Satyabhāmā persisted and Kṛṣṇa yielding to her placed it on the Garuḍa; took it to the earth against Indra's will and placed it in Satybhāmā's garden; the watchmen objected and reported to Indra; war about the Pārijāta between the Gods and Kṛṣṇa; a compromise to be returned after Kṛṣṇa's decease;[1] rejoiced by Dvārakā citizens.[2] The tree in Śivaloka, that came out of the churning of the ocean.[3]

[1] Bhā. III. 15. 19; IV. 6. 14; 30. 32; VIII. 11. 10; X. 37.. 16, 68. 35; 59. 39-40; [65 (v) 21-36], [37-51]; 66 (v); [67 (v) 1-16, 26], [34,] [45,]; Ib. X. 68. 35. Vi. V. 30. 32, 80; 38. 7. [2] Ib. V. 31. 1-11; 35. 25: [3] Br. III. 32. 6; IV. 9. 70; Vā. 106. 74; Vi. I. 9. 95.

Pārijāta (II)—a monkey chief and son of Śveta.

Br. III. 7. 181 236.

Pārijāta (III)—(*Pariyatra*) a Mt. west of the Śitoda.

Vā. 36. 29; 42. 54.

Pārijātavanaṁ—of Mahendra, in Śītānta Mt.; description of.

Vā. 39. 10-26.

Pārijātāpahāraka—Kṛṣṇa.

Br. III. 36. 30.

Pāripātra—a son of Ahīnaga.

Vā. 88. 204.

Pāriplava—the son of Śukhībala and father of Sunaya.

Vi. IV. 21. 12.

Pāribhadra—a territorial division of Śālmalidvīpa.

Bhā. V. 20. 9.

Pāriyātra (I)—Mt. a hill in Bhāratavarṣa and on the west of the Meru; a Kulaparvata;[1] the place where Tāraka performed penance;[2] gives rise to many rivers.[3]

[1] Bhā. V. 16. 27; 19. 16; Br. II. 16. 19. M. 114. 18; 148. 7-10; Vā. 45. 89; Vi. II. 2. 43; 3. 3. [2] M. 162. 6; 163. 80. [3] Vā. 45. 98.

Pāriyātra (II)—son of Anīha and father of Balasthala (Bala *Bhā. P.*).

Bhā. IX. 12. 2.

Pāriyātra (III)—a monkey chief.

Br. III. 7. 233.

Pāriyātra (IV)—the son of Ahīnaga and father of Dala.

Br. III. 63. 204.

Pāriyātras—the kingdom of.

Vi. II. 3. 17.

Pāriyātraka—the son of Rūru and father of Devala.

Vi. IV. 4. 106.

Pārtha—Arjuna;[1] married Subhadrā and got by her Abhimanyu.[2]

[1] Br. III. 71. 178; M. 50. 56; 246. 93; Vi. V. 12. 19 etc. [2] Vā. 96. 176; 99. 249.

Pārthasārathi—is Kṛṣṇa.

Br. III. 36. 38.

Pārthiva (I)—an Ārṣeya Pravara.

M. 196. 9.

Pārthiva (II)—one of the three fires; it was so called when ¼ of the night of Brahmā was remaining.

Vā. 53. 5-7.

Pārthivacchāyā—the shadow of the earth.

Vā. 53. 63.

Pārthivam—also Pavana; a kind of fire.

Br. II. 24. 6.

Pārthivam vratam—vow of kings to support all kinds of their people.

M. 226. 8.

Pārthivas—of Kauśika gotra.

Vā. 91. 98.

Pārvaṇam (*śrāddham*)—done in Parvas without the invocation of deities; three fold; those eligible and those ineligible to be fed on the occasion; of the eligibles the family and gotra must have been known; they must be well behaved and going in the path of virtue; friends and preceptors, grandsons, sons-in-law, uncles and other relations, somayājins, vaiyākaraṇas, mīmāmsakas, sāmaga Brahmacāris are eligible; the ineligibles include the unrighteous, the diseased, bastards, aśvapālas, the mad, the self-conceited, the deceitful, the hypocritical, temple priests, etc., also Mlecchas, Lingins, Triśaṅkus, Barbaras, Drāviḍas, etc. They must be informed a day previous to the śrāddha; other details;[1] a dead person is entitled for share in the Pārvaṇa after *sapiṇḍīkaraṇam.*[2]

[1] M. 16. 5-51. [2] Ib. 18. 16.

Pārvatikā—a R. sacred to Pitṛs.

M. 22. 56.

Pārvatī (I)—Umā, wife of Śiva, attained half body of Śiva by virtue of the 108 names of the Devī;[1] (Ambā), the family deity of the Vidarbhas; present when Śiva gave his missile to Arjuna;[2] conceived true love even as a girl;[3] went with Śiva to have a look at the Mohinī form of Viṣṇu;[4] once when she was sitting unclad on the lap of Śiva there came some sages to see the Lord; ashamed she got herself clothed; to please her Śiva said that any male who entered that place thereafter would become a female;[5] presented Pṛthu with a sword Śatacandra;[6] prayed to by Rukminī to get Kṛṣṇa for her husband; to her shrine Rukminī went by foot and offered worship for the hand of Kṛṣṇa;[7] Vṛka's aim to take her after killing Śiva;[8] prevented the enraged Śiva from killing Bhṛgu;[9] saw Mārkaṇḍeya engaged in *tapas*.[10] A Śakti; felt for Vināyaka losing his teeth through Paraśurāma and appealed to Śiva who remembered Kṛṣṇa. The latter came with Rādhā and consoled her by addressing on Gaṇeśa's greatness.

[1] M. 12. 9; 13. 51 and 60; 85. 6; 183. 14; 187. 44; Vā. 54. 20; 108. 51; 112. 35; Vi. V. 32. 11-15. [2] Bhā. I. 15. 12; X. 52. 42. [3] Ib. X. 60. 47. [4] Ib. VIII. 12. 2 and 25. [5] Ib. IX. 1. 29-32. [6] Ib. IV. 15. 17; VI. 17. 11-12. [7] Ib. X. 53. 25, 39-40 and 44-49. [8] Ib. X. 88. 23. [9] Ib. X. 89. 7. [10] Ib. XII. 10. 3 and 35. [11] Br. II. 25. 23; III. 41. 38, 50; 42. 7, 17; 44. 28; IV. 6. 8, 30, 38; 10. 41, 42.

Pārvatī (II)—a name of the R. Nandā.

Vā. 49. 92.

Pārvatī (III)—(*alias Vijayā*); wife of Sahādeva and mother of Suhotra.

Bhā. IX. 22. 31.

Pārvatījāni—is Śiva.

Br. IV. 10. 29.

Pārvatīpriya—is Śiva; with Rudra gaṇas.

Br. IV. 2. 258; Vā. 101. 321.

Pārvatīmāya—applied by Maya who noticed the showers of snow and waters by moon and Varuṇa in the Tārakāmaya; warded off by Gadādhara; to the solace of all devas.

M. 176. 25, 34.

Pārvateyas—a tribe; enlisted by Jarāsandha against the Yadus.

Bhā. X. [50 (v) 4]. Vā. 58. 81.

Pārśvanandi—a son of Sāraṇa.

Vā. 96. 164.

Pārśvamardi—a son of Balarāma.

Br. III. 71. 166.

Pārśvi (I)—a son of Balarāma.

Br. III. 71. 166.

Pārśvi (II)—a son of Sāraṇa.

Vā. 96. 164.

Pārṣadas—Śivagaṇas with awkward forms; fought with Tāraka and Māya in the battle of Tripuram.

M. 135. 51, 73.

Pārṣṇigrāha—the neighbour in the rear of the king's enemy; attacking him gives a good occasion to the king to start aggression; a king whose rear is not clear is not to engage in an aggressive expedition;[1] Śiva was to Bṛhaspati during the Tārakā war;[2] Viśanga in Bhaṇḍa's war;[3] Uśana acted to Soma, as in the Tārakāmaya war.[4]

[1] M. 240. 2, 4; [2] Br. III. 65. 32. [3] Ib. IV. 25. 14. [4] Vi. IV. 6 12.

Pālaka (I)—the son of Pradyota and father of Viśākhayupa.

Bhā. XII. 1. 3.

Pālaka (II)—a son of Bālaka, ruled for 28 years (24 *Vā. P.*).

Br. III. 74. 125; M. 272. 3. Vā. 99. 312.

Pālaṅkāyana—a sage.

M. 200. 12.

Pālapañjara—Mt. where there is a place of pilgrimage known as Kumāra Kośala.

Vā. 77. 37.

Pālamañjara—Mt. the hill with Sampāraka *tīrtha*.

Br. III. 13. 37.

Pālāśapātram—the vessel of palāśa wood used by the trees for milking the cow-earth.

M. 10. 27.

Pālin—a son of Pṛthu.

Vā. 63. 22.

Pāliśayas—Ekārṣeyas.

M. 200. 4.

Pāvaka (I)—(Agni) a son of Svāhā;[1] as husband of Gangā;[2] Lord of Vasus;[3] also known as Vaidyuta.[4]

[1] Bhā. IV. I. 60; Br. III. 8. 5; Vā. 53. 97, 30; Vi. I. 9, 63; 10. 15. [2] Vā. 2. 17. [3] Ib. 70. 5; Vi. I. 22. 3. [4] Br. I. 2. 17; II. 12 2 and 33.

Pāvaka (II)—a son of Vijitāśva and an Agni in previous birth born thus through Vasiṣṭha's curse.

Bhā. IV. 24. 4.

Pāvaka (III)—an elephant.

Br. III. 7. 332; Vā. 69. 216.

Pāvana (I)—a son of Kṛṣṇa and Mitravindā.

Bhā. X. 61. 16.

Pāvana (II)—a son of Dyutimān and king of Pāvana deśa.

Br. II. 14. 22, 25.

Pāvanaka—a Mt. of the Krauñcadvīpa.

M. 122. 81. 85.

Pāvanī—Nandā, one of the three branches of the Gangā going to the east;[1] wife of Havyavāhana.[2]

[1] Br. II. 12. 16; 18. 40, 56-7; M. 121. 40; 122. 31; Vā. 47. 38 and 53. [2] Ib. 29. 14.

Pāvamāna—a son of Svāhā.

Br. II. 12. 2.

Pāvamānam—the *mantra* of the Ṛg Vedins, to be recited in tank ritual relating to the digging of tanks.

M. 58. 34.

Pāvinī—Lalitā.

Br. IV. 13. 17.

Pāśa—noose peculiar to Varuṇa.

M. 135. 77; 150. 128; 152. 2; 153. 211; 162. 31; 173. 12; 174. 13.

Pāśā—a R. from the Pāriyātra.

Br. II. 16. 28.

Pāśinī—a R. from Śuktimanta.

M. 114. 32.

Pāśupatam (I)—the *astram* of Śiva.

Br. III. 31. 39; 32. 57; 34. 34; 40. 65. IV. 29. 140.

Pāśupatam (II)—a *tīrtha* on the Pārvatīkā, sacred to Pitṛs.

M. 22. 56.

Pāśupatayoga—the earliest form of yoga established; even Gods like Indra practised this and got wealth constituting *aṇimā, mahimā, laghimā, prāpti, garimā, prākānujam, īśitvam, vāśitvam,* and *amaratvam;*[1] one who practises it at Benares is rid of the cycle of births and deaths.[2]

[1] Br. II. 27. 116, 128; Vā. 1. 195. [2] M. 182. 12.

Pāśupatavrata (*Paśupāśāvimocana*)—ordained for all āśramas.

Vā. 30. 295.

Pāśupatās—followers of the Pāśupata yogam.

Br. III. 32. 5.

Pāśupālyam—cattle raising and tending not in Puṣkadvīpa;[1] duty of the Vaiśyas.[2]

[1] Br. II. 19. 121; Vā. 49. 117. [2] Br. II. 7. 162; Vi. III. 8. 30.

Pāṣaṇḍas—heretics in Kali;[1] came out of the Devāśura war—Nirgranthas, Kārpaṭas and Nagnas;[2] not fit for ritual purposes;[3] one connected with temple worship must not be a member of the Pāṣaṇḍa family;[4] their deities not to be honoured;[5] quelled by Pramati, God incarnate;[6] put down

by Kalki;[7] sell Vedas and *tīrthas;*[8] should be given up by a tīrthayātri.[9]

[1] Br. IV. 33. 60; M. 99. 14; 144. 40; Vi. III. 18. 22. [2] Vā. 78. 30. [3] M. 57. 6; 69. 34; Vi. III. 18. 70-103; VI. 1. 37 etc. [4] M. 265. 3. [5] Ib. 267. 34. [6] Ib. 144. 54. [7] Ib. 47. 249; 273. 27. [8] Vā. 58. 40, 52, 65. [9] Ib. 99. 396; 105. 42.

Piṅga (I)—a madhyamādhvaryu.

Br. II. 33. 16.

Piṅga (II)—Tripravara.

M. 196. 33.

Piṅgala (I)—one of the eleven Rudras.

M. 153. 19; 171. 39.

Piṅgala (II)—a door-keeper of the Sun God.

M. 261. 5.

Pingala (III)—a Mt. west of the Śitoda.

Vā. 36. 27.

Pingalā (I)—an aged prostitute of the Videha city; her story as narrated by Avadhūta to Yadu is as follows; she spent her life as a public woman living by earning money every day from one paramour or other; one night she did not get a paramour though she waited to the middle of the night; she then grew disgusted with her life and turned her thought on Hari which resulted in her restful sleep;[1] her view of life cited by the Gopis to Uddhava.[2]

[1] Bhā. XI. 8. 22-44. [2] Ib. X. 47. 47.

Piṅgalā (II)—an elephant (nāga).

Br. III. 7. 346.

Piṅgalā (III)— a śakti of Śri Mārutesvara.

Br. IV. 33. 70.

Piṅgalā (IV)—a mind-born mother.

M. 179. 23.

Piṅgalā (V)—gave birth to Mahāpadma and Ūrmimāli; husband, candra or moon; these families were fond of elephant fighting; some of them were used in the war between the Devas and Asuras.

Vā. 69. 229 and 231.

Pingalākṣa—a follower of Śiva.

Br. III. 41. 27.

Pingaleśvaram—a *tīrthaṁ* of the Narmadā; good to give away a cow or to die there.

M. 191. 32-36.

Piṅgaleśvarī—a Goddess enshrined at Payoṣṇī.

M. 13. 44.

Pingākṣa (I)—a Yakṣa; a son of Puṇyajanī and Maṇibhadra.

Br. III. 7. 123.

Pingākṣa (II)—a son of Lāngalī, an *avatār* of the Lord.

Vā. 23. 200.

Picchalā—a mind-born mother.

M. 179. 11.

Piñjara—a Kādraveya nāga.

Br. III. 7. 33.

Piṇḍajihvā—a mother Goddess.

M. 179. 32.

Piṇḍaṇirvapana (*Piṇḍadāna*)—a ceremonial of the śrāddha; the mode of offering three to Pitṛs, Pitāmahas and Prapitāmahas with the respective *mantras* to be uttered at that time;[1] Piṇḍam may also be offered to fire, cows, crows, fowls, with their respective effects to the giver.[2]

[1] Br. III. 11. 19. 58, 97; Vā. 74. 17; 75. 41; 76. 31-5; Vi. III. 15. 34. [2] Vā. 120. 31-41.

Piṇḍās—rice balls given on ceremonial occasions to Pitṛs: three to be given; like the calf in search of the cow lost in the stall, *mantra* takes them to the Pitṛs; to be given in the name of the gotra of the person;[1] can be given to cows, Brahmanas, females, crows, hen or thrown into fire or water; the middle Piṇḍa can be eaten by the wife which leads to increase of santānam;[2] Piṇḍadānam on the 12th day after death is supposed to be the Pātheyam or food for the way to heaven;[3] seven Piṇḍas for seven generations;[4] giving of, in the *tīrthas* of the Narmadā;[5] at Gayā with tila.[6]

[1] Br. III. 20. 10-16. [2] M. 16. 21, 35, 53-54; Vā. 71. 10; 75. 25, 36. [3] M. 17. 46. 55. [4] Ib. 18. 5 and 29. [5] Ib. 186. 15. 39; 239. 34. [6] Vā. 105, 12, 33; 108. 15, 21; 110. 23-59.

Piṇḍāraka (I)—a son of Vasudeva and Rohiṇī.

Br. III. 71. 165; M. 46. 12; Vā. 96. 163.

Piṇḍāraka (II.)—a *tīrtha* sacred to Dhṛti;[1] sacred to Pitṛs;[2] Here the sages cursed the extinction of the Yadu family, when the Yādava youths played a joke on them by dressing up Sāmba as a woman and asking them to say what child he would bring forth.[3]

[1] M. 13. 48. [2] Ib. 22. 69. [3] Vi. V. 37. 6-10.

Piṇḍārka—city of: its sages visited Dvārakā;[1] the sages who knew of Kṛṣṇa's advent to Vaikuṇṭha left for this place;[2] noted for Pāṇḍukūpatīrtha.[3]

[1] Bhā. X. 90. 28 [3]. [2] Ib. XI. 1. 11. [3] Br. III. 13. 37.

Piṇḍikā—of an image, to be purified with Pañcagavya.

M. 266. 6.

Piṇyākam—the fruit of ingudi tree offered with ghee as Piṇḍa (see Rāmā, Ayo. 102. 29: 105. 35).

Vā. 16. 14.

Pitā—a son of Brahmadhāna.

Vā. 69. 132.

Pitāmaha—Brahmā for all the world.

Br. IV. 6. 66; 7. 45; 9. 46; M. 1. 14; Vā. 21. 45-46; 22. 13 and 26; 23. 61, 97; 109. 24; 111. 43.

Pituramśa—the portion of the body, a man gets from his father; this part of Vena's body yielded Pṛthu, a virtuous King armed with bow, arrow, mace, shield and armour.

M. 10. 8-9.

Pitṛs (I)—a class of celestials belonging to the group of sacred fires;[1] worshipped for continuity of family line;[2] married jointly a daughter of Dakṣa,[3] blessed Jyāmagha with a son;[4] drink the svadhā of the moon and worship him on the new moon day: groups of—Saumya, Kāvya, Agniṣvātta and Bārhiṣada;[5] their role in the universe.[6]

[1] Bhā. I. 2. 27; IV. 1. 63; Vā. 65. 49-52. [2] Bhā. II. 3. 8; Vā. 75. 7-35; 81. 8-20. [3] Bhā. IV. 1. 49. [4] Ib. IX. 23. 39. [5] Br. II. 23. 39, 58, 71; 13. 6, 31; 8. 14-15. [6] Vā. 71. 15-34, 45-67.

Pitṛs (II)—sons of Angiras and Svadhā.

Bhā. VI. 6. 19; 10. 17.

Pitṛs (III)—Pūrvadevatas; are of three categories; Pitṛs, Pitāmahas and Prapitāmahas of the forms of Vasus, Ṛudras and Ādityas according to sacred tradition;[1] milked the cow-earth in a silver vessel; Antaka acted as milk-man and Yama, the calf; the essence was svadhā;[2] Yama king of their loka.[3]

[1] M. 17. 36; 19. 3. [2] Ib. 10. 18-19. [3] Ib. 11. 20.

Pitṛs (IV)—general account of;[1] created out of the *satva* element and their active time was sandhyā: married *svadhā*: drink the last kalā of the moon: of three classes—Saumyas, Barhiṣadas and Agniṣvāttas;[2] from Viṣṇu;[3] their relations with gods and sages.[4]

[1] Vā. ch. 56. [2] Vā. 56. 8; Vi. I. 5. 35-6; 7. 27; II. 12. and 13. [3] Ib. V. 1. 17. [4] Vā. 62. 21.

Pitṛkalpa—same as Kuhū; the 30th and last Kalpa.

M. 290. 11.

Pitṛkāryam—more important than Devakāryam.

Vā. 73. 55-73.

Pitṛkṛt—a son of Arkāgni.

Vā. 29. 40.

Pitṛgaṇas (Pitṛs, Pūrvadevatas)—seven, in heaven, three without form and four with form; the formless are Vairājas; their mind-born daughter is the wife of Himavān whose sons are Krauñca and Maināka;[1] two classes of Devas and Laukikas; to them one full day is equal to our one month, our dark half being their day and bright half their night; our 100 years their 3 years;[2] the places prescribed for srāddha offerings are said to be fire, the hand of a Brahmana, water, cattle-shed, and ears of goat or horse; always southern direction preferred;[3] to be worshipped in house building.[4]

[1] M. 13. 1-7; 15. 42; Vā. 72. 1-5. [2] M. 132. 3; 141. 57, 60; 142. 6-8. [3] Ib. 15. 32-33. [4] Ib. 253. 25.

Pitṛgāthas—fit to be remembered on the days of ceremony.

M. 204. 3-18.

Pitṛtarpaṇam—ceremonial for Pitṛs whose overlord is Yama; list of offerings particularly pleasing to the Pitṛs.

M. 1. 17; 8. 5; 15. 34-5.

Pitṛdattā—one of the four forms of marriage; this is the wedded wife.

Br. IV. 15. 4.

Pitṛmāsa—thirty months of human reckoning; samvatsara is 360 months of human reckoning; varṣāṇi = three or four months of Pitṛs equal to 100 years of human reckoning.

Vā. 57. 9.

Pitrya—an afternoon *muhūrta.*

Br. III. 3. 39.

Pitṛyajñam (Piṇḍa)—done chiefly in the dark half of the month (Indukṣaya).

M. 16. 21; 17. 4.

Piṛtyāna—north of Agastya and south of Ajavīthi and outside Vaiśvānarapatha; residence of Agnihotrins, Vedic Karmins and Pitṛs; attained through Iḍa passage (on the left side of the body)[2] in all four doors with a common doorway in candra or moon.[3]

[1] Br. II. 21. 159; 35. 111; M. 124. 97; Vā. 50. 208; 61. 100; Vi. II. 8. 85-7. [2] Bhā. II. 2. 24. [3] Vā. 8. 198.

Pitṛrāja—see Yama.

M. 174. 19.

Pitṛlokam—reached by the southern part of Aryaman; Āgnīdhra wanted to attain this; a bath in the Manoharam *Tīrtham* of the Narmadā leads one to.

[1] Bhā. III. 32. 20; V. 2. 1-2 and 22. [2] M. 194. 7.

Pitṛvarti—one of the seven sons of Kauśika; suggested that the cow of their guru be offered in a srāddha and then shared by his brothers; accordingly two of the brothers were made Devas, three Pitṛs and one *atithi* in the srāddha; cakravāka in mānasa became desirous of being a king, seeing the Pāñcāla King in a pleasure garden; became son of Vibhrāja by name Brahmadatta and his wife Sanniti was the cow of Garga offered in śrāddha, born as a daughter of Devala.

M. 20. 3-26.

Pitṛvratam—performed in honour of Pitṛs and includes gifts of milch cows; the performer becomes a Rājarāja.

M. 101. 29-30.

Pitṛsarga—once the whole world was covered with darkness; there were no air, no earth, no planets, no directions, no sun, no moon, no days or nights; the single Brahmā out of tapoyoga created worlds of Vedas and other devas; there were seven classes of which three had no form and four had forms: Devas and earth and rains; then śrāddhas.

Vā. 71. 37, 57 and 65.

Pitṛsthānam—ākāśa and southern directions.

Vā. 76. 34.

Pitṛhū—the southern entrance of the city of Purañjana who reached Dakṣiṇapāñcāla through it with Śrutadhara; allegorically the right ear.

Bhā. IV. 25. 50; 29. 12.

Pittalas—a Janapada of the Ketumālā continent.

Vā. 44. 15.

Pittavarga—the category of bile; the place in the body round the region of the navel in the bowels; Pitta is agni and śoṇitam belongs to this category.

Br. III. 72. 47f. Vā. 97. 48.

Pithara—an asura in the sabhā of Hiraṇyakaśipu.

M. 161. 80.

Piṅāka—the bow of Śiva; hence Śiva is Pināki.

Vā. 25. 2; 54. 108; 101. 317.

Pinākadhṛk—see Śiva: vanquished Pūṣan.

[1] Br. III. 23. 56; 24. 49; M. 180. 23; 281. 14. [2] Vi. I. 9. 69. V. 16. 7:

Pināki (Pinākapāṇi)—one of the eleven Rudras; an epithet of Maheśvara;[1] married Satī; has the bull for the riding animal and is the guardian deity for the N.E.[2]

[1] M. 5. 30; 6. 13; 12. 8; 23. 36, 41; 95. 38; 154. 118, 194, 395, 410. [2] Ib. 60. 11; 67. 16.

Pipīlikā—the love quarrels between two ants, husband and wife, the husband having given pieces of *modaka* to some other she ant, the wife ant resented, the husband repented and promised to behave better in future;[1] marching north they forebode evil.[2]

[1] M. 20. 39. [2] Ib. 238. 7.

Pippala—a son of Mitra and Revatī.

Bhā. VI. 18. 6.

Pippalā—a R. of the Bhāratavarṣa from the Ṛkṣa hill.

Br. II. 16. 30. Vā. 45. 100.

Pippalāda (I)—a pupil of Devadarśa; the sage who communicated the *Aṅgāravratam* to Yudhiṣṭhira, narrating an old *samvāda* between Śukra and Virocana;[2] came to see Parīkṣit practising *Prāyopaveśa;* knew the Yoga power of Viṣṇu.[3]

[1] Br. II. 35. 57; Vi. III. 6. 10. [2] M. 72. 1, 5-6, 45. [3] Bhā I. 19. 10; II. 7. 45:

Pippalāda (II)—a disciple of Vedasparśa.

Vā. 61. 51.

Pippalāyana—a son of Ṛṣabha, a sage and a Bhāgavata; called the attention of Nimi to Nārāyaṇa as Brahman.

Bhā. V. 4. 11; XI. 2. 21; 3. 35-40.

Pippalāyani—a pupil of Vedādarśa.

Bhā. XII. 7. 2.

Pippalya—a Pravara sage.

M. 199. 15.

Pippleśam—a *tirtham* on the Narmadā.

M. 190. 13-4.

Pilakā—the son of Lambodara and father of Meghasvāti.

Vi. IV. 24. 45.

Pilapicchikā—a mind-born mother.

M. 179. 13.

Pili—an Ārṣeya Pravara (*Bhārgavas*).

M. 195. 37.

Piśanga (I)—a Yakṣa; a son of Devajani.

Br. III. 7. 128.

Piśanga (II)—a Mt. to the south-west of the Kailāsa Mountain.

Vā. 47. 9.

Piśanga Manu—from the Aikāra; of the ash colour.

Vā. 26. 44.

Piśangavarṇa—the colour of the 11th Manu.

Vā. 26. 43.

Piśangābha—the son of Maṇivara.

Vā. 69. 159.

Piśāca—a son of Jāmbavān.

Br. III. 7. 303.

Piśācās—a kind of semi-divine beings governed by Śiva;[1] three steps inferior to the Rākṣasas;[2] born of Kapiśa; descendents of Krodhavaśā; sixteen kinds of, two distinguished among them; their forms and features, harassing children; seeing their awkward forms the creator blessed them with the powers of assuming any form and hiding themselves, moving about at both the sandhya times, frequenting deserted houses and waters, men devoid of ācāra and samskāra, royal roads, termini of roads, doors and doorways, trees on roads; deities for those professionalists who earn their livelihood by unrighteous means; bali offerings at the termini of the *Parvas* to them with liquor, flesh, sesamum, incense, black cloth,

etc.;[3] ruin the śrāddha,[4] vanquished by Rāvaṇa;[5] people in Kali look like them;[6] create trouble to disputants in religion.[7]

[1] Br. II. 32. 1-2; 35, 191; M. 8. 5; Vā. 9. 55; 30. 90; 31. 12. [2] Br. III. 3. 97; 7. 168. [3] Ib. III. 7. 376-411: 8. 71; Bhā. I. 15. 43; II. 6. 43; 10. 38; VI. 8. 25; X. 6. 27; 45. 23; 63. 11; 85. 41. [4] Br. III. 11. 81. [5] Ib. III. 7. 256. [6] Bhā. XII. 3. 40. [7] Vā. 66. 118.

Piśācaka—a Mt. south of the Mānasa;[1] abode of Kubera.[2]

[1] Vā. 36. 24. [2] Ib. 39. 57; 42. 31.

Piśācānām gaṇas—sixteen in number; Brahmā took pity on them and granted them a boon—to be invisible to men and to be able to take desirable forms; to wander at will at nightfall, to resort to deserted places and those frequented by few men, unclean residences, etc., royal roads, highways, doors, bolts, *tīrthas,* rivers, caitya trees, residences of Ajīvas, of mixed castes, artisans, the dishonest and ungrateful; money earned unworthily; here they live, to get rid of them bali is to be offered on the Parvas with honey, flesh, curds, *tila,* wine, black cloths, incense, etc.

Vā. 69. 262-64, 286-88; 100. 159; 101. 28.

Piśācikā—a R. of the Bhāratavarṣa, from the Ṛkṣa hill.

Br. II. 16. 30. Vā. 45. 100.

Piśācī—a mind-born mother.

M. 179. 16.

Piśitādas—aerial beings with hands and feet on the back; live on the blood, shed in the field of battle.

Vā. 69. 278.

Piśuna—one of the seven sons of Kauśika.

M. 20. 3.

Pīṭha—the commander of Mura's forces; killed by Kṛṣṇa.

Bhā. X. 59. 12-14.

Pīṭhikā—a pedestal (base) on which the image is installed; here must be provided a Praṇālaka to let water flow; ten kinds of Pīṭhikas distinguished; Śthaṇḍita, Vāpī, Yakṣī, Vedī, Maṇḍalā, Pūrṇacandrā, Vajrā, Padmā, Ardha-śāsī, and Trikoṇa,[1] these may be made of stone, earth, or wood according to the Linga.[2]

[1] M. 262. 1-7. [2] Ib. 262. 19-20; 269. 8.

Pīḍāpara—a son of Khaśa and a Rākṣasa.

Br. III. 7. 135.

Pītabhauma—the earth of the fourth talam; atalam.

Br. II. 20. 14.

Pītavāsās—the 31st Kalpa; Brahmā attained pīta colour; a son of that colour came out of his contemplation; even the Yajñopavīta was of that colour; from his meditation of Maheśvarī, Brahmā saw Gāand Virūpa dropping out of the mouth of Maheśvara with four feet, four faces, four hands, four breasts, four eyes, etc. She was Rudrāṇi surrounded by sons who lived for 1000 years for the welfare of the Brahmanas and attained Rudrahood.

Vā. 23. 1-21.

Pītas—the Vaiśya caste of Śālmalidvīpa.

Vi. II. 4. 30.

Pītāmbaram—yellow cloth worn by Budha at birth.

M. 24. 1; Vā. 104. 47.

Pītāyuta—a son of Manasyu.

M. 49. 2.

Pippalī—a R. from Ṛṣyavān.

M. 114. 25.

Pīvara (I)—A Vāsiṣṭha and one of the seven sages of Tāmasa Manu.

Br. II. 36. 48; Vi. III. 1. 18.

Pīvara (II)—a son of Dyutimān; after his name a Janapada Pīvaram in the Krauñcadvīpa

Vā. 33. 21, 22; Vi. II. 4. 48.

Pīvaraka—a region of Krauñcadvīpa (also Pāvana).

Br. II. 19. 72.

Pīvarī (I)—a daughter of Pulaha and Kṣamā.

Br. II. 11. 31; Vā. 28. 26.

Pīvarī (II)—the mind-born daughter of Agniṣvāttapitṛs; becomes the wife of Śuka in the 28th dvāpara.

Br. III. 10. 77-78.

Pīvarī (III)—a mind-born daughter of Barhiṣad manes who performed severe austerities and earned the title of Yogamātā. The Lord blessed her to be the wife of Śuka, the son of Vyāsa and after giving birth to four sons and a daughter she would attain salvation;[1] wife of Śuka.[2]

[1] M. 15. 5-11. [2] Br. III. 8. 93.

Pīvarī (IV)—the wife of Vedaśiras;[1] sons, Mārkaṇḍeyas.[2]

[1] Vā. 28. 6. [2] Br. II. 11. 8.

Pīvarī (V)—a R. of the Ketumālā country.

Vā. 44. 22.

Pīvarī (VI)—the mind-born daughter of Pitṛ Dharmamūrtidharas; becomes the wife of Śuka and mother of Kīrtimatī.

Vā. 73. 26.

Puñji (*a*) *kasthali* (*ā*)—a distinguished Apsaras engaged in playing with balls and presiding over the months of Madhu and Mādhava; was sent to disturb Mārkaṇḍeya's penance; but only in vain.

Bhā. XII. 8. 26; 11. 34; Br. II. 23. 4; III. 7. 14; IV. 33. 19; Vā. 52. 4; 69. 49; Vi. II. 10. 5.

Puṇḍarīka (I)—the son of Nabha and father of Kṣemadhanvan.

Bhā. IX. 12. 1; Br. III. 63. 202; Vā. 88. 202; Vi. IV. 4, 106. M. 12. 53.

Puṇḍarīka (II)—a Mt. in Krauñcadvīpa.

Br. II. 19. 68; M. 122. 82; Vā. 49. 63.

Puṇḍarīka (III)—an elephant born of Rathānthara.

Br. III. 7. 335; Vā. 69. 219.

Puṇḍarīka (IV)—a sacred *tīrtha* fit for śrāddha.

Br. III. 13. 56; Vā. 77. 55.

Puṇḍarīka (V)—the name of a *Yājña* or sacrifice.

M. 53. 27; Vā. 71. 77.

Puṇḍarīka (VI)—a Nāga.

Vā. 69. 72.

Puṇḍarīka (VII)—(also Puṇḍarikākṣa) Viṣṇu.

Vā. 106. 55; 108. 89; 109. 24 and 34.

Puṇḍarīkapuram—a *tīrtham*, sacred to the Pitṛs.

M. 22. 77.

Puṇḍarīkavān—Mt. a chief hill of Krauñcadvīpa.

Vi. II. 4. 51.

Puṇḍarīkā (I)—the eldest daughter of Vasiṣṭha and Ūrjā; wife of Prāṇa (Pāṇḍu, son of Vidhāta and Āyatī-*Vā. P.*) and mother of Dyutimān.

Br. II. 11. 9, 40; Vā. 28. 7, 34-5.

Puṇḍarīkā (II)—a R. from the lake Payodā.

Br. II. 18. 70.

Puṇḍarīkā (III)—a R. in Krauñcadvīpā.

Br. II. 19. 75; M. 122. 88; Vā. 49. 69; Vi. II. 4. 55.

Puṇḍarīkā (IV)—an Apsaras.

Br. III. 7. 8; Vā. 69. 7.

Pundarīkā (V)—a R. rising on the western side of the Meru Mountain.

Vā. 47. 67.

Puṇḍarīkākṣa—the brother of Śrīdevī;[1] Lord of all sacrifices;[2] an attribute of Viṣṇu.[3]

[1] Br. IV. 39. 48. [2] M 239. 38. [3] Vi. I. 9. 68.

Puṇḍra (I)—a Kṣetraja son of Bali, born of Dīrghatamas and Bali's wife; a Bāleyakṣatra.

Bhā. IX. 23. 5; M. 48. 25; Vā. 99. 28, 85.

Puṇḍra (II)—a pupil of Yājñavalkya.

Br. II. 35. 29.

Puṇḍra (III)—a Vānara chief.

Br. III. 7. 237.

Puṇḍra (IV)—a son of Sugandhī and Vasudeva; became king.

Br. III. 71. 186; Vā. 96. 182.

Puṇḍra (V)—a son of Vasudeva, became Jarā, a hunter;[1] became king.[2]

[1] M. 46. 21-22. [2] Vā. 96. 182.

Puṇḍraketu—a commander of Bhaṇḍa to aid Viṣanga, killed by Tvaritā.

Br. IV. 21. 79; 25. 28, 97.

Puṇḍram—a city between Hemakūṭa and Himālaya which is snowfed;[1] under Devarakṣita.[2]

[1] Br. II. 22. 53; Vā. 51. 48. [2] Vi. IV. 24. 64.

Puṇḍravardhana—sacred to Pāṭalā.

M. 13. 35.

Puṇḍrā—a R. of the Kuśadvīpa.

M. 122. 73.

Puṇḍrās (I)—a tribe; a Janapada of the East.

M. 114. 45.

Puṇḍrās (II) (c)—an eastern country named after Bali's son, Puṇḍra.

Br. II. 16. 54; III. 73. 109; 74. 33, 87, 197; IV. 29. 131; Vi. II. 3. 16.

Puṇya—a king (see Puṇyavān).

M. 50. 30.

Puṇyajanas—(Yakṣas): sons and grandsons of Puṇyajaṇī who married Maṇibhadrā;[1] worshipped for protection.[2] Sacked Kuśasṭhalī during the absence of Kakudmi in Brahmaloka.[3]

[1] Vā. 69. 157; 88. 1. [2] Bhā. II. 3. 8; Br. III. 7. 162, [3] Ib. III. 68. 1; Vi. IV. 2. 1.

Puṇyajanī—the wife of Maṇibhadra; gave birth to 24 sons, who in their turn gave birth to a number of sons and grandsons.

Br. III. 7. 121, 126; Vā. 69. 153.

Puṇyavān—a son of Vṛṣabha.

M. 50. 29.

Puṇyaśloka—a name of Yudhiṣṭhira.

Bhā. I. 8. 32.

Puṇyā—a daughter of Kratu and Sannati and daughter-in-law of Parvaśa.

Br. II. 11. 38; Vā. 28. 33.

Puṇyāhavācanam—preliminary to religious observances; (see Brāhmaṇavācanam).

M. 275. 3.

Puṇyeyu—a son of Bhadrāśva.

M. 49. 6.

Puṇyodā (I)—a R. aerial river, springing from the moon; circumambulates Meru and flows in four directions; one goes round the Mandara and the Caitraratha hills and enters the Aruṇoda lake.

Vā. 42. 3, 8, 15.

Puṇyodā (II)—a R. of the Ketumālā.

Vā. 44. 19.

Put—a hell.

Br. II. 36. 151. Vi. I. 13. 42.

Putra (I)—one of the seven sons of Vasiṣṭha

Vā. 28. 36.

Putra (II)—a son of Svāyambhuva Manu.

Vā. 31. 18.

Putra (III)—a son of Priyavrata given to yoga: had no inclination for ruling the kingdom.

Vi. II. 1. 7-9.

Putraka—a son of Kuru.

Vā. 99. 218.

Putradharmā—a son of Svarbhāṅu.

Vā. 92. 2.

Putrava—a Trayārṣeya.

M. 196. 39.

Putrikaṣeṇa—another reading (Purīkaṣeṇa): an Andhra king; ruled for 21 years.

Vā. 99. 352.

Putrikā—an Apsaras.

Vā. 69. 5.

Putrikā dharma—a son-less father generally gives his daughter in marriage and takes a promise from the son-in-law that the son of them would be counted as his own.

Though Svāyambhuva Manu had a son, he adopted Ākūti's son.

Bhā. IV. 1. 2 and 5.

Putrikāpati—the son-in-law by Putrikā;[1] unfit for śrāddha.[2]

[1] Vā. 79. 78. [2] Br. III. 15. 52.

Putreṣṭiḥ—a sacrifice performed by Diti when Āpastamba acted as priest;[1] performed by Vaivasvata Manu who got Ila.[2]

[1] M. 7. 33-34. [2] Ib. 11. 40.

Punarvasu (I)—a Nakṣatra: Importance of Śrāddha on.

Bhā. V. 23. 6; Vā. 66. 48; 82. 4. Br. III. 18. 4.

Punarvasu (II)—a son of Daridyota.

Bhā. IX. 24. 20-1.

Punarvasu (III)—the son of Abhijit; performed Aśvamedha for the birth of a son; born in the middle of the *Yajña, atirātra* portion; he had twins Āhuka and Āhukī.

Br. III. 71. 119, Vā. 96. 118. Vi. IV. 14. 14-5.

Punarvasu (IV)—a son of Nala.

M. 44. 64-6.

Pumān—the 21st Kalpa.

M. 290. 8.

Pumsavanam (I)—a *vrata* of a year's duration imposed on Ditī by Kaśyapa for the birth of a son capable of

killing Indra; details of the *vrata* are given; generally begun by a woman with the permission of her husband on the bright fortnight of Mārgaśīrṣa; worship of Lakṣmīnārāyaṇa with the *havis śeṣa;* 12 Ahūtis made to Agni; this is to continue for twelve months; on the last day of Kārtikai she should keep fast; next day the husband offers twelve oblations according to the rule of *pākayajña;* Brahmanas to be fed and the remnant of the *Caru* to be offered to his wife; by this one is said to attain desired objects; it can be observed by an unmarried girl or married woman or mother for the sake of auspiciousness.

Bhā. VI. 18. 47-54; 19. 5-28.

Pumsavanam (II)—here Vāyu met Añjanā who gave birth to Hanumān.

Br. III. 7. 224.

Pumsavanam (III)—a samskāra.

M. 275. 16.

Pumścalī—a class of women who came from the mouth of Asura Bala when he yawned

Bhā. V. 24. 16.

Pura—killed by Śiva.

M. 55. 16.

Purajit—a commander of Bhaṇḍa.

Br. IV. 21. 83.

Purañjana (I)—a King of extensive learning, had a friend whose name and behaviour were not known; went in search of a suitable place for the realisation of various pleasures; this he found in a city of nine entrances resembling

Bhogavatī on the southern side of the Himālayas. By accident he met a charming lady protected by a serpent and followed by a number of ladies and men; moved by her charms he requested her to be his wife and she agreed; For a hundred years they continued to enjoy pleasures; Purañjana used to visit the kingdoms, Vibhrājita, Saurabha, Dakṣiṇa and Uttara Pāñcālas, Grāmaka, Vaiśasa and others through the different entrances of the city guarded by the Superintendent; influenced by her charms he came completely under her control; mad with desire for hunting, once he left his queen and went to the forest and after killing many a game, he returned home and desired to meet the queen whom he found lying on the bare ground in misery; he consoled her and once more yielded to her love and influence at the cost of his youth; he had 1100 sons and 110 daughters for whom he found worthy wives and suitable bridegrooms; he was then engaged in animal sacrifices, when the followers of Caṇḍavega, a Gandharva, attacked the city of Purañjana and the Superintendent defended it single-handed for 100 years. This placed the citizens and the kinsmen in misery.

A daughter of Kāla, once in the company of Pūru went to Bhaya, the Lord of the Yavanas to marry him; he adopted her as his sister; with her and his brother Prajvāra he set out to wander in the world; in his tour the Yavanas attacked the city of Purañjana; Prajvāra burnt it down; Purañjana was seized and taken to the Yavana camp; the sacrificial animals tore him to pieces; was born as the daughter of Vidarbha Rājasimha; married by Malayadhvaja Pāṇḍya and gave birth to a daughter and seven sons, all kings of the Drāviḍa country. When the Pāṇḍya left for penance she went with him and served him; she wailed at his death; and when about to give up her own life, a Brahmana who called himself her friend consoled her by saying that he and she were once the two Hamsas of Mānasa and that she took to a household life and underwent all miseries; instructed thus she recollected her old status and remained calm;[1] an allegory

for *Jīva* and *Paramātman;* Pāñcālas are the five senses while the nine entrances to the city refer to the nine *dvāras* of the body; sometimes the *Jīva* is a male sometimes a female, and sometimes God, and sometimes man or beast in accordance with Karma.[2]

[1] Bhā. IV. chh. 25-28 (whole). [2] Ib. IV. 29. 2-9, 29.

Purañjana (II)—an Asura having his city in the third talam.

Br. II. 20. 27.

Purañjanī—the wife of Purañjana; a charming woman protected by a serpent with five hoods and followed by ten servants each in turn followed by a hundred; married Purañjana at his request and lived with him for years together;[1] felt annoyed at his going for hunting and was consoled by him on his return after which he completely surrendered himself to her;[2] mother of 1100 sons and 110 daughters;[3] allegorically she is the *buddhi* or intellect.[4] (See Purañjana).

[1] Bhā. IV. 25. 20-24, 43-44. [2] Ib. IV. 26. 4 and 13-26. [3] Ib. IV. 27. 6-7. [4] Ib. IV. 29. 5.

Purañjaya (I)—alias Indravāha; also Kakustha: son of Vikukṣi father of Anenas; in a Devāsura war he became Pārṣṇigrāha to the Devas when Indra assumed the form of a bull over which he rode and discomfited the Asuras by his *bhalla* weapons; hence known as Kakustha; a Rājarṣi.

Bhā. IX. 6. 12-20; Vi. IV. 2. 20-32.

Purañjaya (II)—a King of the Māgadhas including Pulindas Yadus and Madrakas among the castes; will establish anti-Brahmana subjects, will exterminate the Kṣatriyas and rule from Padmāvatī, the country along the Gangā as far as Prayāgā.

Bhā. XII. 1. 36-37.

Purañjaya (III)—the last of the Bārhadratha line; was killed by his minister Śunaka who placed his own son on the throne.

Bhā. XII. 1. 2-3.

Purañjaya (IV)—the son of Sṛñjaya, (Sanjaya- *M.P.*) a hero equal to Indra, and whose glory was sung in heaven;[1] father of Janamejaya.[2]

[1] Br. III. 74. 14-15; M. 48. 12; Vā. 99. 14. [2] Vi. IV. 18. 4-5.

Purañjaya (V)—a son of Medhāvi.

M. 50. 84.

Purañjaya (VI)—the son of Suśānti and father of Ṛkṣa.

Vi. IV. 19. 57.

Purañjaya (VII)—the son of Vindhyaśakti and father of Ramacandra.

Vi. IV. 24. 56.

Purandara (I)—Indra of the Vaivasvata epoch; 1000 eyed.

Bhā. VIII. 13. 4; IX. 8. 8; X. 77. 36-7; XII. 8. 15. Br. II. 36. 205. Vā. 34. 75; 62. 178; 64. 7; 67. 102. Vi. III. 1. 31 and 43; V. 21. 16.

Purandara (II)—Indra observed *Ādityaśayanam;*[1] one of the authors on architecture;[2] the abode of.[3]

[1] M. 55. 32; 178. 65; 246. 69; 248. 14. [2] Ib. 252. 2. [3] Ib. 274. 78.

Purandhrāṣ—a Northern tribe.

M. 114. 40.

Puram—city; began with Pṛthu;[1] its evacuation by the people for the woods during periods of anarchy.[2]

Br. II. 36. 197; III. 50. 9; 56. 24; 63. 165; 69. 40; IV. 38. 44; Vi. I. 6. 18-19; V. 36. 6; Vā. 34. 10; 48. 7. [2] M. 6. 13, 10. 32; 47. 257; 143. 3.

Puravasa—a son of Madhu and father of Purudvān.

M. 44. 44.

Puraśatam—in Śataśṛṅga hill of the Yakṣas.

Vā. 39. 54.

Purākalpa—(ety.) one of the ten lakṣanas of the Brāhmaṇa.

Vā. 59. 137.

Purājit—a son of Bhaṇḍa.

Br. IV. 26. 49.

Purāṇa—on measurement of time.

Br. II. 21. 137.

Purāṇajñas—Persons well-versed in the Purāṇas speak of eight-fold characteristics of Karmayoga;[1] speak of the vow, *Ādityaśayanam;*[2] and the time between Parīkṣit and Mahāpadma is 1050 and that between Mahāpadma and Āndhrapulomā is 836.[3]

[1] Br. I. 2. 45. Vā. 1. 30; 2. 45; 70. 77; 88. 69; 96. 13; 99. 417; 101. 70. M. 44. 57; 52. 11. [2] Ib. 55. 3. [3] Ib. 273. 38.

Purāṇapuruṣa—the Supreme Being or Viśvātmā, revealed the Purāṇas;[1] is Nārāyaṇa;[2] is Kumāra.[3]

[1] M. 53. 2; 61. [2] Vā. 21. 81; 22. 13. [3] Ib. 22. 13.

Purāṇas—originally one: 100 crores of verses reduced to four lakhs by Vyāsa;[1] eighteen in number; Brāhma, Pādma, Vaiṣnava, Śaiva, Liṅga, Gāruda, Skānda, Nāradīya, Bhāgavata, Āgneya, Bhaviṣya, Brahmavaivartha, Mārkandeya, Vāmana, Vārāha, Mātsya, Kūrma and Brahmāṇḍa; total content of these 400,000 verses;[2] known to Sūta;[3] speak of places where Hari worship is offered;[4] the essence of the Purāṇas in the Śrutigīta;[5] Interpreters of the Purāṇas;[6] of four pādas;[7]

from Brahmā to Vyāsa and then to Sūta,[8] Purāṇakathas, the first of all Śāstras remembered by Brahmā, and afterwards the Vedas issued from his faces[9] originally one and 100 crore slokas; treatise on Trivarga, during the disaster of the world by fire God Hayagrīva saved the Purāṇas among other sciences; again as Matsyajanārdana; in every dvāpara Vyāsa gives 18 versions of 4 lacs in verses, a summary account of the original now preserved in heaven; the names of 18 as given by Brahmā to Marīci in olden days;[10] five limbs: sarga, pratisarga, vamśa, manvantara and vamśyānucarita; description of deities and gods, of caturvarga; to be divided into *sātvika* where Viṣṇu is much extolled; *rājasa* where Brahmā is much extolled and *tāmasa* where Agni and Śiva are much extolled; in others Śarasvatī and Pitṛs are given (saṅkīrṇa);[11] hearing of;[12] Bhaviṣya the most ancient of the Purāṇas;[13] the Purāṇa version of Varāha Avatāra attributed to Brahmā;[14] the Purāṇa in general partakes the character of the epoch in which it is composed;[15] recital of, during srāddha.[16]

[1] Br. I. 1. 39-40, 173; II. 21. 9, 37; 28, 96; 35. 63, 88; III. 19. 23; 42. 31; M. 3. 3; 53. 3-4, 9; Vā. 1. 11, 60; 9. 69. [2] M. 53. 64-72; Vā. 95. 22; 104. 2, 11, 85, 108; Vi. III. 6. 20-25. Bhā. XII. 7. 22-4; 13. 9. [3] Ib. I. 1. 6; III. 12. 39. [4] Ib. VII. 14. 29; X. 69. 28. [5] Ib. X. 87. 43. [6] Vi. V. 20. 49. [7] Vā. 10. 70; 21. 3; 31. 30; 32. 67, 103. 44-5. [8] Br. IV. 2. 19; 4. 43-4, 58-67. [9] M. 1. 5; 2. 13; 17. 37; Vā. 56. 7; 61. 55, 78; 83. 53; 100. 33 ff. [10] M. 53. 3-12 and 13. [11] Ib. 53. 65-69. [12] Ib. 75. 6; 93. 3 and 7; 274. 38; 280. 12. [13] Ib. 58. 4, 50; 69. 18. [14] Ib. 247. 1, 5. [15] Ib. 290. 15. [16] Ib. 17. 37.

Purāṇalakṣaṇam—the ten characteristics of a Purāṇa; some speak of five characteristics only; the ten characteristics described.

Bhā. XII. 7. 8-21; Br. I. 1. 38.

Purāṇavettā—eligible for Pārvaṇa śrāddha; also Purāṇajña, Purāṇavid.

M. 16. 9; 44. 22. 57. 2; 60. 1: 289. 9.

Purāṇasamhitā—a reference to the Matsyapurāṇa; superior to all the Śāstras; a road to Dharma, Artha and Kāma;[1] the last chapter is an appendix dealing with rules as to how the Purāṇa must be worshipped, read or heard. If they disregard the rules they would not only not get the fruits there of, but will be born as dogs, pigs, crows, etc. The *vācaka* must be honoured as Vyāsa and Aṅgiras;[2] consists of *ākhyāna, upākhyāna, gathas* and *kalpaja* (*Br. P.*) (Kulakarmas-*Vā. P.*);[3] Reference to Parāśara and Viṣṇu Purāṇa;[4] follows Vedic tradition.[5]

[1] M. 290. 20, 25, 291. 1, 36. [2] Ib. Ch. 292 (whole). [3] Br. II. 34. 21; Vā. 60. 21. Vi. III. 6. 16-17. [4] Ib. I. 1. 26; VI. 8. 2-3. [5] Ib. VI. 8. 12.

Purāṇasamhitās—personified: came up to see Trivikrama Hari.

Bhā. VIII. 21. 2.

Purāṇākhyāna—ety. of Purāṇa; 'पुरा हिअनतीदं' this lived before.

Br. I. 1. 7; Vā. 1. 8, 203.

Purās—towns; triangular, round, short or long, condensed; but a square type is celebrated; the chief house, (Palace) measuring 800 Kiṣku.

Br. I. 5. 99; 7. 93 and 105; Vā. 8. 99, 113ff.

Purāritvam—an incarnation of Śiva.

M. 1. 8; 23. 37.

Purīṇas (Purāṇas)—a Piśāca gaṇa; big faces, hanging brows, abnormal noses, residents of deserted places.

Vā. 69. 263, 276.

Purīndrasena—a son of Mandulaka (Āndhra).

M. 273. 10.

Purīmān—a King and son of Gomatiputra and father of Medaśiras.

Bhā. XII. 1. 26. 7.

Purīṣabhīru—a king and son of Talaka and father of Sunandana: ruled for 21 years.

Bhā. XII. 1. 25. Br. III. 74. 166.

Purīṣam—faeces; to be discharged at a distance from the house in the S.W. direction, without touching the head with the hand; other details connected with cleansing follow; he who discards these rules becomes a *mleccha; śauca* leads by itself to *mokṣa.*

Vā. 78. 59-67 and 74-5.

Purīṣi—produced by Brahmā.

Bhā. III. 12. 40.

Purīṣyās—Agnis born of Krīyā and Samanantara.

Bhā. VI. 18. 4.

Puru (I)—a son of Cākṣuṣa Manu; his race was known as Pauravas; a son of Manu (also Maru) and Naḍvalā.

Bhā. IV. 13. 16; III. 1. 2; 3. 17. Vi. I. 13. 5.

Puru (II)—a son of Vasudeva and Sahadevā.

Bhā. IX. 24. 52-53.

Puru (III)—a son of Yayāti and Śarmiṣṭhā; his anointment by Yayāti on account of his faithfulness to his parents.

Br. III. 6. 25; Vā. 68. 24; 93. 17, 55-88.

Puru (IV)—married Bṛhatī.

Br. III. 71. 255.

Purukutsa—a Rājarṣi and a son of Māndhāta and Bindumatī; An Angīrasa and Mantrakṛt; married Narmadā; father of Trasadasyu; went to Rasātala where he killed undesirable Mauneya Gandharvas on behalf of the Nagas; a Kṣetropetadvija;[2] not to marry with the Angīras and Sādasyus;[3] Heard the *Viṣṇu Purāṇa* from Bhṛgu and the other sages on the banks of the Narmadā and narrated it to Sārasvata.[4]

[1] Bhā. IX. 6. 38; 7. 2-3; Br. II. 32. 108; III. 10. 98; M. 12. 35; 145. 102; Vi. IV. 2. 67; 3. 6-16; Vā. 93. 49; 91. 116. [2] Br. III. 63. 72; 66. 87. [3] M. 196. 37. [4] Vi I. 2. 9; VI. 8. 45.

Puruja—the son of Suśānti and father of Arka.

Bhā. IX. 21. 31.

Purujānu—a son of Suśānti.

M. 50. 3; Vā. 99. 195.

Purujit (I)—(Purajit *Br. P.*) the son of Aja and father of Ariṣṭanemi.

Bhā. IX. 13. 22-23.

Purujit (II)—a son of Rucaka.

Bhā. IX. 23. 35.

Purujit (III)—a son of Ānaka and Kankā.

Bhā. IX. 24. 41.

Purujit (IV)—a son of Kṛṣṇa and Jāmbavatī.

Bhā. X. 61. 11.

Purujit (V)—a vassal of Yudhiṣṭhira who went to Syamantapañcaka for the solar eclipse.

Bhā. X. 82. 25.

Puruṇḍa—a Dānava.

Br. III. 6. 8.

Purudvān—the son of Puruvasu (Puruvaśa- *Vā. P.*); the best among men; his wife was Bhadrāvatī and son Purūdvaha;[1] (Father of Janhu by Bhadrasenī, the Vidarbha princess-*M.P.*).

[1] Br. III. 70. 47; Vā. 95. 46. [2] M. 44. 44-5.

Purumitra—the son of Anu and father of Amśu, a king.

Vi. IV. 12. 42-3.

Purumīḍha—a son of Hasti; childless.

Bhā. IX. 21. 21, 30; M. 49. 43; Vi. IV. 19. 29.

Puruvaśa—a son of Madhu.

Vā. 95. 46.

Puruvasu—a son of Madhu and father of Purudvān.

Br. III. 70. 46.

Puruviśruta—a son of Vasudeva and Sahadevā.

Bhā. IX. 24. 53.

Puruṣa (I)—as Virāṭ; subject of meditation; ety. of;[1] the invisible principle;[2] as dwelling in Hṛdākāśa;[3] as issuing from the primordial *aṇḍa* (egg);[4] as *yajña*;[5] course of further cosmic evolution from Puruṣa;[6] first *avatār* of Para Iśvara and Prakṛti;[7] *avatārs* of Puruṣa;[8] as Varāha;[9] His energy;[10] identified with Suparṇa;[11] invoked by cowherds;[12] personated as Kṛṣṇa and Rāma;[13] celebrated by Akrūra.[14] Śiva according to the Sānkhyas;[15] primaeval male from whom the universe was evolved; supposed to be the 25th *tatva* according to one school and the 26th including Īśvara according to the other;[16] constitutes twenty-five truths;[17] description of.[18]

[1] Bhā. I. 3. 1; II. 1. 25-39; Vā. 59. 76. [2] Bhā. XI. 16. 37; 22. 14; 24. 4-5. [3] Ib. II. 2. 8-13; Vā. 4. 44. [4] Bhā. II. 5. 35-42. [5] Ib. II. 6. 1-27. [6] Ib. II. 6. 28-31; Vi. I. 2. 14-15, 60-65; VI. 4. 46.

[7] Bhā. II. 6. 41. Vā. 5. 20, 29, 32. [8] Bhā. II. 6. 41-5. [9] Ib. II. 7. 1; 10. 10; Ib. III. 26. 21-22; VI. 13. 18. [10] Ib. XII. 4. 22. [11] Ib. XII. 11. 19. [12] Ib. X. 6. 23. [13] Ib. X. 38. 15 and 32. [14] Ib. X. 40. (whole). [15] Br. II. 9. 36, 39. [16] M. 3. 27-8. [17] Ib. 60. 3; 266. 52; 274. 62. [18] Vā. 7. 62-7.

Puruṣa (II)—one of the names in the fifth Marut gaṇa.

Br. III. 5. 97. Vā. 59. 76; 67. 128; 102. 117.

Puruṣa (III)—a dānava, killed by Sampadiśa.

Br. III. 6. 16; IV. 28. 38 and 101.

Puruṣa (IV)—a son of Añjanāvatī an elephant.

Br. III. 7. 343.

Puruṣapaśu—sacrificed to Bhadrakāli for the sake of children.

Bhā. V. 9. 12.

Puruṣamedha—an offence leading to Rakṣogaṇabhojana hell; of Hariścandra with Śunaśśepa as *paśu*.

Bhā. V. 26. 31; IX. 7. 21.

Puruṣasūkta—Brahmā praised Hari by this; to be uttered while installing a new image.

[1] Bhā. X. 1. 20; Br. IV. 43. 12. [2] M. 265. 26.

Puruṣas (I)—a class of people in Krauñcadvīpa.

Bhā. V. 20. 22.

Puruṣas (II)—minor officials to be appointed in places according to qualifications.

M. 215. 45.

Puruṣārthas—four in number;[1] realised by the study of *Viṣṇu Purāṇa*.[2]

[1] Vi. I. 18. 21. [2] Ib. VI. 8. 3.

Puruṣeṇa—a commander of Bhaṇḍa.

Br. IV. 21. 84.

Puruṣottama (I)—a name of Bhāgavata; of Kṛṣṇa.[2]

[1] Bhā. VII. 4. 2. [2] Ib. X. 58. 1; Vi. VI. 4. 42 and 45.

Puruṣottama (II)—a *tīrtha* sacred to Vimalā and the Pitṛs;[1] temple of; Kaṇḍu offered prayers and got rid of the sin of living with the Apsaras, Pramlocā by the Japa, Brahmapāra.

M. 13. 35; 22. 38; Vi. I. 15. 52; V. 17. 6 and 33; 38. 45, 78-82.

Puruhūta—see Indra.

Br. III. 72. 23; M. 55.3 3. 69. 60; 174. 3; Vā. 97. 24.

Puruhūtā—a Goddess enshrined at Puṣkara.

M. 13. 30.

Puruhotra—a son of Anu and father of Āyu.

Bhā. IX. 24. 6.

Purū—a son of Cākṣuṣa Manu.

Br. II. 36. 79. 106.

Purūdvaha—a son of Purudvān and Bhadravatī; married Aikṣvākī (a daughter of Ikṣvāku) and had a son, Satva.

Br. III. 70. 47; Vā. 95. 47.

Purūmīdha—one of the three sons of Hasti.

Vā. 99. 166.

Purūravas (I)—(Aila) son of Budha and (Sudyumna in female form) Ilā; anointed king of Pratiṣṭhāna (Prayāgā) by Sudyumna when he retired to forest;[1] eager for territory;[2] having heard of his beauty from Nārada, Ūrvaśī

desired to marry him; she met the king and offered to be with him under two conditions, that he would undertake to protect the two sheep in her custody, and never to show himself naked except at their sexual intercourse; agreeing to the conditions he enjoyed her company, going round the earth, and frequenting Caitraratha and other gardens; missing Ūrvaśi, Indra asked his Gandharvas to fetch her back; at midnight they stole the sheep, and hearing their noise she induced Purūravas to recover them; the king who was then naked, went as he was and fetched them back; but Ūrvaśī seeing him naked left him; mad in love with her he followed her naked begging her to stay on; he found her playing in the Sarasvatī waters with five friends; on an appeal from him she agreed to sleep with him one day every year; but he was all anxious to have her for ever; on her advice he prayed to the Gandharvas who gave him accommodation and an Agnisṭhālī; he left it on the way in a forest and went home; meanwhile Tretāyuga had commenced; he went to see his sthālī but found an aśvattha instead; there in order to get at Ūrvaśī he cut off a couple of branches (*araṇi*) and churned them; fire, Jātavedas came with the three Vedas who all became his sons; by this one Veda became three;[3] had six sons Āyu and others by Ūrvaśī;[4] finding she had gone once for all, he repented his action, got ashamed of his position as king and devoted himself to Hari; worshipped the Fire which was his son and reached the Gandharva world; the story given as an example of the evils of bad association;[5] meets Pitṛs every New Moon day; a Kṣatriya mantravādin; ācārya of Sāmagas; originator of three sacred fires[6] of the Ikṣvāku line but originator of the lunar race and a Rājarṣi; the Ailas came into prominence in the Tretāyuga and declined in the Kali.[7] By meditating on the 108 names of the Devī scored success over his enemies;[8] as a result of *tapas* at the Himālayas in honour of Janārdana, became the lord of the seven Dvīpas; slew Keśī and other Asuras; was offered *ardhāsanam* by Indra, going to see him every day; paid more attention to Dharma

and incurred the displeasure of Artha and Kāma; Initiated in *Bharatanāṭya Śāstra*[9] in Dvijagrāma, became the king of Madradeśa in the Cākṣuṣa Manvantara;[10] served Kūhu and Sinīvāli to obtain nectar from the moon for performing rituals to the Pitṛs; gained his wish by the blessings of Atri[11] and by *tapas* in the Himālayas.[12]

[1] Bhā. IX. 1. 35, 42; Br. III. 65. 45-6; 66. 1-2, 19-22; M. 12. 15; Vā. 1. 106; Vi. IV. 1. 12 and 16. [2] Bhā. XII. 3. 9. [3] Ib. IX. 14. 15-49; Vā. 91. 1-52; Vi. IV. 6. 34-93. [4] Bhā. IX. 15. 1; 17. 1; Vā. 91. 48; Br. I. 1. 89; 2. 14. [5] Bhā. XI. 26. 3-35. [6] Br. II. 28. 1-9, 97; 32. 120; 33. 9; M. 145. 115; Vā. 56. 1, 22; 91. 48. [7] M. 12. 15; 13. 62; 273. 52-3, 65. [8] Ib. 13. 62. [9] Ib. 24. 10-33. [10] Ib. 115. 4, 7-8, 10-18. [11] Ib. 141, 1, 8-20. [12] Ib. chh. 116-17, 119; 120. 48.

Purūravas (II)—a Viśvedeva.

Br. III. 3. 31.

Purūhūta—a name of Indra; his city is said to have a 1000 gates.

M. 38. 15.

Purojava (I)—a son of Medhātithi of Śākadvīpa.

Bhā. V. 20. 25.

Purojava (II)—a son of Prāṇa.

Bhā. VI. 6. 12.

Purojava (III)—a son of Anila, a Vasava.

M. 203. 7.

Puroḍāśa—the sacrificial offerings to Devas;[1] made of burnt flour;[2] symbol of Trayambaka Rudra.[3]

[1] Br. III. 67. 97; Vā. 31. 48; 92. 92; Vi. IV. 9. 18. [2] M. 239. 32. [3] Br. II. 9. 6; 13. 146.

Purodās—see Purohita.[1] Khāṇḍikya's Purodās followed the banished king to the forest.[2]

[1] Br. III. 10. 101; IV. 9. 11; Vā. 99. 37. 111. 81. [2] Vi. VI. 6. 11.

Purodhyānam—sacred to Lalitāpītham.

Br. IV. 44. 100.

Purovaha—a son of the third Sāvarṇa Manu.

Br. IV. 1. 80.

Purohita—of the Åsuras;[1] versed in the Atharvan rites; performed *homa* prior to Rukminī's marriage;[2] of the king;[3] does expiatory ceremonies to ward off evils to the state.[4]

[1] Bhā. VII. 5. 1. [2] Ib. X. 53; 12. [3] Br. II. 29. 76; III. 26. 22; 27, 30; Vā. 57. 70; 90, 72; 101. 81; Vi. V. 34. 29; VI. 6. 26. [4] M. 229. 12; 230. 9-11; 231. 9.

Pulaka—killed the king Bṛhadratha and installed his son, Bālaka on the throne.

M. 271. 30; 272. 1.

Pulastya—a mind-born son of Brahmā born of his ears in Vāruṇī *yajna;* married Kardama's daughter Havirbhū; father of Agastya (Dhrāgni in another birth) and Viśravas;[1] a Maharṣi; sage presiding over the month of Madhu;[2] āśrama of; near Pulaha's;[3] requested Parāśara to impart Bhāgavata to Maitreya;[4] not seen the Supreme Being;[5] came to Syamantapañcaka to see Kṛṣṇa;[6] a Devarṣi of Dāruvana;[7] married the twelve daughters of Krodha, whose sons were *Uragas* and *Nagas;*[8] father of Kubera and Rāvaṇa and appealed to Kārtavīrya Arjuna to release Rāvaṇa;[9] his sons are the groups of Yakṣas, Rākṣasas, etc., who worship the Barhiṣad manês; [10] praised Śiva, out to destroy Tripuram;[11] from the Kēsa of fire to which Brahmā's śukram was offered;[12] gave Vāmana white cloths.[13]

[1] Bhā. III. 12. 22 and 24; 24. 22; IV. 1. 36; Br. II. 32. 96; III. 1. 21 and 45; M. 3. 6; Vā. 25. 82; 61. 82; 65. 42; 94. 36; 101. 35,

49. [2] Bhā. XII. 11. 33; M. 145. 90; Vā. 52. 2; Vi. II. 10. 3. [3] Bhā. V. 8. 30. [4] Ib. III. 8. 9. [5] Ib. IV. 29. 43. [6] Ib. X. 84. 4. [7] Br. II. 35. 92; 27. 104; III. 1. 21, 45. [8] Ib. III. 7. 171; 8. 70; II. 35. 92. [9] Ib. III. 69. 36; M. 43. 38. [10] Ib. 15. 1-4. [11] Ib. 102. 19; 126. 3; 133. 67. [12] Ib. 171. 27; 195. 10. [13] Ib. 245. 87.

Pulastya (II)—created from Udāna;[1] a son of Brahmā and the elder brother of Pulaha;[2] of the Svāyambhuva epoch;[3] married Prītī, daughter of Dakṣa;[4] father of three sons, of whom Dattāli was one;[5] married to Bhūti;[6] by his gift Parāśara remembered the *Viṣṇu Purāṇa*.[7]

[1] Br. I. 1. 117; 5. 70; Vā. I. 138; 3. 3. [2] Ib. 25. 82; 36. 48; Vi. I. 1. 22-3. [3] Vā. 9. 102; 28. 22. [4] Br. II. 9. 18, 24, 55. [5] Ib. II. 11. 26; 13. 53; Vā. 31. 16. [6] Vi. I. 7. 5 and 7. [7] Ib. VI. 8. 50.

Pulaha (I)—one of the ten mind-born sons of Brahmā, born of his navel; married Kardama's daughter, Gatī and had three sons; born from the Keśa of fire to which Brahmā's śukram was offered; presiding over the month of Mādhava;[1] a Maharṣi; his hermitage, sacred to Hari; visited by Balarāma; Bharata spent his last days in it;[2] had not realised the Supreme Being;[3] his descendants became Ājyapa manes;[4] praised Śiva out to destroy Tripura;[5] gave akṣasūtra to Vāmana;[6] younger brother of Pulastya, married Sambhūti;[7] King Ṛṣabha spent his last days in his hermitage.[8]

[1] Bhā. III. 12. 22, 24; 24. 23; IV. 1. 38; XII. 11. 34; M. 3. 7; 171. 27; 195. 10; 202. 7 and 9. [2] Bhā. VII. 14. 30; X. 79. 10; V. 7. 8; 8. 30; M. 145. 90; Vā. 52. 2; Vi. II. 10. 5. [3] Bhā. IV. 29. 43. [4] M. 15. 21. [5] Ib. 102. 19; 126. 3; 133. 67. [6] Ib. 245. 87. [7] Vi. I. 1. 23; 7. 5 and 7. [8] Ib. II. 1. 29.

Pulaha (II)—created from *vyāna* of Brahmā; out of the Vāruṇi *yajña* with hairs hanging from his body;[1] son of Brahmā;[2] Prajāpati of the Svāyambhuva period;[3] son-in-law of Dakṣa;[4] wife Kṣamā;[5] father of four sons and a daughter, Pīvarī.[6]

[1] Br. I. 5. 70; II. 9. 18 and 24; Vā. 3. 3; 9. 102; 61. 82 and 84. [2] Br. II. 9. 55; 13. 53; Vā. 25. 82. [3] Ib. 28. 25; 101. 35 and 49. [4] Ib. 30. 48. [5] Ib. 31. 16. [6] Br. II. 11. 30.

Pulika—a kingdom on the Himālayas.

M. 121. 44.

Pulinda—the son of Bhadraka and father of Ghoṣa of the Śunga dynasty.

Bhā. XII. 1. 17.

Pulindas—a tribe of Dakṣiṇapatha formed into a caste by Purañjaya; purified of sin by the worship of Hari;[1] kings of the;[2] kingdom of the, established by Visvaphāṇi;[3] elevated to royalty by Viśvasphaṭika.[4]

Bhā. XII. 1. 36; II. 4. 18; Vā. 45. 126; 47. 48; 98. 108; 99. 268 and 378. [4] M. 50. 76. [3] Br. II. 16. 58; III. 73. 108; 74. 191; M. 114. 48; 121. 49. [4] Vi. IV. 24. 62.

Pulindaka (I)—a son of Antaka, ruled for three years.

Br. III. 74. 153. M. 272. 29.

Pulindaka (II)—son of Udanka and father of Ghoṣavasu.

Vi. IV. 24. 35.

Pulindasena—the son of Palelaka and father of Sundara.

Vi. IV. 24. 47.

Pulindyas—women of Pulindas.

Bhā. X. 21. 17; 83. 43.

Puleyas—a tribe of the southern country.

Vā. 45. 129.

Pulomakanyā—at first a Vaiśya by caste, became the queen of Puruhūta by observing the *Kalyāṇivratam*.

M. 69. 60.

Puloma (I)—An Asura; a son of Danu;[1] followed Vṛtra in his battle with Indra; fought with Anila or Agni in the Devāsura war;[2] residing in Rasātalam;[3] father of Śacī.[4]

[1] Bhā. VI. 6. 31; VII. 2. 5; Vā. 68. 7; Vi. I. 21. 5. [2] Bhā. VI. 10. 20 and 31; VIII. 10. 31. [3] Br. II. 20. 49; III. 6. 7 and 24; Vā. 50. 37. [4] M. 6. 20-1.

Puloma (II)—a son of Prahati; the Rākṣasa.

Br. III. 7. 91; Vā. 69. 129.

Puloma (III)—a son of Gautamīputra, ruled for 28 years.

M. 273. 13.

Puloma (IV)—an Andhra King, who ruled for seven years; The period from Mahāpadma to Puloma is 836 years.

M. 273. 15, 37.

Puloma (V)—name of the lord of the Vidyādharas.

Vā. 38. 16.

Puloma (VI)—a Mauneya.

Vā. 69. 2.

Pulomā—a daughter of Vaiśvānara and a wife of Kaśyapa (Mārīca); after her, were called Paulomas.

Bhā. VI. 6. 33-4; Br. III. 6. 25; M. 6. 22; Vā. 68. 23; Vi. I. 21. 8-9.

Pulomāpihi—the son of Candraśri; the last of the Andhras, who ruled for 486 years (456 years: *Br. P.*).

Vi. IV. 24. 49-50.

Pulomāri—an Andhra King, who ruled for 7 years.

Br. III. 74. 169.

Pulomin—the father of Pulomi and father-in-law of Bhṛgu, the sage.

Br. III. 1. 75.

Pulova—ruled for 7 years; with him are 30 Kings of the Andhra line who ruled for 411 years in all; twelve branches are distinguished among them.

Vā. 99. 357-9.

Pulkasa—a commander of Bhaṇḍa.

Br. IV. 21. 79.

Pulkasas—are purified of sin by the worship of Hari: got released from bondage by hearing the name of Hari once;[1] Rantideva gave the drink which he had for himself, to a certain Pulkasa.[2]

[1] Bhā. II. 4. 18; VI. 16. 44. [2] Ib. IX. 21. 10 and 14; XI. 29. 14.

Puṣkara (I)—see Puṣkaradvīpa.

Bhā. V. 1. 32.

Puṣkara (II)—the son of Sunakṣatra and father of Antarikṣa.

Bhā. IX. 12. 12

Puṣkara (III)—a son of Durvārkṣī and Vṛka.

Bhā. IX. 24. 43.

Puṣkara (IV)—a son of Kṛṣṇa.

Bhā. X. 90. 34.

Puṣkara (v)—a son of Bharata founded Puṣkarāvatī as his capital in Gāndhāra.

Br. III. 63. 190; Vā. 29. 8; 88. 189.

Puṣkara (vi)—Kṛṣṇa (black) Parāśara.

M. 201. 35.

Puṣkara (vii)—a Kingdom watered by the Sītā; fit for śrāddha.[2]

[1] Br. II. 18. 45; Vā. 33. 14; 42. 69; 50. 119. [2] Br. III. 13. 40.

Puṣkaras (i)—clouds of the Pakṣaja variety.

Br. II. 22. 40.

Puṣkaras (ii)—the Brahmana caste of the Krauñcadvīpa.

Vi. II. 4. 53.

Puṣkaracūḍa—an elephant at one of the four cardinal points to maintain the balance of the worlds.

Bhā. V. 20. 39.

Puṣkaraṇi—a son of Viśālā.

Vā. 99. 163.

Puṣkaradvīpa—the island twice the Dadhimaṇḍoda in size, and surrounded by sea of fresh water: named after a huge lotus with golden petal intended to be Brahmā's throne: called after the King Puṣpavāhana of Rathantarakalpa; here is the hill Citrasānu. There is only one mountain Mānasottara in the middle of this dvīpa, dividing it into portions East and West. On it in the four directions are the cities of gods like Indra. On its top rotates the wheel of the Sun's chariot which makes the year of men and the day of gods. Vītihotra, a son of Priyavrata was the ruler who divided it among his two sons. Brahmā is worshipped

here;[1] here people live for 10000 years. No caste or Vedas: worship banyan tree: Kaśyapa performed his Aśvamedha and Vāli defeated Rāvaṇa;[2] visited by Paraśurāma;[3] one of the seven continents of which Savana was the first King. His sons Mahāvīra and Dhātuki divided it between them.[4]

[1] Bhā. V. 1. 32; 20. 29-33; M. 100. 4; 123. 13; 248. 13; Vā. 49. 101-141. [2] Br. II. 14. 14; 19. 108-26, 140-1; III. 5. 7; 7. 267. [3] Ib. III. 32. 60; 44. 22; Vi. II. 4. 72-86, 92. [4] Ib. II. 1. 15; 2. 5.

Puṣkaraparvata—a hill in Bhāratavarṣa: felt the influence of Hiraṇyakaśipu.

M. 163. 88.

Puṣkaram—a place sacred to Hari. Sages of Puṣkara visited Dvārakā;[1] sacred to Indra and Pitṛs in the Tretā-yuga;[2] a *tīrtha;* here was Adhisāmakṛṣṇa's sacrifice for three years;[3] here Kaśyapa performed the Aśvamedha;[4] fit for śrāddha.[5]

[1] Bhā. VII. 14. 30; X. 90. 28[3]; XII. 12. 60. [2] M. 13. 30; 22. 62; 106. 57; 109. 3; 110. 1; 180. 55; 184. 16; 192. 11. [3] Ib. 50. 67. [4] Vā. 67. 53; Vi. VI. 8. 29. [5] Vā. 77. 40; 106. 69.

Puṣkaramandiram—abode of Puṣkara, a wonderful lotus moving at will, gained by Puspavāhana's self denial in his previous birth.

M. 100. 30.

Puṣkarasvana—a son of Viśvaśā.

M. 171. 49.

Puṣkarākṣa—the son of Sṛcandra; an able charioteer; used *vāyavyāstram* against Paraśurāmȧ who attacked him with *brahmāstram* and cut him into two with the Paraśu.

Br. III. 40. 1.

Puṣkarāruṇi—a son of Duritakṣaya.

Bhā. IX. 21. 20.

Puṣkarāvatī (I)—the capital of Puṣkara, son of Bharata.

Br. III. 63. 191; Vā. 88. 190.

Puṣkarāvatī (II)—a Goddess enshrined at Prabhāsa.

M. 13. 43.

Puṣkarāvartakas—a group of rain-bearing clouds, born of the wings of the mountains shorn by Indra; description of; rain at the commencement of Pralaya and are instrumental in putting an end to them also.

M. 125. 11-15; Vā. 51. 37-40.

Puṣkari—the son of Urukṣava and Viśālā, became a Brahmana, and one of the three best maharṣis among the Kāvyas.

M. 49. 39.

Puṣkariṇa—a son of Durukṣaya.

Vi. IV. 19. 25.

Puṣkariṇī (I)—the queen of Vyuṣṭa, and mother of Cakṣuṣ.

Bhā. IV. 13. 14.

Puṣkariṇī (II)—the queen of Ulmuka.

Bhā. IV. 13. 17.

Puṣkariṇī (III)—see Vāruṇī—daughter of progenitor Vīraṇa; wife of Cākṣuṣa.

Br. II. 36. 102., Vi. I. 13. 3.

Puṣkariṇī (IV)—a *tīrtha*: on the Narmadā.

M. 190. 16.

Puṣkala—a son of Bharata.

Bhā. IX. 11. 12; Vi. IV. 4. 104.

Puṣkalās (I)—a group of clouds.

Br. IV. 28. 63.

Puṣkalas (II)—the Kṣatriya caste of Krauñcadvīpa.

Vi. II. 4. 53.

Puṣkalā—R. of the Ketumālā continent.

Vā. 44. 20.

Puṣṭi (I)—a daughter of Dakṣa, and a wife of Dharma: gave birth to Smaya (Lābha- *Vā. P.*).

Bhā. IV. 1. 49 and 51; Vā. 9. 49, 59; 10. 25, 35; Vi. I. 7. 23 and 28.

Puṣṭi (II)—one of the nine devīs attending on Soma.

Br. II. 26. 45; III. 65. 26; Vā. 90. 25.

Puṣṭi (III)—a pupil of Kṛta.

Br. II. 35. 52.

Puṣṭi (IV)—a son of Vasudeva and Madirā.

Br. III. 71. 172; Vā. 96. 170.

Puṣṭi (V) *Angiras*—a sage of the epoch of the third Sāvarṇa Manu.

Br. IV. 1. 79.

Puṣṭi (VI)—a God of the Rohita gaṇa.

Br. IV. 1. 86.

Puṣṭi (VII)—a Brahmana kalā.

Br. IV. 35. 94.

Puṣṭi (VIII)—a Śakti.

Br. IV. 44. 71.

Puṣṭi (IX)—a Goddess enshrined at Devadāru forest.

M. 13. 47.

Puṣṭi (X)—a son of Dhruva.

Vā. 62. 82.

Puṣpa—the son of Hiraṇyanābha and father of Dhruvasandhi.

Br. III. 63. 209.

Puṣpaka (I)—the aerial car in which Rāma flew to Ayodhyā;[1] of Kubera;[2] constructed by Śiva.[3]

[1] Bhā. IX. 10. 45. [2] M. 174. 1-7; 191. 88; 193. 10; Vā. 41. 6-7. [3] M. 130. 12.

Puṣpaka (II)—the *maṇṭapa* with 64 pillars.

M. 270. 3, 7.

Puṣpaka (III)—a Mt. north of the Mahābhadra;[1] the residence of sages.[2]

[1] Vā. 36. 32; 38. 71. [2] Ib. 39. 62.

Puṣpagiri—a Mt. in Bhāratavarṣa.

Br. II. 16. 22; Vā. 45. 92.

Puṣpajā—a R. from the Malaya hill.

M. 114. 30.

Puṣpajāti—a R. originating from the Malaya hills.

Br. II. 16. 36; Vā. 45. 105.

Puṣpadanta (I)—attacked the Asura followers of Bali.

Bhā. VIII. 21. 17.

Puṣpadanta (II)—a Yakṣa; a son of Devajanī.

Br. III. 7. 128.

Puṣpadanta (III)—the elephant of the *sāma* fold (Bṛhatsāma) with six tusks; his sons are Tāmraparṇa and others roaming in groups.

Br. III. 7. 337; Vā. 69. 221.

Puṣpadanta (IV)—a Kādraveya nāga; a serpent.

Vā. 69. 71.

Puṣpadanta (V)—to be worshipped before the commencement of house and palace building operations.

M. 253. 26; 255. 9; 268. 15.

Puṣpadantaka—Gayā-śilā known as.

Vā. 108. 48.

Puṣpadamṣṭra (I)—a Kādraveya Nāga.

Br. III. 7. 35.

Puṣpadamṣṭra (II)—a thousand-hooded snake.

M. 6. 40.

Puṣpadvamsa—a Vānara chief.

Br. III. 7. 243.

Puṣpabāṇa—the God of love; see Madana.

M. 154. 245.

Puṣpabhadra—a *maṇṭapa* with 62 pillars.

M. 270. 3, 7.

Puṣpabhadraka—a pleasure garden to which went Kardama and Devahūtī.

Bhā. III. 23. 40.

Puṣpabhadrā—R. (also Puṣpavahā)—on its banks in the Himālayas, Mārkaṇḍeya performed *tapas*.

Bhā. XII. 8. 17; 9. 10 and 30.

Puṣpamitra (I)—the commander-in-chief of the Mauryan King Bṛhadratha; did away with his master and became King; ruled for six (sixty *Vā. P.*) years; had eight sons, of whom the first ruled for seven years.

Br. III. 74. 150; Vā. 99. 337-8.

Puṣpamitra (II)—a King of the Mahiṣas, ruled for six years.

Br. III. 74. 187; Vā. 99. 374.

Puṣpamitras—a royal dynasty after the Bāhlikas in the Kingdom of Magadha.

Vi. IV. 24. 58.

Puṣpamiṣṭa—(Puṣpamitra- *Br. P.*) a Kṣatriya King after the Bāhlikas.

Bhā. XII. 1. 34.

Puṣpavanta—a son of Maṇivara.

Vā. 69. 159.

Puṣpavarṣa—Mt. in Śālmalidvīpa.

Bhā. V. 20. 10.

Puṣpavahā—a R. see Puṣpabhadrā.

Bhā. XII. 9. 30.

Puṣpavān (I)—the son of Satyahita, and father of Jahu.

Bhā. IX. 22. 7.

Puṣpavān (II)—a Mt. in Kuśadvīpa.

Br. II. 19. 55; Vā. 49. 50. Vi. II. 4. 41.

Puṣpavān (III)—same as Droṇa.

M. 122. 57.

Puṣpavān (IV)—the righteous son of Ṛṣabha (Vṛṣabha-*Vi. P.*) Father of Satyahita.

Vā. 99. 224; Vi. IV. 19. 82.

Puṣpavāhana—a King of Rathantara Kalpa; Brahmā was pleased at his *tapas* and gave him a golden lotus; after him came the 7th dvīpa, Puṣkaradvīpa (s.v); he got a vehicle of Puṣpavāhana which took him to any place; his wife was Lāvaṇyavatī; once he met the sage Prācetas and asked him the reason for his wealth etc. He said that in the previous birth he was a hunter and owing to a distressing famine, he could not get anything to eat; so he plucked some lotus flowers and went to the Vaidiśa city for selling them; none offered to buy; soon he heard a musical sound near by; going in that direction he saw a courtesan engaged in *vibhūtidvādaśi vratam;* there, he gave all flowers needed for the performance of the vow and did not take gold or food offered in return; he felt no thirst or hunger; and became changed at that sight; for that service he became King and the courtesan Prīti, wife of the Lord of love.

M. 100. 1-32.

Puṣpavāhinī—a R. in Bhāratavarṣa: felt the prowess of Hiraṇyakaśipu.

M. 163. 64.

Puṣpānveṣi—a Pravara (Āngiras).

M. 196. 14.

Puṣpāyudha—Viṣṇu's wedding present to Kāmeśvara.

Br. IV. 15. 19.

Puṣpārṇa—a son of Vatsara; had two queens, Prabhā and Doṣā. Each of them had three sons.

Bhā. IV. 13. 12-13.

Puṣpotkaṭā—a daughter of Mālyavān and one of the four wives of Viśravas; her sons, Mahodara, Mahāpārśva, (Mahāpāmśu- *Vā. P.*) Prahasta, and Khara; daughter Kumbhīnasī.

Br. III. 8. 39 and 55; Vā. 70. 34, 49.

Puṣya (I)—a *nakṣatra* in Airāvati vīthi.

Bhā. V. 23. 6; Vā. 66. 48.

Puṣya (II)—a son of Hiraṇyanābha and father of Dhruvasandhi.

Bhā. IX. 12. 5; Vā. 88. 209; Vi. IV. 4. 108.

Puṣya (III)—the month sacred to Bhaga, etc.

Bhā. XII. 11. 42.

Puṣyam—a term for Kali-yuga, evils of.

M. 144. 30-48.

Puṣyamitra—Commander-in-chief of Bṛhadratha, the Mauryan King; killed his own master and usurped the throne. He was a Śunga and his line was therefore called the Śungas. Father of Agnimitra;[1] ruled for 36 years.[2]

[1] Bhā. XII. 1. 15 [1], 16. Vi. IV. 24. 34. [2] M. 272. 27.

Pūtanā (I)—a demoness and a friend of Kamsa; was deputed by him to kill all infants. Once she came to Vraja and changing her form to that of a fascinating lady, entered Nanda's house and began to suckle the baby Kṛṣṇa. He understood the purpose and sucked her life out to the wonderment of the Gopīs and Gopas. Her body was cremated and she reached heaven;[1] to be propitiated at the commencement of building operations of palaces.[2]

[1] Bhā. X. 2. 1; 6. 2-17, 28 and 34-38; 14. 35; 26. 4; 43. 25; Br. IV. 29. 124; III. 73. 100; Vā. 9. 97; 98. 100; Vi. V. 4. 1; 5. 7-11, 23; 6. 23; 15. 2; 29. 5. [2] M. 268. 29.

Pūtanā (II)—a daughter of Bali;[3] mother of the *bhūtas* and a *graha*.[2]

[1] Br. III. 5. 43; Vā. 67. 84. [2] Br. III. 7. 158 and 161.

Pūtanā (III)—a Varṇa śakti.

Br. IV. 44. 59.

Pūtanā (IV)—a Rākṣasī and wife of Bhadra: Her sons are called Nairṛtas.

Br. III. 59. 12-4.

Pūtanas—a class of fearful Rākṣasas.

Vā. 69. 190.

Pūtanājīvitahara—is Kṛṣṇa.

Br. III. 36. 24.

Pūtanānuga—a Marut gaṇa.

M. 171. 54.

Pūticakṣu—a commander of Bhaṇḍa.

Br. IV. 21. 89.

Pūtidanta—a commander of Bhaṇḍa.

Br. IV. 21. 89.

Pūtināsika—a commander of Bhaṇḍa.

Br. IV. 21. 89.

Pūtimehana—a commander of Bhaṇḍa.

Br. IV. 21. 89.

Pūtyāsya—a commander of Bhaṇḍa.

Br. IV. 21. 89.

Pūyavaha—the name of a hell into which fall those who deal in milk, wine, meat, lākṣa, salt, scents, oils, rasa, sesamum, etc., as also those that fetter or deal in hen, cats, pigs, birds, animals and vegetables, astrologers, etc.

Br. IV. 2. 148. 164, 165; Vā. 101. 147, 162, 163; Vi. II. 6. 4, 18-9.

Pūyoda—one of the twenty-eight hells. Debauchees associating with unchaste women are subjected to torments here.

Bhā. V. 26. 7 and 23.

Pūraṇa (I)—a Kauśika and a sage; a son of Viśvāmitra.

Br. II. 32. 118; III. 66. 69; M. 198. 115; Vā. 91. 97.

Pūraṇa (II)—a gaṇa of the Piśācas; plumpy and lovers of deserted residences; eyes cast downwards, little in size.

Br. III. 7. 381, 397.

Pūrikā—the capital of Śiśika.

Br. III. 74. 183.

Pūru (I)—a son of Cākṣuṣa Manu. Loved and blessed by the daughter of Kāla.

Bhā. VIII. 5. 7; IV. 27. 20; Vi. III. 1. 29. M. 4. 41; Vā. 62. 67, 91.

Pūru (II)—the son of Janhu and father of Balāka.

Bhā. IX. 15. 3.

Pūru (III)—a son of Yayāti and Śarmiṣṭhā; agreed to exchange his youth for his father's old age for a stipulated period of 1000 years; got back his youth and was anointed king; progenitor of the Paurava vamśa; father of Janamejaya; in his line were Brahmanas, Kṣatriyas and the Bharatas; blessed by Yayātī to have good sons; a legal point was raised by the members of the Assembly as to the legality of his succession to the throne when there was the eldest, Yadu, the grandson of Śukra; Yayāti explained that mere birth was no qualification for it was character that counted; the conduct of the eldest son was unsatisfactory and hence the youngest was chosen; this was approved by the Paura-

jānapadas;[1] as an obedient son his consecration was accepted by the people though he was young; his kingdom was the territory between the Ganges and the Yamunā; his brothers were the lords of the frontiers.[2] His line ends with Bahuratha.[3]

[1] Bhā. IX. 18. 33-45; 19. 21 and 33; 20. 1-2; Vā. 1. 156; M. 24. 54, 65-71; 32. 10; 33. 25-31; 34. 9-13, 15-28, 31; Vi. IV. 10. 6, 15-6, 30; 18. 30. [2] M. 35. 11; 36. 4-5. [3] Vi. IV. 19. 1, 55.

Pūruṣa—a son of Cākṣuṣa Manu.

Bhā. VIII. 5. 7.

Pūrṇa—a son of Krodhā and a Deva-gandharva.

Br. III. 6. 38.

Pūrṇagiri—the Pīṭha in the face of the Veda personified.

Vā. 104. 79.

Pūrṇacandrā—one of the ten *Pīṭhas* for images; with two Mekhalas in the middle; gives what he or she desires.

M. 262. 7, 10, 17.

Pūrṇadarvas—a tribe of the North.

Vā. 45. 121.

Pūrṇabhadra (I)—the sage who blessed Campa with a son, Haryaṅga.

M. 48. 98; Vā. 99. 107.

Pūrṇabhadra (II)—the Yakṣa whose son was Harikeśa and who was a devotee of Śiva from boyhood, and who hated the cruel habits of the Yakṣas; hence banished the son who went to Benares for penance.

M. 180. 5-14.

Pūrṇabhadra (III)—a son of Maṇivara.

Vā. 69. 158.

Pūrṇabhadras—a class of Yakṣas.

Br. III. 7. 162; IV. 33. 78.

Pūrṇamāsa (I)—born of Dhātrī and Anumati.

Bhā. VI. 18. 3.

Pūrṇamāsa (II)—a son of Kṛṣṇa and Kālindī.

Bhā. X. 61. 14.

Pūrṇamāsa (III)—a son of Marīci and Sambhṛtī; (Sambhūtī-*Vā. P.*); wife Sarasvatī.

Br. II. 11. 11; Vā. 28. 9.

Pūrṇamāsa (IV)—a Yakṣa; a son of Devajanī.

Br. III. 7. 130.

Pūrṇamāsa (V)—a son of Maṇivara.

Vā. 69. 161.

Pūrṇaśaila—a hill sacred to Lalitā.

Br. IV. 44. 94.

Pūrṇā—a Kalā of the moon.

Br. IV. 35. 92.

Pūrṇāmṛta—a Kalā of the moon.

Br. IV. 35. 92.

Pūrṇāṁśa—a son of Krodhā and a Deva-gandharva.

Br. III. 6. 38.

Pūrṇiman—a son of Marīci and Kalā; had two sons Viraja and Viśvaga, and a daughter Devakulyā.

Bhā. IV. 1. 13-14.

Pūrṇimā (I)—a śakti on the ṣoḍaśa-patrābjā.

Br. IV. 32. 12.

Pūrṇimā (II)—the meeting of the night at the Full Moon day; here both the Devas and Pitṛs see it;[1] *ety.*[2]

[1] Vā. 56. 39, 43. [2] M. 141. 39.

Pūrṇimāgatika—one of the Bhārgava gotrakāras.

M. 195. 28.

Pūrṇotsanga—the son of Śrī Mallakarṇi (Śāntakarṇi-*Vi. P.*) who ruled for 18 years. Father of Śatakarṇi.

M. 273. 3; Vi. IV. 24. 45.

Pūrṇodarī—a svara śakti.

Br. IV. 44. 55.

Pūrya—a Pravara Ṛṣi.

M. 199. 16.

Pūrvacitti—a divine damsel sent by Brahmā to serve Agnīdhra as his spouse. After giving birth to nine sons she went back to Brahmā. Apsaras presiding over the month of Puṣya.

Bhā. V. 2. 3-5, 19-20; XI. 16. 33; XII. 11. 42; Br. II. 23. 18; IV. 33. 19. Vi. II. 10. 14

Pūrvacī—an Apsaras.

Vā. 69. 49; Br. III. 7. 15.

Pūrvajau—the first two created, Ṛbhu and Sanatkumāra; in the Vairāja Yāga they were engaged in yogadharmas; they had twelve families, all with divine qualities.

Vā. 9. 106-10.

Pūrvatithi—a Mantrakāra and an Ātreya.

Vā. 59. 104.

Pūrvadharma—constitutes *satyam, japam, tapas* and *dānam.*

M. 142. 58.

Pūrvamāraka—a commander of Bhaṇḍa;[1] a son of Bhaṇḍa.[2]

[1] Br. IV. 21. 83. [2] Ib. IV. 26. 49.

Pūrvasamhitās—Kaśyapa, Sāvarṇī, Sāmśapāyana and Sāmikā, constitute the authors of Samhitās.

Vā. 61. 58.

Pūrvasarasvati—a R. in Bhāratavarṣa; felt the prowess of Hiraṇyakaśipu.

M. 163. 63.

Pūrvasāhasam—a kind of punishment for one, who would not return at the promised time the loan taken. (See the chapter for other details regarding administration.)

M. 227. 4.

Pūrvātithi—an Ātreya and a sage;[1] a Mantrakṛt and a gotrakāra.[2]

[1] Br. II. 32. 114; M. 197. 8. [2] Ib. 145. 108.

Pūrvāṣāḍhā—a *nakṣatra.*

Bhā. V. 23. 6; XII. 2. 32.

Pūṣa (I)—the name of the god of a division of the day; a Vasu.

Vā. 66. 43; 106. 59; Br. III. 3. 42.

Pūṣa (II)—a son of Aditī; childless. Laughed at Śiva, enraged at Dakṣa and was deprived of his teeth.

Bhā. VI. 6. 39 and 43.

Pūṣa (III)—the name of the sun in the month of Tapas (Māgha);[1] an Āditya.[2]

[1] Bhā. XII. 11. 39; Br. II. 23. 12; 24. 33. [2] Ib. III. 3. 68.

Pūṣa (IV)—the god on the brows of the Vāmana *avatār* of the Lord when He showed His true form to Bali;[1] all gods find their places in Him.[2] Worshipped by Daṇḍins.[3]

[1] M. 246. 58 [2] Vi. I. 9. 63. [3] M. 255. 12.

Pūṣa (V)—an Āditya; a son of Diti;[1] legend says that during Dakṣa's sacrifice in a rage Śiva gave a slap to the Sun-God when all his teeth fell down;[2] to be worshipped in house-building;[3] also Pūṣṇa.

[1] Vā. 66. 66; M. 6. 4; 146. 20; 171. 56. [2] Ib. 253. 25; 156. 7; Vi. I. 15. 30; V. 16. 7. [3] M. 268. 13.

Pūṣa (VI)—a deity with the sun in the Śarat season.

Vā. 52. 12. Vi. II. 10. 11.

Pūṣaṇa—a god who helped Dakṣa in his sacrifice, was seized by Caṇḍīśa. His teeth were pulled out by Vīrabhadra for laughing at Śiva enraged at Dakṣa; when Śiva was reconciled, he agreed to eat the offering with the teeth of the sacrificer.

Bhā. IV. 5. 17 and 21; 6. 51; 7. 4.

Pūṣṇa—see Pūṣā.

Vi. V. 16. 7.

Pūṣṇā—a Kalā of the moon.

Br. IV. 35. 92.

Pṛtha—a son of Raucya Manu.

Vā. 100. 109.

Pṛthā—a Vīramāta; surname of Kuntī (s.v.). A sister of Vasudeva. Became the adopted daughter of the childless Kuntibhōja who was a friend of her father, Śūra. She pleased Durvāsa by service and obtained some *mantras;* just to test their efficacy, she invoked the Sun-God who was before her. She requested him to return. But he conferred on her a son, when she was yet a maiden, and went away. Afraid of scandals, she abandoned the child in the river and later became the wife of Pāṇḍu;[1] gave birth to three famous sons, all devaputras and equal to Indra. Yudhiṣṭhira from Dharma, Bhīma from Māruta, and Arjuna from Indra.[2]

[1] Bhā. I. 8. 3, 17, 44; 13. 3; 15. 33; III. 1. 39-40; IX. 24. 30-36; X. 49. 1; 58. 7; 71. 39; Br. III. 71. 150-51; Vi. IV. 14. 31-4. [2] M. 46. 4, 7-9; Vā. 96. 149-153; 99. 243; Vi. IV. 14. 35-6.

Pṛthivī (I)—adopted as daughter by the first king Pṛthu; mother of all creatures, of different janapadas, cities, castes, mountains, rivers, etc.;[1] 50 (100½ crores-*M. P.*) crores of yojanas in extent; its *bādhavistāra* begins with *yojanāgra* which is one crore in every direction from Meru in the middle; three crores of yojanas in all the four directions; the inside circumference of the earth; the Paryāsa equal to the extent of the *nakṣatra maṇḍalam;*[2] comprising seven islands and being tributary to the sons of Svāyambhuva Manu.[3]

[1] M. 10. 1, 35; Vā. 42. 78-81; 50. 2-4; 63. 3-4. 74. 30. [2] Ib. 124. 12; Vā. 50. 68-75. [3] M. 166. 6; 258. 11. Vā. 33. 4-5.

Pṛthivī (II)—various essences extracted from, by different classes of beings, following Pṛthu's example;[1] also

Dharā; first milked by Brahmā; in the Vaivasvata epoch, Pṛthu milked her.[2]

[1] Bhā. IV. 18. 13-27. [2] Br. II. 20. 1-4; 21. 12; 37. 3, 12-20; III. 3. 34; 5. 79; IV. 2. 11 and 18.

Pṛthivīpadma—otherwise known as Lokapadma of which Meru forms the tendril; from this lotus came the four-faced Brahmā; the earth, lotus shaped.

Vā. 34. 37, 44; 41. 86.

Pṛthu (I)—(Vainya) the son got out of Vena by the churning of his right arm by the sages to save him from falling into hell: is considered the ninth incarnation of Hari. The first king who introduced agriculture.[1] Panegyrised by the Gandharvas, and Siddhas playing on different musical instruments. For his coronation, presents came from Indra, Brahmā, Yama, Rudra and other gods; praised by Sūta, Māgadha and Bandin. Though these were discouraged, yet they continued to praise him for his righteous administrative policy. His sway extended to the Udaya hills.[2]

Due to scarcity of supply, people complained of hunger, when Pṛthu aimed his arrow and threatened to vanquish her. The earth let herself be milked. With Svāyambhuva Manu for the calf and his own palms as pail; he milked the essence of all plants. This was followed by the sages, gods, asuras and others. Hilly tracts were levelled, and different kinds of villages, cities and towns were organised for the first time.[3]

Consecrated himself to perform one hundred aśvamedhas on the Sarasvatī. When 99 were over, jealous Indra ran away with the sacrificial horse. Advised by Atri, the king's son pursued him as the kite did Rāvaṇa and recovering the animal, earned the title Vijitāśva. Again Indra stole the horse, and Vijitāśva pursued him and recovered it. Pṛthu saw marks of sin on the part of Indra behaving like

a miscreant and aimed his arrow at him. Persuaded by Brahmā, he controlled his rage and became friendly to Indra. On advice from Viṣṇu, he cast off his enmity to Indra and embraced him. Asked of the Lord to be ever devoted to him.[4]

On his return to the capital, the citizens accorded him a welcome. Made the middle country between Gangā and Yamunā his home. Advised his subjects, who praised him, to conduct themselves righteously. Was visited by Sanatkumāra with three other sages who taught him *ātmagñāna.*[5] His queen Arcis gave birth to five sons, all rising to his ideal. He followed the path of the Lokapālas, and his fame as of Somarāja reached the ears of women as that of Rāma the ears of the virtuous.[6] Finding himself aged, he entrusted the kingdom to his sons and left with his queen to the forest. Launched on a course of severe penance until his last breath went out of his body. In the funeral pyre which the queen lighted for her husband's cremation, she threw herself and ascended to heaven, praised by the wives of the gods.[7] Thus Pṛthu, the lord of seven dvīpas, still thirsting to have more territory, renounced his kingdom and sought refuge with Hari.[8] A Mantrakṛt of the Cākṣusa Manu line. The first Kṣatriya to be a Rāja. By him the earth became known as Pṛthvi.[9]

His accession was the occasion of a *pratisarga* when rulers were appointed over several classes of beings; got the grace of Viṣṇu and milked the cow-earth, got grains and eatables and made the earth flow with milk and honey; there was no need for the application of the Arthaśāstra maxims; he levelled the ground from Cape Comorin to the Himālayas and cleared the forests;[10] made it safe and secure; made the 16 gifts.[11]

[1] Bhā. II. 7. 9; III. 1. 22; IV. 13. 20; I. 3. 14; M. 4. 44; 8. 2-12; Vā. 62. 126-182; ch. 63; Vi. I. 13. 39. [2] Bhā. IV. chh. 15-16 (whole). [3] Ib. IV. chh. 17-18 (whole) Vi. I. 13. 9, 40-43. [4] Ib. IV. 19 (whole); 20. 1-31. [5] Ib. IV. 20. 38; 21 (whole); 22. 1-48. [6] Ib. IV. 22. 53-63. [7] Ib. IV. 23 (whole). [8] Ib. VIII. 19. 23; XII. 3. 9; X. 60. 41. [9] Br. II. 36. 83. [10] M. 10. 10-35. [11] Ib. 274. 12.

Pṛthu (II)—a son of Tāmasa Manu;[1] a Kaśyapa and a Mantrakṛt.[2]

Bhā. VIII. 1. 27; Vā. 62. 41-71; Vi. III. 1. 18. [2] Br. II. 36. 47; M. 9. 15; 145. 100; Vā. 59. 97.

Pṛthu (III)—the son of Anenas and father of Visvarandhi (Viśvagandhi ?). (Viṣṭarāśva-*Vi. P.*).

Bhā. IX. 6. 20; Br. III. 63. 26; Vi. IV. 2. 35.

Pṛthu (IV)—a son of Rucaka.

Bhā. IX. 23. 35.

Pṛthu (V)—a son of Citraratha, of the Vṛṣṇi tribe; stationed by Kṛṣṇa to defend the northern gate of Mathurā; was on the right detachment of Kṛṣṇa's army; got killed in the Yadava contest at Prabhāsa.[2]

[1] Bhā. IX. 24. 18; X. 50. 20 [3]; [50 (v) 12]. [2] Vi. V; 37. 46.

Pṛthu (VI)—the son of Anīnas and father of Pṛṣadaśva.

Vā. 88. 25.

Pṛthu (VII)—the son of Vibhu.

Br. II. 14. 67. Vā. 33. 57.

Pṛthu (VIII)—a son of Supratika the elephant.

Br. III. 7. 341.

Pṛthu (IX)—a son of Śivadatta.

Br. III. 35. 12.

Pṛthu (X)—a son of Citraka.

Br. III. 71. 114; Vā. 96. 113; Vi. IV. 14. 11.

Pṛthu (XI)—a son of Suyodhana.

M. 12. 29.

Pṛthu (xii)—a son of Aśvinī and Akrūra.

M. 45. 32.

Pṛthu (xiii)—a son of Pāra.

M. 49. 55.

Pṛthu (xiv)—a son of Purujānu.

M. 50. 2.

Pṛthu (xv)—the Sūta sprang from the sacrifice of; a Mantrakṛt.[2]

[1]Vā. 1. 33-4. [2]Ib. 59. 97.

Pṛthu (xvi)—Father of Antardhi (Antardhāna) and Vādi.

Vā. 70. 21; Vi. I. 13. 93; 14. 1; 22. 1.

Pṛthu (xvii)—the son of Vibhu.

Vi. II. 1. 38.

Pṛthu (xviii)—a son of Parāvṛt.

Vi. IV. 12. 11.

Pṛthu (xix)—the son of Supāra and father of Sukṛti.

Vi. IV. 19. 42.

Pṛthuka (i)—fried grains taken by Kucela to Kṛṣṇa as present.

Bhā. X. 80. 14; 81. 5-9, 35.

Pṛthuka (ii)—his father, Nīla of Pāñcala, was slain by Ugrāyudha.

M. 49. 77.

Pṛthukas—a group of gods in the Cākṣuṣa epoch (6th epoch); eight in number: Ājiṣṭa, Śākyana, Vānapṛṣṭa, Śānkara, Satyadhriṣṇu, Viṣṇu, Vijaya and Ajita.

Br. II. 36. 66, 74; Vā. 62. 57, 62. Vi. III. 1. 27.

Pṛthukarman—a son of Śaśabindu.

Br. III. 70. 22. Vi. IV. 12. 6.

Pṛthukīrti—a son of Śaśabindu (grandson ? *M.P.*).

Br. III. 70. 22; M. 44. 21; Vā. 95. 22; Vi. IV. 12. 6.

Pṛthujaya—a son of Śaśabindu.

Vi. IV. 12. 6.

Pṛthutama—the son of Pṛthuśravas and father of Uśanas.

Vi. VI. 12. 7-8.

Pṛthudarbha—a son of Śibi.

M. 48. 19.

Pṛthudāna—a son of Śaśabindu.

Vi. IV. 12. 6.

Pṛthudharma (I)—a son of Śaśabindu.

Vā. 95. 21.

Pṛthudharma (II)—a grandson of Śaśabindu.

M. 44. 21.

Pṛthumana—a grandson of Śaśabindu.

M. 44. 21.

Pṛthumjaya—a son of Śaśabindu. (grandson ? *M.P.*).

Br. III. 70. 22; M. 44. 21; Vā. 95. 21.

Pṛthumdātā—a son of Śaśabindu.

Vā. 95. 22.

Pṛthuyaśas—a son of Saśabindu (grandson ? *M.P.*).

Br. III. 70. 22; M. 44. 21; Vā. 95. 21; Vi. IV. 12. 6.

Pṛthuraśmi—a son of Varatrina (Varūtrina *Vā. P.*).

Br. III. 1. 79; Vā. 65. 79.

Pṛthurukma—a son of Rukmakavaca, followed his brother and King Rukmeṣu;[1] was dependent on the King who exiled Jyāmagha;[2] appointed to help his brother in his administration.[3]

[1] Br. III. 70. 29. [2] Vā. 95. 28. [3] M. 44. 28-9.

Pṛthurdāna—a son of Śaśabindu.

Br. III. 70. 22.

Pṛthulākṣa—the son of Caturanga, and father of Bṛhadratha and two other sons. (Read *tatsutās* with B.);[1] father of Campa.[2]

[1] Bhā. IX. 23. 10-11; M. 48. 96. [2] Vi. IV. 18. 19-20.

Pṛthulāśva—a son of Caturanga.

Vā. 99. 105.

Pṛthuśravas (I)—a son of Śaśabindu and father of Dharma (Pṛthutama *Vi.* P.);[1] (grandson ? *M.P.*).[2]

[1] Bhā. IX. 23. 33; Br. III. 70. 22. Vā. 95. 21; Vi. IV. 12. 6-7. [2] M. 44. 22.

Pṛthuśravas (II)—a son of the first Sāvarṇa Manu (Dakṣasāvarṇi *Vi. P.*).

Br. IV. I. 65. Vi. III. 2. 24.

Pṛthuṣeṇa (I)—a son of Vibhu and Rati, married Ākūti, and had a son Nakta.

Bhā. V. 15. 6.

Pṛthuṣeṇa (II)—a son of Pāra (Rucirāśva, *Bhā.* and *M.P.*);[1] According to *Viṣṇu Purāṇa*—son of Rucirāśva and father of Pāra.[2]

[1] Bhā. IX. 21. 24; M. 49. 51. [2] Vi. IV. 19. 37.

Pṛthusāhvās—the six important sons of Śaśabindu: Pṛthuśravas, Pṛthuyaśas, Pṛthudharma, Pṛthumjaya, Pṛthukīrti and Pṛthumdātā.

Vā. 95. 21-2.

Pṛthusena—a son of Vṛṣasena.

M. 48. 102.

Pṛtūdakam—a *tīrtha* sacred to the Pitṛs;[1] visited by Balarāma.[2]

[1] M. 22. 52. [2] Bhā. X. 78. 19.

Pṛthvī (I)—first milked by Brahmā; Calf Vāyu; In Svāyambhuvamanvantara by Agnidhara—Calf Svāyambhuva. In Svārociṣa by Caitra—Calf Svārociṣa Manu. In Uttama by Devabhuja—Calf Uttama Manu. In Tāmasa by Bālabandhu—Calf Tāmasa Manu. In Cāriṣṇava by Purāṇa—Calf Cariṣṇava Manu. In Cākṣuṣa by Purāṇa—Calf Cākṣuṣa Manu. In Vaivasvata by Vainya—Calf Soma.

Vā. 63. 12-19.

Pṛthvī (II)—the first seven *Vātaskandas;* also known as *Āhava.*

Vā. 67. 114.

Pṛthvītalasambhūta—born of Arundhatī and Dharma.

M. 5. 19.

Pṛthvīdhara—to be worshipped in house-building.

M. 253. 30, 39; 268. 23.

Pṛśni—the son of Mādhri's son, Yudhājit; had two sons Śvaphalka and Citraka.

Vā. 96. 101.

Pṛśnigarbha—a manifestation of Hari born of Pṛśni and Sutapas during the Svāyambhuva epoch.

Bhā. X. 3. 41.

Pṛśnijas—a class of gods doing śrāddha.

Br. III. 10. 109; Vā. 73. 61.

Pṛśnimedhās—a god of Sumedhasa group.

Br. II. 36. 59.

Pṛśnī (I)—the wife of Savitā, and mother of Śāvitrī, Vyāhṛtī and others.

Bhā. VI. 18. 1.

Pṛśnī (II)—Devakī in the epoch of Svāyambhuva Manu: Married Sutapas the progenitor: was engaged in *tapas* with her husband for 12000 divine years. To them was born Hari by name Pṛśnigarbha.

Bhā. X. 3. 32-41; 6. 25.

Pṛṣa—Indra of the XI epoch of Manu.

Vi. III. 2. 30.

Pṛṣata—the last son of Somaka Ajamīḍha and father of Drupada.

Bhā. IX. 22. 2; Vā. 99. 192; Vi. IV. 19. 73.

Pṛṣadarbha—a son of Śibi.

Vi. IV. 18. 10.

Pṛṣadaśva (I)—A son of Virūpa, and father of Rathitara;[1] a Mantrakṛt.[2]

[1] Bhā. IX. 6. 1; Br. III. 63. 6; Vā. 88. 6; Vi. IV. 2. 8-9. [2] M. 145. 103.

Pṛṣadaśva (II)—the son of Pṛthu and father of Āndhra;[1] a Mantrakṛt and of the Angirasa branch.[2]

[1] Vā. 88. 26. [2] Ib. 69. 100.

Pṛṣadaśva (III)—the son of Anaraṇya and father of Haryaśva.

Vi. IV. 3. 18.

Pṛṣadājya—a mixture of ghee and curds as a sacrificial offering.

Br. IV. 1. 98; Vā. 100. 103.

Pṛṣadhra (I)—a son of Vaivasvata Manu. Being appointed by his teacher to be in charge of cattle he attended to it zealously. During nights he kept awake in *vīrāsana* posture. On a dark rainy night a tiger entered the stall and caught hold of a cow, when the other cows ran pell-mell. At this the prince drew the sword, and in the darkness he cut off the head of a cow and the ear of the tiger. Next morning he reported the sad news to the preceptor, who cursed him to become a śūdra. He however continued to live a life of celibacy, and detachment to things mundane, ever contemplating on Hari. He reached Brahmā by entering the forest-fire in the course of his wanderings.

Bhā. VIII. 13. 3; IX. 1. 12; 2. 3-14; Br. III. 60. 3; M. 11. 41; 12. 25; Vā. 64. 30; 86. 1; Vi. III. 1. 34; IV. 1. 7, 17.

Pṛṣadhra (II)—a son of Svāyambhuva Manu;[1] killed his preceptor Cyavana's cow and was cursed to become a Śūdra.[2]

[1] Br. II. 38. 31; Vā. 85. 4; 86. 1. [2] Br. III. 61. 1.

Pṛṣabha—one of the seven seers of the Svārociṣa epoch.

Vi. III. 1. 11.

Pṛṣta—one of the ten branches of the Sukarmāṇa clan of Devas.

Br. IV. 1. 88; Vā. 100. 92.

Pṛṣṭī—a daughter of Marīci and Sambhūti.

Vā. 28. 9.

Peśaskrta—one of the two blind citizens of the city of Purañjana, aiding the Puruṣa in his work; allegorically feet.

Bhā. IV. 25. 54; 29. 15.

Peṣaṇam—Piṇḍas or rice balls to be offered thrice for Pitṛṣ and once for gods.

Vā. 75. 20.

Pingalāyani—a Bhārgava gotrakāra.

M. 195. 25.

Paija—a pupil of Jātūkarṇya.

Bhā. XII. 6. 58.

Paitāmahatīrtha—in the Narmadā.

M. 194, 4-5.

Paitāmaham cakram—a weapon of war.

M. 162. 20.

Paitritanu—of Prajāpati; gave rise to sages and men, the latter with *rajas*.

Vā. 9. 16.

Paippala—a Pravara Ṛṣi.

M. 199. 18; 200. 15.

Paila (I)—a pupil of Vyāsa, Parāśarya and in charge of the Ṛg Veda;[1] was taught Bahvṛca (Ṛg Veda). He taught it to Indrapramati and to Bāṣkala;[2] was invited for the Rājasūya of Yudhiṣṭhira.[3] A Śrutarṣi.[4] He took the flating Ṛks and classified them into two parts each of which was given to two disciples, Indrapramati and Bāṣkala.[5]

[1] Bhā. I. 4. 21; Vā. 60. 13; Vi. III. 4. 8. [2] Bhā. XII. 6. 36, 52 and 54. Vi. III. 4. 16. [3] Bhā. X. 74. 8. [4] Br. II. 33. 2; 34. 13. [5] Vā. 60. 19, 24-25.

Paila (II)—a disciple of Parāśara.

Bhā. IX. 22. 22.

Paila (III)—a pupil of Rathītara.

Br. II. 35. 4.

Paila (IV)—a Bhārgava gotrakṛt.

M. 195. 18; 196. 18.

Pailamauḷis—Kaśyapa gotrakāras.

M. 199. 6.

Pailava—one of the five pupils of Vyāsa.

Vā. 108. 42.

Paiśāca-vivāha—one of the eight forms of marriage.

Vi. III. 10. 24.

Potā—one of the 16 Ṛtviks for a *yajña;* created from the belly of Nārāyaṇa.

M. 167. 9.

Potriṇī (I)—a name of Lalitā.

Br. IV. 17. 14 and 19.

Potriṇī (II)—(Daṇḍanāyikā): on the first parva of the Kiri cakraratha;[1] just in front of her lay the lion—Caṇḍoś-caṇḍa with four hands and three eyes, wearing śūla, khaḍga and pāśa.[2]

[1] Br. IV. 20. 5. [2] Ib. IV. 24, 31 ff; 28. 48.

Potrimukhīdevī—a name of Lalitā; also Potriṇī.

Br. IV. 17. 6. 14.

Potriyam—Agni, or Havyavāhana; known as.

Vā. 29. 27.

Poṣta—an Amitābha god.

Br. IV. 1. 17.

Pauḍava—an Ekārṣeya.

M. 200. 6.

Pauḍras—a Janapada.

Vā. 99. 385.

Pauṇḍarīka—a sacrifice whose fruits are attained by going round Amarakaṇṭaka.

M. 188. 93.

Pauṇḍra (I)—the kingdom named after the people.

M. 163. 73.

Paunḍra (II)— a son of Bali, after whom came the name of the kingdom.

Vi. IV. 18. 13-14.

Paunḍraka (I)—(also Paunḍra): King of Kāśi; son of Vasudeva, and Sutanu, daughter of Kāśirāja. When he became king, he asserted that he was the real Vāsudeva, and married Devakī the youngest sister of Kamsa. Besieged Dvārakā during Kṛṣṇa's absence at night, and being put to defeat by Balarāma and Sātyaki, went back to his capital. Sent a messenger to Kṛṣṇa saying that he was the real Vāsudeva and that Kṛṣṇa was either to give up the title or offer battle. Kṛṣṇa invaded Kāśi and killed him and his allies;[1] was stationed by Jarāsandha during the siege of Mathurā on its southern gate, and also during the siege of Gomanta on the southern gate. Arrived at Kunḍina.[2] Father of Sudakṣiṇā.[3] Attained *mokṣa* by hatred of Hari.[4]

[1] Bhā. X. 66. [1-12], 1-23. 27. Vi. V. 26. 7; 34, 4-28. [2] Ib. X. 50. 11 [4] and [9]; 53. 17. [3] Ib. X. 78. 5. [4] Ib. II. 7. 34; X. 37. 19; XI. 5. 48; Br. IV. 29. 122.

Paunḍraka (II)—a son of third Sāvarṇa Manu.

Br. IV. 1. 81. Vā. 100. 84.

Paunḍravardhana—a kṣetra sacred to Lalitā.

Br. IV. 44. 93. Vā. 104. 79.

Pautri—a Putrikāputri of Atri.

M. 197. 10.

Paunikas—a Dakṣinātya deśa.

Vā. 45. 127.

Paura (I)—a son of Pṛthusena.

M. 49. 52.

Paura (II)—a Bhārgava gotrakāra.

M. 195. 20.

Paura (III)—a kingdom after Pṛthudarbha, son of Śibi.

M. 48. 20.

Paurakutsa—an Āngirasa and Mantrakṛt.

Br. II. 32. 102.

Paura-Jānapadas—citizens and people of country parts; agreed to Puru's coronation by Yayāti in preference to his elders on account of his discipline;[1] of Ayodhyā;[2] in the royal sabhā of Sagara;[3] abandoned Lohagandhi Janamejaya for bad conduct.[4]

[1] M. 34. 28. [2] Br. III. 49. 16. [3] Ib. III. 55. 23. [4] Ib. III. 68. 23; Vā. 93. 23.

Pauras (I)—treated with respect by Pṛthu;[1] were provided with seats in Mallaranga;[2] also Paurajanas.[3]

[1] Bhā. IV. 17. 2; 21. 6. [2] Ib. X. 36. 24. [3] Br. III. 51. 34 and 36.

Pauras (II)—a Parāśara clan.

Br. III. 8. 95.

Paurava—a Rājarṣi.

Vā. 32. 39.

Pauravavamśa—the line beginning with Puru, son of Yayāti.

M. 24. 70; 34. 31; ch. 49. (whole).

Pauravī—a queen of Yudhiṣṭhira, and mother of Devaka.

Bhā. IX. 22. 30.

Pauravī (II)—one of Vasudeva's wives, and mother of Subhadrā and eleven sons.[1] A daughter of Vālmīki and sister of Bāhlika.[2]

[1] Bhā. IX. 24. 45 and 47. [2] Br. III. 71. 161, 163; M. 46. 11; Vā. 96. 160-61; Vi. IV. 15. 18.

Paurāṇika (*Purāṇajña*)—is Sūta; ancient Purāṇa-teller;[1] on Māndhāta and Hariścandra;[2] alias Vamśavittama.[3]

[1] Br. III. 8. 83; M. 114. 3; Vā. 45. 71; 70. 76; 88. 67, 114, 168; 101. 72. [2] Br. III. 63. 69, 113. [3] Ib. III. 63. 168.

Paurikas—a southern country.

Br. II. 16. 58.

Paurukutsa—a Mantrakṛt and of the Āngirasa branch.

Vā. 59. 99.

Paurukutsā (ī)—wife of Gādhi;[1] gave birth to Viśvāmitra taking the caru of Ṛcika intended for her daughter Satyavatī.[2]

[1] Vā. 91. 66-7. [2] Br. III. 66. 36.

Pauruṣam—see, Utthānam.

M. 221. 2.

Pauruṣamjñaṇam—the fourth Puruṣārtha, the other three being *Dharma, Artha* and *Kāma.*

Vā. 67. 12.

Pauruṣam sūktam—Puruṣa sūkta of the Ṛg Veda to be recited before digging a tank. (See Puruṣa Sūkta, *s.v.*)

M. 58. 34. 36.

Pauruṣī—Sātvikī.

Vā. 66. 104.

Pauruṣeya (I)—the Rākṣasa presiding over the month of Śukra and Śuci[1] with the sun in the summer.

[1] Bhā. XII. 11. 35; Br. II. 23. 6. [2] Vā. 52. 8; Vi. II. 10. 7.

Pauruṣeya (II)—one of the sons of Yātudhāna, had five sons, all man-eating ones, Krūra, Vikṛta, etc.

Br. III. 7. 89, 93-4.

Pauruṣeya (III)—a Piśāca.

Vā. 69. 127.

Paurodhasam—'not a profession to be coveted', was the remark of Viśvarūpa to the gods, who requested him to be their ācārya, (see Purohita).

Bhā. VI. 7. 35-36.

Paurohityam—the office of Purohita; Bṛhaspati for the Devas and Śukra for the Asuras; the low status of, as viewed by Sarmiṣṭhā, the daughter of Vṛṣaparvana.

M. 25. 9; 27. 9-11.

Paurṇamāsa (I)—son of Śrīśāntakarṇa, and father of Lambodara.

Bhā. XII. 1. 23-24.

Paurṇamāsa (II)—the Full Moon day. (See also Paurṇamāsī.)

[1] Br. II. 23. 63; Vi. I. 20. 38.

Paurṇamāsa (III)—a Jayadeva; a Mantraśarīra and a son of Brahmā;[1] his *amṛta* was drunk by 33 crores of gods.[2]

[1] Br. II. 23. 66; Vā. 66. 6; 67. 5. [2] Br. III. 3. 6.

Paurṇamāsa (IV)—the son of Marīci and Sambhūti. Father of Viraja and Parvata.

Vi. I. 10. 6.

Paurṇamāsās—Trayārṣeyas; no marriage alliance with Pāraṇa an Agastya.

M. 202. 4.

Paurṇamāsi (I)—the Devī of the 27th Kalpa became a twin.

Vā. 21. 62, 68.

Paurṇamāsi (II)—the Full Moon day; the Moon has a full white maṇḍala by the *apyāyita* of the sun;[1] at the end of the Kṛṣṇa and Śukla pakṣas.[2]

[1] Vā. 50. 200; 52. 59; Vi. II. 8. 80. [2] Vā. 56. 30, 36.

Paulastya (I)—a name of Rāvaṇa.

Br. III. 63. 196; Vā. 88. 195.

Paulastya (II)—a Ṛṣi.

Vā. 61. 84; 62. 42, 53.

Paulastya (III)—a Deva in the 11th antam.

Vā. 62. 17.

Paulastya (IV)—one of the seven sages.

Vā. 100. 83; 97, 106, 116.

Paulastyas (I)—a Devagaṇa; one of the Niśācara Rākṣasa clans;[1] of Agastya family.[2]

[1] Br. III. 1. 50; 7. 162; 8. 57 and 62. [2] M. 202. 2.

Paulastyas (II)—a Rākṣasa clan;[1] sons of Dānāgni and Sujamghī.[2]

[1] Vā. 69. 195. [2] Br. II. 11. 29.

Paulaha—a Prajāpati;[1] father of the Pitṛs, Agniṣvāttas.[2]

[1] Vā. 62. 17. and 42. [2] Ib. 70. 64; 73. 25.

Paulaha-Agnitejas—one of the seven sages of the 11th antam;[1] a Taposayāna;[2] a Tatvadarśi.[3]

[1] Vā. 100. 83. [2] Ib. 100. 97. [3] Ib. 100. 107.

Paulas—a hundred in number.

Br. III. 74. 268; Vā. 99, 455.

Pauli—an Ekārṣeya.

M. 200. 6.

Paulikāyani—an Ārṣeya Pravara (Aṅgiras).

M. 196. 22.

Pauleyas—a western country.

Br. II. 16. 60.

Pauloma—an Asura, who got exhausted in Amṛtamathana.

Bhā. VIII. 7. 14.

Paulomas—a class of Asuras, who took part in the Devāsura war between Bali and Indra, and fought with Viśvedevās;[1] sons of Mārica, a Dānava,[2] and of Pulomā.

[1] Bhā. VIII. 10. 22, and 34. [2] M. 6. 23; Vi. I. 21. 9.

Paulomā (ī)—a daughter of Puloma and wife of Bhṛgu the sage;[1] mother of twelve sons, Bhṛgus, Gods; their younger brothers Viprās;[2] son Pṛcetāscyavana or Cyavana having aborted in the eighth month attacked by a Rākṣasa.[3]

[1] Br. III. 1. 75; Vā. 65. 73. [2] M. 195. 14. [3] Br. III. 1. 91.

Paulomī—a name of Indrāṇī.

Bhā. VI. 18. 6; Vi. V. 30. 49.

Pauṣa—a month. On the *Ekādaśi* day is to be performed Manvantarādi śrāddha; on the *aṣṭami* Śambhu is to be worshipped.

M. 17. 7; 56. 2; 60. 35.

Pauṣājiti—an Arṣeya Pravara (Aṅgiras).

M. 196. 7.

Pauṣkara—the blue colour; of Viṣṇu (Prādurbhāva).

M. 171. 64 and 70.

Pauṣṭikam—the *Mantras* of the Atharvavedins recited in tank ritual.

M. 24. 46; 58. 37.

Pauṣṇyāyanaṣ—Ārṣeya Pravaras (Bhārgavas).

M. 195. 38.

Pauṣyañji (I)—one of the two best Sāmagas.

Vā. 61. 48.

Pauṣyañji (II).—(Pauṣpinji-*Vi. P.*) a disciple of Sukarma among the disciples of the North given by Indra; taught the five hundred Saṁhitas; Langākṣi and Mangali were some of his disciples;[1] a Śrutarṣi and the chief among the Sāmagas;[2] his disciples;[3] Udicya Samagas.

[1] Bhā. XII. 6. 77 and 79; Vā. 61. 33. [2] Br. II. 33. 7; III. 63. 207. [3] Vā. 61. 36; Vi. IV. 6. 4.

Prakaṭaśaktis—(see Mudrā devīs): a group of Śaktis.

Br. IV. 19. 15.

Prakāśaka—a son of Raivata Manu.

M. 9. 21.

Prakundakas—a Piśāca gaṇa.

Vā. 69. 263.

Prakṛti (I)—Matter as opposed to Puruṣa; could be conquered by one's *yogabala*;[1] has the three guṇas—*satva*, *rajas* and *tamas*.[2] Eight kinds of;[3] the seven principles leading to pralaya;[4] also known as *pradhāna* and *avyakta*; makes and unmakes the universe; created by the unborn Iśvara;[5] is *yoganidrā*.[6]

[1] Bhā. I. 8. 18; III. 5. 46; Br. II. 19. 173, 195-7; III. 42. 47; 43. 3. [2] Bhā. VII. 1. 7. [3] Ib. VII. 7. 22; XI. 22. 18-24. [4] Ib. XII. 4. 5; Br. IV. 2. 231; 6. 6; 15. 7; 43. 76. [5] M. 3. 14; 154. 356; Vi. I. 2. 19. [6] Ib. V. 2. 7; VI. 4. 34-5.

Prakṛti (II)—the subjects of a king; Pṛthu treated them with respect;[1] acquiesed in selecting Pūru and also Dyumatsena.[2]

[1] Bhā. IV. 17. 2; Br. III. 49. 17; M. 34. 26; 226. 6; 240. 11. [2] Ib. 36. 5; 214. 16.

Prakṛtis (I)—seven kinds, which support the monarch.

Bhā. VI. 14. 17-18.

Prakṛtis (II)—usually eight, the eight places of gods, from Brahmā to Piśāca, eight-fold aiśvarya, the eight rūpas, etc.[1] regarded as truth and their opposite as false.[2]

[1] Br. IV. 3. 27 to 73. [2] Ib. IV. 3. 85.

Prakṛtis (III)—seven *avyakta*, waters, *tejas*, *vāyu*, *ākāśa*, *bhūtādi* and *mahat* enter gradually and bring about Pratyāhara;[1] also eight kinds.[2]

[1] Vā. 102. 26; 49. 185. [2] Ib. 102. 95.

Prakṛtiprasūti—Brahmam, the first Pravṛtti of Īśvara.

Vā. 3. 9; 61. III.

Prakriyārthapāda—(also Prakriyāpāda) the first part of the Purāṇa;[1] contains the contents of the Purāṇa;[2] is of 4000 ślokas and represents the Kṛtayugam.[3]

[1] Br. I. 1. 38; IV. 4. 43; Va. 7. 1. [2] Ib. 4. 13; 103. 44. [3] Ib. 32. 59.

Praghasa—an Asura follower of Bali.

M. 245. 32.

Praghāsa—a god of the Lekha group.

Br. II. 36. 75.

Praghoṣa—a son of Kṛṣṇa and Mādrī (Lakṣmaṇā).

Bhā. X. 61. 15.

Pracaṇḍā—a goddess enshrined at Chāgalāṇḍa.

M. 13. 43.

Pracinvān—the son of Janamejaya and father of Pravīra.

Vi. IV. 19. 1.

Pracetas (I)—the son of Durdama; had a hundred sons who went to the North as lords of the *Mlecchas*.[1] Father of Śatadharma.[2]

[1] Bhā. IX. 23. 15-16; Br. III. 74. 11-12; Vā. 99. 11. [2] Vi. IV. 17. 4-5.

Pracetas (II) (*Praśānti*): a name of Śanti Agni.

Br. II. 12. 29; Vā. 29. 27.

Pracetas (III)—a Mantrakṛt; see Cyavana.

Br. II. 32. 104; III. 1. 92; Vā. 65. 54, 88.

Pracetas (IV)—a Pārāvata god.

Br. II. 36. 13. Vā. 62. 12.

Pracetas (V)—a god of Prasūta group.

Br. II. 36. 70.

Pracetas (VI)—a god of the Lekha group.

Br. II. 36. 75.

Pracetas (VII)—one of the Mind-born sons of Brahmā; a Mantrakṛt.

M. 3. 7; 102. 19; 145. 98; Vā. 59. 96.

Pracetas (VIII)—the son of Viduṣa; had 100 sons, all chieftains of the *Mleccha* countries of the northern regions.

M. 48. 8-9.

Pracetas (IX)—the father of the Yakṣas.

Vā. 69. 11.

Pracetasa—a Prajeśvara.

Br. III. 1. 54.

Pracetasas (*also Pracetas*)—the collective name of the ten sons of Prācīnabarhiṣa and Sāmudrī; commanded by their father they engaged themselves in penance in the

midst of the ocean and meditated on the teachings of Śiva given to them; leaving their home they proceeded to the west and in a park near a great lake heard the divine music; when listening to it, there appeared Śiva who on request initiated them in the meditation on Viṣṇu (Rudragītā); when Śiva left they meditated under the waters for 1000 years. Viṣṇu appeared before them and promised them a son by asking them to marry the daughter of Kaṇḍu and Pramlocā; pleased with seeing the God they praised Him; after his disappearance they came out of the waters and seeing the earth filled with wild growth they began to burn the trees by breathing spiritual fire and wind from their mouth. Brahmā (Soma) interceded then and prevented them from further destroying the trees by offering Vārkṣi (Māriṣā) the daughter of the trees in marriage to them; they married her and she gave birth to Dakṣa on the eve of the Cākṣuṣa epoch.[1] After a long period of enjoyment of life they placed their wife under their son Dakṣa and went away to the western sea where Jajali attained siddhi; seeing them steadfast in devotion Nārada came there, and was welcomed by them; requested by them to be instructed to get rid of samsāra, Nārada advised them to worship and contemplate on Viṣṇu directly, and than departed; they did so and attained the world of Viṣṇu;[2] sacrifice of, when Nārada sang praises of Dhruva;[3] worshipped for treasure.[4]

[1] Bhā. IV. 24 (whole); 25. 1-2; 30 (whole) VI. 4. 4-17; Br. II. 13. 40; 37. 27; M. 4. 47-9; Vā. 63. 27-9. [2] Bhā. IV. 31. 1-25. [3] Ib. IV. 12. 40; 13. 2. [4] Ib. II. 3. 7.

Praja—a son of Havirdhāna.

Br. II. 37. 24.

Prajana (I)—a son of Kuru.

M. 50. 23.

Prajana (II)—an Asura in the sabhā of Hiraṇyakaśipu.

M. 161. 81.

Prajāti—a Yāmadeva.

Vā. 31. 6.

Prajādarpa—a Madhyamādhvaryu.

Br. II. 33. 16.

Prajāni—the father of Khanitra.

Vā. 86. 4.

Prajāpati (I)—a title of honour earned by Manu and the mind-born and other sons of Brahmā;[1] describes the creator;[2] anointment of the Dikpālas by;[3] Dakṣa a Prajāpati;[4] Nine in number, worshipped for the sake of progeny.[5]

[1] M. 1. 33. [2] Ib. 4. 8. [3] Ib. 8. 9. [4] Bhā. II. 6. 7; IV. 5. 17; VII. 12. 26; V. 23. 5; X. 54. 49. [5] Ib. I. 3. 27; II. 3. 2; VII. 8. 38.

Prajāpati (II)—the lord of Vairājaka Kalpa; wife Gāyatrī; son Snigdhasvara.

Vā. 21. 41-2.

Prajāpati (III)—the Veda-Vyāsa of the second Dvāpara.

Vi. III. 3. 11.

Prajāpati (IV)—the son of Prāmśu and father of Khanitra.

Vi. IV. 1. 23.

Prajāpatis—Prajeśvaras; they are Kardama, Kaśyapa, Śeṣa, Vikrānta, Suśrāva, Bahuputra, Kumāra, Vivasvān, Śuciśravas, Pracetas, Ariṣṭanemi and Bahula.

Vā. 65. 53-54.

Prajāpatikṣetram—a *tīrtha* between Prayāgā, Pratiṣṭhāna and the Vāsukihṛadā.

M. 104. 5.

Prajāpatigiri—a Mt. felt the prowess of Hiraṇyakaśipu's arms.

M. 163. 88.

Prajāsambhavana—Svāyambhuva came out of him.

Vā. 21. 60.

Prajāhetava—the Saptarṣis as Dārāgṇihotrins.

Vā. 61. 100.

Prajeśvara—the son of Bhīmaratha: was a Divodāsa, lord of Vāraṇāsi; Kṣemaka ruined the city and Nikumbha cursed it to be desolate when the king established himself at Gomati; killed the 100 sons of Bhadrasena and took his kingdom leaving Durmada a son of Bhadrasena to escape as a baby;[1] father of Pratardhana by Dṛṣadvatī; his wife Suyaśā had no son in spite of her worship at Nikumbha's temple.[2]

[1] Br. III. 67. 26. [2] Ib. III. 67. 47-67.

Prajyoti—an Amitābha god of the Svārocisa epoch.

Br. II. 36. 53.

Prajvāra—the brother of Bhaya, Lord of the Yavanas; consumed the city of Purañjana to flames; allegorically the two forms of fever.

Bhā. IV. 27. 30; 28. 11; 29. 23.

Prajña (I)—an Amitābha god.

Br. II. 36. 53.

Prajña (II)—(ety): all the senses came out of Īśvara.

Vā. 4. 37.

Praṇava—the top *mantra;* glorifies Īśvara; *Yajña* glorifies Praṇava; *manas Yajña* in the form of Rudra; hence

Paramampadam; Omkāram, Akṣaram, Brahmā and three varṇas;[2] Praṇavātmaka is Brahmā;[3] is Rudra.[4]

[1] M. 85. 6; Vā. 20. 38. [2] Ib. 32. 1. [3] Ib. 24. 51. [4] Br. II. 13. 137.

Praṇavāvastithas—Bhūha, Bhuva, and Sva.

Vā. 61. 108.

Praṇāla (also *Praṇālaka*)—the water-vent on the *Pīṭha* of an image; facing the North.

M. 262, 5 and 16.

Praṇīta—a Marīci god.

Br. IV. 1. 58.

Pratakvānya—an *Agni* named Nabha.

Br. II. 12. 23.

Pratapana—a hell.

Br. IV. 33. 61.

Pratardana (I)—see Dyumat.

Bhā. IX. 17. 6.

Pratardana (II)—a son of Divodāsa; father of Vatsa and Garga;[1] earned the title, Śatrujit by destroying the line of Bhadraśreṇīya; known as Vatsa, so called by his father out of love, and as Ṛtadhvaja by being truthful. For possessing a horse by name Kuvalāyaśva, he came to be known by that name. Alarka was the son of Vatsa.[2]

[1] Br. III. 67. 67-9; Vā. 92. 64, 65. [2] Vi. IV. 8. 11-16.

Pratardana (III)—a grandson of Yayāti by his daughter who with Aṣṭaka, Śibi and Pratardana was engaged in a sacrifice;[1] discoursed with Yayāti on different worlds and

promised to give those worlds to which he was entitled to; went to heaven with the above.[2]

[1] M. 35. 5. [2] Ib. 38. 22; 41. 13-14; 42. 14, 26 and 28.

Pratardanas—a group of gods, twelve in number, of the epoch of Uttama Manu.

Br. II. 36. 27, 31. Vā. 62. 24; Vi. III. 1. 14.

Pratāpa—a follower of Bali.

M. 245. 32.

Pratāvi—a son of Udgītha.

Vā. 33. 56.

Prati—the son of Kuśa and father of Sañjaya.

Bhā. IX. 17. 16; Br. III. 3. 35.

Pratika—the son of Manu and father of Kṛtaratha.

Vi. IV. 5. 27.

Pratikāśva—the son of Bhānumat and father of Supratīka.

Bhā. IX. 12. 11.

Pratikṛt—one of the names of the fourth Marut gaṇa.

Vā. 67. 127.

Pratikṣatra (I)—the son of Śami and father of Svayambhoja.

Br. III. 71. 139; M. 44. 80; Vi. IV. 14. 23.

Pratikṣatra (II)—a son of Kṣatravṛddha and father of Samjaya.

Vi. IV. 9. 25-26.

Pratikṣipta—a son of Śami.

Vā. 96. 137.

Pratikṣetra—a son of Pratikṣatra and father of Bhoja.

M. 44. 80.

Pratitvaka—a son of Maru and father of Kīrtiratha.

Vā. 89. 11.

Pratidṛkṣa—one of the names of the Marut gaṇa.

Vā. 67. 178.

Pratipa—a son of Dilīpa, and father of three sons: Devāpi, Śantanu and Bāhlika.

Vā. 99. 234.

Pratipakṣa—a son of Kṣatradharma and father of Śṛñjaya (Sañjaya *Vā. P.*).

Br. III. 68. 7; Vā. 93. 7.

Pratipat—the first among the *tithis*;[1] the first day after the two *parvas* in the month fit for *Anvādhānakriya*.[2]

[1] Br. II. 24. 142. [2] Ib. II. 28. 37.

Pratiprastara—one of the sixteen Ṛtviks for *Yajña*; issued from the back of Nārāyaṇa.

M. 167. 8.

Pratibāhu (I)—a son of Śvaphalka.

Bhā. IX. 24. 17.

Pratibāhu (II)—the son of Vajra and father of Subāhu (Sucāru *Vi. P.* and *Vā. P.*).

Bhā. X. 90. 38; Vā. 96. 251; Vi. IV. 15. 41-2.

Pratibhā (*Prabhāva*)—characteristics of; Vidyā, Kāvyam, Śilpam, etc.

Vā. 12. 6-8.

Pratibhānu—a son of Kṛṣṇa and Satyabhāmā.

Bhā. X. 61. 11.

Pratima (*Paulastya*)—a sage of the second Sāvarṇa Manu.

Br. IV. 1. 70.

Pratimālakṣaṇa—rules relating to the carving of different sizes of images and of gods to be worshipped in houses: relative proportions of a Navatāla image;[1] Specialities of feminine forms;[2] Images of other sizes including Rāma, Varāha, Narasimha, of Śiva with ten arms, four or eight arms: defective forms to be condemned;[3] Specialities of Ardhanārīśvara or Umāmaheśvara;[4] of Śivanārāyaṇa;[5] of Brahmā and Kārttikeya;[6] of Kātyāyanī;[7] of Indra;[8] images of Mother goddesses.[9] Pedestals of different images—A pedestal is divided into 16 parts; ten kinds of pedestals described: made of stone, earth, wood or a mixture according as the *devata* is made of;[10] The symbol of Śiva in the shape of a phallus, the size depending on the size of the temple: made of ruby, diamond, earth, wood, gold and stone according to one's choice and means.[11]

[1] M. 258. 4-25, 26-57. [2] Ib. 25.8; 58-74. [3] Ib. ch. 25.9. [4] Ib. 260. 1-20. [5] Ib. 260. 21-27. [6] Ib. 260. 40-55. [7] Ib. 260. 56-65. [8] Ib. 260. 66-69. [9] Ib. 261. 24-49. [10] Ib. ch. 262. [11] Ib. ch. 263.

Pratimedhā—a god of Sumedhasa group.

Br. II. 36. 60.

Pratimbaka—a son of Maru; father of Kīrtiratha.

Br. III. 64. 11.

Pratirūpa—a daughter of Maru and wife of Kimpuruṣa.

Bhā. V. 2. 23.

Prativāha (I)—a son of Gāndhinī.

Vā. 96. 111. Br. III. 71. 112.

Pratīvāha (II)—a son of Upamadgu.

Vi. IV. 14. 9.

Prativindhya—a son of Yudhiṣṭhira and Draupadī.

Bhā. IX. 22. 29; M. 50. 51; Vā. 99. 246. Vi. IV. 20. 42.

Prativindhyas—a 100 kings; ruled after the Bhojas.

Br. III. 74. 267; M. 273. 71. Vā. 32. 50; 99. 453.

Prativyūha—the son of Vatsavyūha and father of Divākara.

Vā. 99. 282.

Prativyoma (I)—a son of Vatsavṛddha and father of Bhānu.

Bhā. IX. 12. 10.

Prativyoma (II)—a son of Vatsadroha.

M. 271. 5.

Prativyoma (III)—the son of Vatsavyūha and father of Divākara.

Vi. IV. 22. 3.

Pratiśrava—a Rudra on the 12th cover of the Ṣoḍaśa Cakra.

Br. IV. 34. 33.

Pratiśruta—a son of Śāntidevā and Vasudeva.

Bhā. IX. 24. 50.

Pratiṣṭhā (I)—a Śakti.

Br. IV. 35. 98.

Pratiṣṭhā (II)—a description of the consecration of the *Linga* in temples;[1] Māgha, Phālguṇa, Caītra, Vaiśākha, and Jyeṣṭha are auspicious months. The auspicious asterisms, planets and *lagnas* are also mentioned;[2] the *maṇṭapa* should lie on the east or north of the temple, of different measurements. An altar to be located in its centre. It is a temporary structure for performing the consecration ceremony, *mantras* and music form part of the ritual. The image to be then installed. The qualifications of the *Sthāpaka*: the details of the ceremony of worshiping the idol, offerings to the *Bhūtas* in all the three parts of the day: worship in the night time; should have dancing and singing as part of the ritual.[4] The image of Śiva to face North only;[5] then Lokapālas to be consecrated, and appeased with *śānti*.[6] The constituents of *Arghya* and how it is to be offered;[7] offering of 40 lights.[8]

[1] M. ch. 263. [2] Ib. 264. 3-12. [3] Ib. 264. 13-35. [4] Ib. ch. 265. [5] Ib. 266. 4. [6] Ib. 266. 19-65. [7] Ib. 267. 2-22. [8] Ib. 267. 24-28.

Pratiṣṭhāna (I)—the capital of Aila Purūravas;[1] originally given to Sudyumna by Manu.[2]

[1] Vā. 91. 18. [2] Vi. IV. 1. 16.

Pratiṣṭhāna (II) (*Pratiṣṭhā*)—capital of Sudyumna and Purūravas on the northern bank of the Yamunā, and near Prayāgā;[1] offered to Sudyumna and by him to the Purūravas.[2]

[1] Bhā. IX. 1. 42; Br. III. 60. 21; 66. 21; M. 12. 18; 104. 5; 106. 30.
[2] Vā. 85. 22.

Pratisandhi—intermediate creation, description of; interval between two cosmic ages;[1] no Pratisandhi between

one Kalpa and the other; but there is one between the different Manvantaras.[2]

[1] Br. II. 31. 113; M. 144. 101; Vā. 7. 2-3; 58. 112; 61, 145 and 148. [2] Br. II. 6. 2, 3 and 10.

Pratisamcara—*pralaya* or deluge of all creatures, three kinds: *naimittika*, *Prākṛtika* and *Ātyantika*;[1] the *Viṣṇu Purāṇa* adds a fourth kind—*nitya* also called *dainandini*.[2]

[1] Vā. 100. 132; Vi. I. 2. 25; 3. 22-5. [2] Ib. I. 7. 41-4; VI. 3. 1-3; 4. 7; 8. 1.

Pratisarga (I)—secondary creation, three-fold;[1] done by the ten sons, seven sages and Yāmadevas of the epoch of Svāyambhuva Manu;[2] one of the five characteristics of the *Purāṇa*.[3]

[1] Br. IV. 3. 31, 110, 113; Vā. 102. 46, 53; Vi. VI. 8, 2 and 15. [2] M. 8. 1. [3] Ib. 52. 2; 53. 65; Br. I. 1. 37; 3. 26.

Pratisarga (II)—a topic of the *Purāṇa*: at the evening of the day of Brahmā, *Pralaya* sets in, when the whole universe appears like an oven with blazing fire. Then come different clouds pouring in torrents everywhere (Ekārṇava)[1] Lord's sleep in the waters.[2]

[1] Vā. 4. 10; 100. 133-79. [2] Ib. 100. 185-9.

Pratihartā (I)—a Marut of the sixth gaṇa.

Br. III. 5. 97.

Pratihartā (II)—the son of Pratihāra.

Vā. 33. 55; Vi. II. 1. 37.

Pratihartā (III)—a son of Pratīha, versed in sacrificial lore and father of Aja and Bhūman, by Stutī.

Bhā. V. 15. 5; Br. II. 14. 66.

Pratihartā (IV)—one of the sixteen Ṛtviks for *yajña*; from the belly of Nārāyaṇa.

M. 167. 9.

Pratīka—the son of Vasu and father of Oghavan and Oghavatī;[1] the Godāvari split herself, out of fear of him.[2]

[1] Bhā. IX. 2. 18. [2] M. 22. 58.

Pratīci—a R̥. in the Draviḍa country.

Bhā. XI. 5. 40.

Pratīcyas—a tribe of the western regions.

Vā. 58. 81.

Pratītāśva—the son of Bhānuratha;[1] father of Supratīka.[2]

[1] Vā. 99. 284. [2] Vi. IV. 22. 4.

Pratīpa (I)—a son of Dilīpa and father of three sons, Devāpi and others.

Bhā. IX. 22. 11-12; M. 50. 38. Vā. 99. 418; Vi. IV. 20. 8-9.

Pratīpa (II)—the first day of the Pakṣa; in the bright half, the moon leaves the Sūryamaṇḍala and takes the middle place between that maṇḍala and that of the moon; the time for sacrifices and oblations;[1] first of *tithis*.[2]

[1] Vā. 56. 36, 47. [2] Ib. 53. 114.

Pratīpaka—a son of Maru and father of Kr̥tiratha.

Bhā. IX. 13. 16.

Pratīpāśva—a son of Dhruvāśva.

M. 271. 7.

Pratīha—a son of Parameṣṭhi and Suvarcalā (Varcalā-*Br. P.*) had three sons through his wife Suvarcalā; an adept in Ātmavidyā.

Bhā. V. 15. 3-5.

Pratīhāra—a door-keeper of the king's palace; Kālanemi's arrival is announced to Tāraka by the door-keeper kneeling and with mouth shut by his hand;[1] Vīraka for Śiva;[2] characteristics of; skilled, of good personality, speaking agreeably, and not overbearing.[3]

[1] M. 154. 1, 4. [2] Ib. 154. 383, 386. [3] Ib. 215. 11.

Pratīhāra—of the family of Parameṣṭhi.

Br. II. 14. 65; Vi. II. 1. 36.

Pratumdakas—a gaṇa of the Piśācas.

Br. III. 7. 382.

Pratumdas—a class of Piśācas.

Br. III. 7. 378.

Pratoṣa—a son of Dakṣinī; a Tuṣita god.

Bhā. IV. 1. 7-8.

Pratyakṣalavaṇam—adding salt to food in the presence is forbidden to the Yatis.

Vā. 18. 20.

Pratyagra--(Pratyagraha-*Vā. P.*) a son of Uparicara Vasu and a Cedipa.

Bhā. IX. 22. 6. Vā. 99. 222; Vi. IV. 19. 81.

Pratyangirasayogā—of the Brahma veda.

Br. III. 1. 26.

Pratyaśrava—a son of Caidyoparicara.
M. 50. 27.

Pratyaha—an Ārṣeyapravara (Bhārgavas).

M. 195. 43.

Pratyāhāra (I)—the stage of the dissolution or withdrawal of creation on the commencement of *Pralaya* at the end of Kali; then the primordial spirit (*avyakta*) swallows that which is manifest (*vyakta*): waters swallow the *gandha* quality of the earth thus plunging the earth in waters; then the *rasa* quality of the waters gets merged in fire which spreads in all directions; the *rūpa* quality of fire is in turn eaten away by wind; this permeates all the ten directions, both above and below; the *sparśa* quality of wind is swallowed by *ākāśā;* the *śabda* (sound) quality of which is overwhelmed by *bhūta* and other gross elements; the great souls absorb these (*mahā*); seven Prakṛtis one covering the other.

Br. II. 6. 14; IV. 3. 1-21; Vā. 102. 1-2, 5.

Pratyāhāra (II)—a dharma of the yoga, ruins all *viṣayas* or sense pleasures.[1] The yogin sees God in himself.[2]

[1] M. 183. 54. Vā. 10. 76 and 93. Vi. VI. 7. 45. [2] Vā. 11. 18-9, 30; 101. 211; 104. 24.

Pratyūṣa (I)—a Devarṣi.

Br. II. 35. 92.

Pratyūṣa (II)—one of the eight Vasus; (a Vasava); father of Devala the sage.

Br. III. 3. 21, 27; M. 5. 21, 27; 203. 4; Vā. 61. 84; 66. 20. Vi. I. 15. 110, 117.

Pratyūṣa (III)—a Śakti of Kāla in the Pañcakoṇa.

Br. IV. 32. 10.

Prathama—an Asura residing in Sutalam.

Br. II. 20. 21; Vā. 50. 20.

Prathama sāhasam—see *Pūrva sāhasam;* for being a pseudo-physician one deserves punishment.

M. 227. 65, 177.

Prathita—a Vānara born of Pulaha.

Br. III. 7. 179.

Pradeśa—a measurement; ten *angulas* in length.

Vā. 8. 102.

Pradeśini—the index finger used for measuring *angulas.*

Vā. 8. 103.

Pradoṣa—a son of Doṣa and Puṣpārṇa.

Bhā. IV. 13. 14.

Pradoṣā—a Śakti on the Ṣoḍaśapatrābjā.

Br. IV. 32. 12.

Pradyumna (I)—the eldest son of Kṛṣṇa by Rukminī; in his previous birth the God of Love (Kāma, Smara);[1] within ten days of his birth Śambara stole him and threw the babe into the sea; was swallowed by a fish; fishermen who caught the fish presented it to Śambara who asked the cooks to cook it; when cut open there was the child inside and Nārada asked Māyāvatī in charge of the kitchen to take care of the child after telling her the truth about it; that it was the re-incarnation of her husband Kāma; she brought up the child more as a lover; asked by Pradyumna why she was not behaving as a mother but as a wife she explained that she was Ratī and himself Kāma, and also as to how he came there by Śambara's act; taught Māyāvatī the *vidyā* of

Mahāmāyā : he invited Śambara to battle and cut off his head; then Māyāvatī took him by air to Dvārakā the residence of Rukmiṇī and Kṛṣṇa; in Kṛṣṇa's palace, women found the likeness of Kṛṣṇa in him and Rukminī thought of her lost son; to their wonder and joy Nārada related the life story of Pradyumna; the couple were embraced by all of them and the whole Dvārakā was filled with satisfaction.[2] Won his wife Rukmāvatī (Vaidarbhī) in a *Svayamvara* after vanquishing his rivals; father of Aniruddha;[3] attended his son's marriage at Bhojakaṭa;[4] picture drawn by Citralekha;[5] one among the Vṛṣṇis who went to attack Bāṇa's city;[6] fought with Guha;[7] went along with his brothers to play and seeing a huge lizard in a well reported the same to Kṛṣṇa;[8] defended Dvārakā with other Yadus when Śālva besieged it; defeated Śālva's commander-in-chief and did other feats of valour; had a hit in the chest by Śālva's minister Dyumat and was taken out by his charioteer, whom he chided for his action; the charioteer defended his action under the ethics of war; attacked and vanquished Dyumat;[9] went to Syamantapañcaka for the solar eclipse;[10] went with Kṛṣṇa's sacrificial horse;[11] unable to recover the dead son of the Dvārakā Brahmana;[12] fought with Sāmba at Prabhāsa deluded by Kṛṣṇa;[13] at his death his wives burnt themselves in fire.

[1] Vi. IV. 15. 37; V. 26. 12 to the end; ch. 27 (whole); 28. 6-7; 32. 1 and 6; Bhā. I. 10. 29; 11. 17; 14. 30; X. 40. 21; 61. 7 and 9; 90. 35; Br. III. 71. 245; 72. 1; IV. 29. 128; Vā. 96. 237. [2] Bhā. X. ch. 55 (whole); M. 47. 15, 23; 93. 51; 101; 10; 248. 48. [3] Bhā. X. 61. 18, 22, 23 [8]; 90. 36. Vi. IV. 15. 39. [4] Bhā. X. 61. 26. [5] Ib. X. 62. 20; Vi. V. 32. 24. [6] Bhā. X. 63. 3. [7] Ib. X. 63. 7. [8] Ib. X. 64. 1-4. [9] Ib. X. 76. 13-33. 77. 1-3. [10] Ib. X. 82. 6. [11] Ib. X. 89. 22. [2]. [12] Ib. X. 89. 31 and 41; 90. 33. [13] Ib. XI. 30. 16. [14] Ib. X. 31. 20; Vi. V. 33. 12; 37. 46.

Pradyumna (II)—a son of Cākṣuṣa Manu.

Bhā. IV. 13. 16

Pradyumna (III)—a son of Bhānumān.

Br. III. 64. 19; Vā. 89. 19.

Pradyumna (IV)—an epithet of Viṣṇu;[1] worship of.[2]

[1] M. 276. 8; Vi. V. 18. 58; Vā. 111. 21. [2] Bhā. I. 5. 37; IV. 24. 35; VI. 16. 18.

Pradyumna (V)—a Vamśavīra.

Vā. 97. 1.

Pradyota (I)—a son of Śunaka, the minister of Purañjaya; when Purañjaya was killed by Śunaka, Pradyota became king; father of Pālaka; founder of the line of Pradyotanas, five in number and who ruled for 138 years.

Bhā. XII. 1. 3-4.

Pradyota (II)—a Yakṣa; a son of Puṇyajani and Maṇibhadra.

Br. III. 7. 124; Vā. 69. 156.

Pradyota (III)—the son of Munika, killed his master Ripumjaya and ruled for 23 years; a Praṇatasāmanta, his four successors ruled for 138 years; Śiśunāka slew him and became king. Father of Balāka.

Vā. 99. 310-4; Vi. IV. 24. 2-3.

Pradyotanas—five beginning with Pradyota and ending with Nandivardhana: they ruled the earth for 138 years.

Bhā. XII. 1. 4.

Pradyoti—ruled for 23 years with the Sāmantas subdued.

Br. III. 74. 123.

Pradhāna—an *Ananta* and *Avyayātma;* covers the *mahat.*

Br. II. 21. 28; III. 43. 4; IV. 4. 12 and 20.

Pradhānapuruṣau—*tamas* and *satva; Pradhāna* appears at the time of creation from Sadasadātmakam.

Br. I. 4. 1; Vā. 5. 7-8, 22.

Pradhānam—(Māyā-*Vā. P.*) a term for Prakṛti; with *vikāra* results in *mahat-tatvam.*

Br. I. 1. 88 and 93; 3. 9; 5. 103; Vā. 103. 12, 21, 36. M. 3. 15, 17; 60. 3; Vā. 4. 19; 23. 56; 24. 66. Vi. I. 2. 15-16.

Pradhāneśī—a name of Lalitā.

Br. IV. 17. 33.

Prapitāmaha—Kālātma, and the origin of the Ṛg, Sāma and Yajur Samhitas.

Vā. 31. 33; 111. 84.

Prapohayas—Nīla (blue) Parāśaras.

M. 201. 34.

Prabala (I)—an attendent of Hari; attacked the Asura followers of Bali.

Bhā. II. 9. 14; VIII. 21. 16.

Prabala (II)—a son of Kṛṣṇa and Mādrī.

Bhā. X. 61. 15.

Prabāhī—brought forth 10 Deva-gandharvas, all best songsters.

Vā. 68. 37.

Prabuddha—a son of Ṛṣabha; a Bhāgavata; advised Nimi how to get rid of the *Māyā* by means of going to a *Guru* and following the path of devotion to Hari.

Bhā. V. 4. 11; XI. 2. 21; 3. 18-33.

Prabhañjana (I)—God of the wind;[1] narrator of the *Vāyu Purāṇa.*[2]

[1] Bhā. II. 25. 7. [2] Vā. 2. 2.

Prabhañjana (II)—a monkey chief.

Br. III. 7. 233.

Prabhañjanā—a R. in the Ketumālā continent.

Vā. 44. 18.

Prabhava (I)—a son of Bhṛgu and a deva.

[1] Br. III. 1. 90. [2] M. 195. 13.

Prabhava (II)—a Sādhya.

M. 171. 43; Vā. 66. 16.

Prabhavan—a Viśvedeva.

Vā. 66. 32.

Prabhaviṣṇu—is Lord Śiva.

Vā. 101. 294.

Prabhā (I)—a queen of Puṣpārṇa, and mother of Prāta, Mādhyandina, and Sāyam.

Bhā. IV. 13. 13.

Prabhā (II)—a daughter of Svarbhānu; wife of Āyu and mother of Nahuṣa and four others;[1] one of the nine Devis serving Soma;[2] wife of Svarbhānu.[3]

[1] Br. III. 6. 23-4; 67. 1; M. 6. 21; Vā. 68. 22, 24; Vi. I. 21. 7. [2] Vā. 90. 25. [3] Ib. 92. 1.

Prabhā (III)—one of the three wives of Vivasvat;[1] mother of Prabhātā; the goddess enshrined in Sūryabimba;[2] abandoned her consort for Soma with eight other Devis.[3]

[1] M. 11. 2. [2] Ib. 13. 52. [3] Ib. 23. 25.

Prabhā (IV)—the wife of Sagara; Yādavī and mother of 60,000 Sagaras.

M. 12. 39, 42.

Prabhākara (I)—a son of Jyotiṣmat after whom the *varṣa* was named.

Br. II. 14. 28-29; Vā. 33. 24. Vi. II. 4. 36.

Prabhākara (II)—the father of Soma through Madrā.

Br. III. 8. 76.

Prabhākara (III)—one of the 20 Sutapa gaṇas.

Br. IV. 1. 14; Vā. 100. 14.

Prabhākara (IV)—the Sun and consort of Prabhā who left him for Soma; image of; one wheel and seven horses; Daṇḍi and Pingala are the door-keepers; Dhātā with the pen in his hand; the charioteer, Aruṇa.

M. 23. 25; 261. 1-8.

Prabhākara (V)—an Ātreya; when Sūrya was beaten by Svarbhānu and was falling down to the earth, the whole world became dark when the sage by his words was able to prevent his falling down and thus giving light in the place of darkness.

Vā. 70. 70-4; 99. 127.

Prabhākaram (c)—a kingdom of Kuśadvīpam.

Br. II. 14. 29; 19. 58; Vā. 33. 26; 49. 54.

Prabhāta (Prabhāsa?)—the eighth Vasu who had for his wife Yogasiddhi (Varastrī) the sister of Bṛhaspati; their son was Viśvakarman; [see *Rāmā*: Bāl. Khān. 27-35 where he is named Sāvitra].

Br. III. 3. 21; 59. 16; M. 5. 21, 27; 203. 4; Vā. 61. 82; 66. 20, 27-8; 83. 20; 84. 16.

Prabhānu—a son of Kṛṣṇa and Satyabhāmā.

Bhā. X. 61. 10.

Prabhāsa (I)—a *tīrtha* sacred to Hari and famous for the west flowing Sarasvatī.[1] Sages of this place visited Dvārakā.[2] During his pilgrimage tour Arjuna went to this;[3] was visited by Balarāma and revisited by him;[4] here the Moon God who was struck with consumption (yakṣma) by the curse of Dakṣa got rid of his disease.[5] Here Sāndipāni's son was drowned, and Vidura cast off his body.[6] To this came once the Vṛṣṇis, Bhojas, and Andhakas for sacred ablution when they had been cursed by some *munis*, and gave gifts of gold, silver and bed to Brahmanas.[7] On Kṛṣṇa's suggestion the Yadus left Dvārakā for good and went to this place, where they drank heavily induced by Kṛṣṇa, and fighting with one another, all of them died.[8] Sacred to Puṣkarāvati[9] the intervening space between the cheek and neck of the personified Veda.[10]

[1] Bhā. VII. 14. 31; XI. 30. 6; Br. III. 13. 40; Vā. 23. 215; 77. 40. [2] Bhā. X. 90. 28 [5]. [3] Ib. X. 86. 2. [4] Ib. X. 78. 18; 79. 21. [5] Ib. XI. 6. 35-8. [6] Ib. X. 45. 37-8; III. 1. 20; I. 15. 49; Vi. V. 21. 25. [7] Bhā. III 3. 25-8. [8] Ib. XI. 30. 10-19. Vi. V. 37. 30, 38-9. [9] M 13. 43. [10] Vā. 104. 78.

Prabhāsa (II)—one of the twenty Sutapa gaṇas.

Br. IV. 1. 14; Vā. 100. 15.

Prabhāsa (III)—Mt. covering the foot of the śilā of Gayāsura; ety. that which shines bright; from the little finger of the śilā came out Īśa; in Gayā.

Vā. 108. 13-4; 109. 14.

Prabhāsa (IV)—a Vasu; married the sister of Bṛhaspati. Father of Viśvakarman.

Vi. I. 15. 110, 118-19.

Prabhāseśa—is Śiva, the God who came out as a little finger of the śilā at Gayā; by cutting through the Prabhāsa hill.

Vā. 108. 14, 23.

Prabhāvratam—the performer of it becomes a Rājarāja.

M. 101. 54.

Prabhāsaurī—at sunset the rays of the sun enter fire and hence the latter is seen in the night; when the sun rises in the morning, fire enters the sun's rays and hence the light of fire is not seen in the day; when the sun is in the middle of the earth night enters the waters and hence they are of the copper colour. In the night day enters the waters and hence waters take the white colour. Thus *ahorātras* enter waters.

Vā. 50. 112-17.

Prabhu (I)— a son of Bhaga and Siddhi.

Bhā. VI. 18. 2.

Prabhu (II)—a son of Śuka and Pīvarī; a Sādhya.

Br, III. 3. 17; 8. 93; M. 15. 10; 203. 12; Vā. 70. 85; 73. 30.

Prabhu (III)—see Maru.

Br. III. 63. 211.

Prabhu (IV)—one of the Amitābha gaṇa.

Br. IV. 1. 16; Vā. 100. 16.

Prabhuśakti—of the king.

Br. II. 29. 82; M. 142. 68; Vā. 57. 75.

Prabhūti—a Marīci God.

Br. IV. 1. 58.

Pramati (I)—the son of Prāmśu, and father of Khanītra.

Bhā. IX. 2. 24.

Pramati (II)—the son of Nṛdeva, of the gotra of the Moon; vanquished the *Mlecchas* and *adharmic* kings; took the form of an *aśva*.

Br. II. 31. 76; 89; M. 144. 51, 63.

Pramati (III)—a son of Janamejaya;[1] heard the *Viṣṇu Purāna* from Vedaśiras and narrated it to Jātukarṇa.[2]

[1] Br. III. 61. 17. [2] Vi. VI. 8. 48-9.

Pramati (IV)—an incarnation of Viṣṇu.

Br. III. 73. 111; M. 144. 60.

Pramati (V)—an Amitābha god.

Br. IV. 1. 17; Vā. 100. 16.

Pramati (VI)—an Asura in the sabhā of Hiraṇyakaśipu.

M. 161. 79.

Pramathas—a class of *Bhūtas* who constituted the gaṇa of Śiva;[1] evil-eyed spirits;[2] followers of Rudra and of Dakṣiṇa Agni;[3] of animal and other cruel faces;[4] fight of, under the leadership of Nandi, against the Asuras;[5] defended the chariot of Tripurāri;[6] put down by Kṛṣṇa;[7] at Bāṇa's capital.

[1] Bhā. IV. 2. 15; V. 5. 21; Vā. 39. 43; 72. 50. [2] Br. III. 10. 51; 42. 33; Bhā. VI. 8. 25. [3] Ib. X. 63. 6; 66. 30. [4] M. 135. 33. [5] Ib. 136. 19, 34, 67; 137. 1; 138. 10, 55. [6] Ib. 133. 66 and 69. [7] Bhā. X. 37. 13; 85. 41; Vi. V. 33. 13, 24 and 27, 34. 40.

Pramathanāthamakha—a sacrifice in honour of Pramathanātha (Mahābhairava) conducted by Jarāsandha with kings who were taken captives.

Bhā. I. 15. 9.

Pramathi—a son of Añjanāvati; an elephant.

Br. III. 7. 343.

Pramada (I)—a son of Vasiṣṭha, and one of the seven sages of the epoch of Uttama Manu.

Bhā. VIII. 1. 24.

Pramada (II)—a Dānava.

Br. III. 6. 10.

Pramanthu—a son of Vīravrata and Bhoja.

Bhā. V. 15. 15.

Pramardana (I)—a Vānara chief.

Br. III. 7. 239.

Pramardana (II)—an elephant born of Sāma.

Br. III. 7. 335; Vā. 69. 219.

Pramāṇāṣṭakam—the eight *Pramāṇas.*

M. 3. 4.

Pramāthinī—a Śakti.

Br. IV. 19. 74.

Pramānajñas—the experts in the measurement of time.

Vā. 100: 219.

Pramālikā—a Śakti.

Br. IV. 27. 38.

Pramiti (I)—(Pramati-*Br. P.*) (Atreya): of Candramasa gotra; killed the *Mlecchas* and the Pāṣaṇḍas; the

avatār of the Lord in the Kali age; has an *amśa* of Mādhava; went about the earth for 20 years surrounded by armed Brahmanas; having killed many a tribe attained *samādhi* in the midst of the Ganges and the Yamunā.

Br. I. 1. 99; Vā. 58. 76-88.

Pramiti (II)—the previous birth of Kalki.

Vā. 98. 110.

Pramoda(*ka*) (I)—a Vināyaka.

Br. IV. 27. 81; 44. 68.

Pramoda (II)—born out of the neck of Brahmā.

M. 3. 11.

Pramoda (III)—a son of Dṛḍhāśva.

M. 12. 33.

Pramodā—a mother-goddess.

M. 179. 27.

Pramodāha—a Dānava.

Vā. 68. 10.

Pramlocā—the Apsaras, who bore a daughter Māriṣā to Kaṇḍu, and left the child among the trees and went away. Presides over the months of Nabho-Nābha; with the sun in the Nabhasya;[1] in the months *Āvaṇi* and *Puraṭṭāśi* (Aug.-Sept.-Oct.); in the sabhā of Hiraṇyakaśipu.[2]

[1] Bhā. IV. 30. 13; XII. 11. 37; Br. II. 23. 10; III. 7. 15. M. 126. 11; Vā. 52. 11; 69. 50; Vi. II. 10. 9. [2] M. 161. 74.

Prayāgā (I)—a *tīrtha* sacred to Hari. Sages of this place visited Dvārakā; was visited by Balarāma;[1] capital of

the Aila Purūravas on the north bank of the Yamunā.[2] Lalitā enshrined at;[3] fit for śrāddha;[4] occupied by the Kurus,[5] represents the nose of the personified Veda;[6] a Janapada of the Gupta emperors.[7]

[1] Bhā. VII. 14. 30; X. 90. 28 [3]; XII. 1. 37; X. 79. 10; M. 22. 8. [2] Br. III. 13. 100; 66. 21; IV. 44. 98; Vā. 91. 50. [3] M. 13. 26. [4] Vā. 77. 92. [5] Ib. 99. 215. [6] Ib. 104. 76; 106. 69. [7] Ib. 99. 383; Vi. IV. 24. 63; VI. 8. 29.

Prayāgā (II) — (Māhātmyam): Markaṇḍeya to Yudhiṣṭhira on; here is Prajāpatikṣetra; people who bathe here go to heaven and who die here are liberated from *samsāra*: guarded by Indra; there are five deep channels in Prayāgā with the Ganges flowing in their midst. Sins are washed off by entering its boundary. The goddess Yamunā, the daughter of the Sun God is ever present: It is a place haunted by the Gods, Asuras, Ṛṣis and Siddhas;[1] one who remembers Prayāgā from his own native home or from a foreign place on the eve of his death goes to the world of Brahmā. Leaving the heaven, he is reborn as a King of Jambūdvīpa; gifts of cows, jewels and gold here attain great merit: The giver is born in Uttara Kuru regions and enjoys long life.[2] One should not drive to the place in a conveyance drawn by bullocks lest the virtue of bathing should be lost. Giving daughters in marriage, and death near the Akṣayavaṭa helps one in going to the world of Śiva. One should go and do charities with utmost faith. Here are 60 crores and 10000 holy spots; well-known for a Śiva shrine: Pratiṣṭhāna lies to the east of the Ganges, and to its north lies the Hamsaprapatana *Tīrtha*. There are again Ūrvaśīramaṇa, Sandhya Vaṭa, Koṭi *Tīrtha*, and others, all holy;[3] by merely listening to the greatness of Prayāgā a man gets liberated. To the south of Prayāgā there is a Ṛṇamocana *Tīrtha* where by residing for a night and by bathing, one never runs into debts. A pilgrimage to P. gives the benefit of an Aśvamedha sacrifice: relieves his *manes* for ten generations: its circumference is five yojanas

and every step is sacred: the greatness of the Yamunā described;[4] a man dying at P. gets the benefits of a Yogin: the king of all *tīrthas*: P. is again the place where both Kambala and Aśvatara reside. It is the altar of Prajāpati. It is more sacred, being situated on the banks of the Ganges. It is the giver of heaven, the personification of bliss and truth: Reading the Mahātmya takes one to heaven;[5] Here Brahmā, Viṣṇu and Śiva are all present. Brahmā stands on the Northern part of the *Tīrtha* to protect it: Viṣṇu is represented as Veṇī Mādhava, while Śiva is present in the shape of a banyan tree. In addition to them, the gods, oceans and mountains also live there. It is known as Prajāpati Indrakṣetra. One who remembers this every day attains heaven. After hearing this, Yudhiṣṭhira is said to have bathed in Prayāgā.[6]

[1] M. ch. 104. [2] Ib. ch. 105. [3] Ib. ch. 106. [4] Ib. chh. 107-8. [5] Ib. chh. 109-110. [6] Ib. chh. 111-112; 180. 56; 192. 11; 193. 19.

Prayāti—a Yāmadeva.

Br. II. 13. 92.

Prayuta—a Mauneya Gandharva.

Br. III. 7. 2.

Pralamba—An Asura friend of Kamsa;[1] in the guise of a gopa, was admitted to the games by Kṛṣṇa's playmates, as Kṛṣṇa had decided on his death. In a game Rāma was to carry on his back the Assura. While doing so, the Asura grew to a huge size to defeat Rāma. By the fist of his hand, Rāma broke his head and killed him.[2]

[1] Bhā. II. 7. 34; X. 2. 1; Br. III. 6. 15; IV. 29. 123; Vi. V. 1. 24; 4. 1-2; 15. 1. [2] Bhā. X. 18. 17-30; 20. 1; 43. 30; 46. 26; 51. 42; Vi. V. 9. 13 to the end; Vā. 68. 15.

Pralambāyanas—the sages.

M. 200. 11.

Pralaya—the deluge: destruction; after Manvantaras;[1] two kinds—one at the end of a Kalpa or the day of Brahmā and the other at the end of the life of Brahmā.[2]

[1] M. 2. 22; 142. 36. [2] Vi. VI. 1. 3.

Pravarṣaṇa—the top hill of Gomanta. Pursued by Jarāsandha, Rāma and Kṛṣṇa fled to this. Besieged by Jarāsandha.

Bhā. X. [53 (v) 5]; 52. 10-11 [3], [16].

Pravaha—one of the seven Maruts;[1] the kind of wind that helps Brahmaja clouds to rain: the chief of the second *vātaskandha*;[2] the clouds controlling *Jīmūta* clouds.[3]

[1] Br. II. 22. 39; M. 163. 32. [2] Br. II. 23. 98; III. 5. 83; Vā. 67. 115. [3] Ib. 51. 36.

Pravahana—a sage of the Auttama epoch.

M. 9. 14.

Prvāhana—Agni (Dhiṣṇi).

Br. II. 12. 20.

Pravāhuka—a son of the Muṇḍīśa *avatār* of the Lord.

Vā. 23. 211.

Pravijayas—a tribe;[1] an eastern Janapada.[2]

[1] M. 114. 45. [2] Vā. 45. 123.

Pravīṇa—one of Danu's sons.

Vā. 68. 7.

Pravīra (I)—a son of Prācīnavat, and father of Namasyu (Manasyu *Vi. P.*).

Bhā. IX. 20. 2; Vi. IV. 19. 1.

Pravīra (II)—a son of Vindhyaśakti and a great hero: capital at Kāncanaka: performed the Vājapeya and other *Yajñas*, father of four sons: ruled for 6 years.

Br. III. 74. 184-6; Vā. 99. 371-2.

Pravīra (III)—a son of Upadānavī.

M. 49. 10.

Pravīra (IV)—a son of Trasyu.

Vā. 99. 133.

Pravīra (V)—a king of the dynasty of Vindhyaśakti.

Vi. IV. 24. 56.

Pravīraka—a ruler of Kilikilā.

Bhā. XII. 1. 33.

Pravṛttikālas—at the time of creation men full of *rajas* attain the *bhūtas* and *indriyas* through the favour of gods; by the meditation of the Lord the three *guṇas* get their respective *guṇas* defined; all of common *dharmas* attain *vikāra* for creation; happiness and misery, *dharma* and *adharma*, truth and untruth reach each according to his inclination; separation of *Guṇas*.

Vā. 103. 25-33.

Praśānta—Agni Pracetas.

Br. II. 12. 29.

Praśusruka—(Prasuśruta- *Bhā. P.*) a son of Maru and father of Susandhi.

Vi. IV. 4. 111. Bhā. IX. 12. 7.

Praśraya—born of Dharma and Hrī.

Bhā. IV. 1. 52.

Prasava—a son of Bhṛgu.

Vā. 65. 87.

Prasāda (I)—born of Maitrī.

Bhā. IV. 1. 50.

Prasāda (II)—a fruit of *Prāṇāyāma;* control of the five winds by the senses.

Vā. 11. 4, 10.

Prasuśruta—a son of Manu and father of Susandhi.

Vā. 88. 211.

Prasūtas—a group of eight gods of the Cākṣuṣa epoch. Śyenabhadra, Paśya, Pathyanetra, Sumana, Suveta, Revata, and Dhyuti, and Supracetas so-called.

Br. II. 36. 66, 71; Vi. III. 1. 27. Vā. 62. 60.

Prasūti (I)—a daughter of Svāyambhuva Manu, married to Dakṣa: gave birth to sixteen (Twenty four *Br. P.*) daughters; was afraid of Vīrabhadra and his party in the sacrificial hall of her husband.

Bhā. III. 12. 55-56; IV. 1. 1 and 11, 47-48; 5. 9. Br. I. 1. 59; II. 9. 42-7; Vā. 1. 66 and 68; Vi. I. 7. 18-19, 22-27.

Prasūti (II)—an elephant daughter of the Dignāgas.

Br. III. 7. 354.

Prasūti (III)—a daughter of Vairāja; was given in marriage to Dakṣa; Dakṣa to be conceived as *Prāṇa* and

Maru as *Saṅkalpa;* to them were born 24 daughters, all *Viśvamātaras.*

Vā. 10. 17, 22-3; 67. 27-8.

Prasūti (IV)—a wife of Vasiṣṭha.

Vi. I. 7. 8.

Prasena—a son of Nighna (Nimna- *Bha. P.*) and brother of Satrājit (Sakrājit-*Vā. P.*): went out ahunting with the Syamantaka jewel and was killed by a lion and the jewel was taken by it: his death wrongly ascribed to Govinda: was stationed by Kṛṣṇa (s.v.) to defend the western gate of Mathurā.

Bhā. IX. 24. 13; X. 50. 20 [4]; 56. 13-14; Br. III. 71. 21-52; M. 45. 3-18; Vā. 96. 20, 30, 31, 33 and 35; Vi. IV. 13. 10, 29-39, 77.

Prasenajit (I)—a son of Viśvasāhvan, and father of Takṣaka.

Bhā. IX. 12. 7-8.

Prasenajit (II)—a son of Lāṅgala and father of Kṣudraka.

Bhā. IX. 12. 14.

Prasenajit (III)—a son of Siddhārtha.

M. 271. 13.

Prasenajit (IV)—a son of Haimavatī (Kṛśāśva- *Vi. P.*) and father of Yuvanāśva.

Vā. 88. 64; Vi. IV. 2. 47-8; Br. III. 63. 66.

Prasenajit (V)—a son of Rāhula. Father of Kṣudraka.

Vā. 99. 289; Vi. IV. 22. 8-9.

Prasṛti—one of the four sons of Svārociṣa Manu.

M. 9. 7.

Praskaṇva—a Brahmana line from Medhātithi.

Bhā. IX. 20. 7.

Praskanda—a class of Piśācas.

Br. III. 7. 380.

Prastāva—a son of Udgītha, married Niyutsā, and father of Vibhu.

Bhā. V. 15. 6.

Prastotā—one of the 16 Ṛtviks for *Yajña;* issued forth from Nārāyaṇa.

M. 167. 8.

Prastha—a measure of capacity.

Bhā. III. 11. 9; Br. IV. 1. 212; Vā. 100. 215.

Prasthala—a son of Tāmasa Manu..

Br. II. 36. 49.

Prasthalas—a tribe: a northern kingdom.

Br. II. 16. 50; Vā. 45. 119; M. 144. 43.

Prasthāvi—a son of Udgītha.

Br. II. 14. 67.

Prahara—a measure of time.

Bhā. III. 11. 8.

Praharaṇa—a son of Kṛṣṇa and Bhadrā.

Bhā. X. 61. 17.

Prahasta (I)—a Rākṣasa who was killed in the Lankā war.

Bhā. IX. 10. 18.

Prahasta (II)—a son of Puṣpotkaṭa and Viśravas.

Br. III. 8. 55; Vā. 70. 49.

Prahāri—a son of Supratīka the elephant.

Br. III. 7. 341.

Prahāsaka—a son of Khaśa and a Rākṣasa.

Br. III. 7. 134; Vā. 69. 166.

Praheti—a partisan of Vṛtra: took part in the Devāsura war between Bali and Indra and fought with Mitra;[1] the Rākṣasa presiding over the month of Mādhava;[2] a son of Yātudhāna and father of Mālyavan and others: a Rākṣasa in the Vaidyuta hill;[3] with the sun in the spring; father of Puloma.[5]

[1] Bhā. VI. 10. 20; VIII. 10. 20 and 28. [2] Ib XII. 11. 34. [3] Br. II. 18. 16; 23. 4; III. 7. 89 and 91. [4] Vā. 52. 5; Vi. II. 10. 5. [5] Ib. II. 10. 5; Vā. 69. 127.

Prahrādi—a wife of Viśvakarman.

Vā. 84. 19.

Prahlāda (I)—(also Prahrāda): son of Hiraṇyakaśipu and Kayādhu, a dānavī;[1] a devotee and attendant of Hari; of Narasimha and Kṛṣṇa in Harivarṣa,[2] Lord of the Daityas and Dānavas;[2a] most righteous of Hiraṇyakaśipu's sons, a Mahābhāgavata and a Mahātma,[3] Dattātreya was a tutor: Saṇḍa and Marka, sons of Śukra, were his tutors to teach him kingly policy and Trivarga;[4] served as calf for the Asuras to milk liquor from the earth;[5] one of the twelve, who knew the *dharma* ordained by Hari;[6] at the repeated tests of his father he spoke of the nine ways of devotion to Hari; was ordered to be killed, by being trodden by elephants, or to be done to death by poison, fire or water; all these were of no avail; he was then bound by noose; Prahlāda once lectured to his playmates and classmates on the importance of devo-

tion to Hari even from childhood as it is rare to be born a man, and even as a man one half of the life is wasted in sleep and one quarter in old age; once one got into the groove of *samsāra* it was not possible to get out of it; so he asked them to aim at knowledge following the pure *Bhāgavata Dharma;* asked by the Daitya boys how and when he got that knowledge, he narrated how when his father went out to Mandara for penance, his mother was taken captive by Indra who set her at liberty on the advice of Nārada, who kept her in custody until his father's return. As she was pregnant she prayed to the sage for the welfare of the child in the womb; thus he earned the grace of Nārada. He therefore looked upon *ātman* as the only thing eternal and all other things unreal; to attain Hari there were several ways, such as listening to his stories, or singing his praise; *samsāra* and other objects of desire were to be discarded and anybody of any caste or creed could attain salvation by worshipping Hari; when this was reported to his father by the tutor, Prahlāda was sent for and threatened with death if he persisted in his devotion to Hari. Prahlāda was defiant in the sabhā of Hiraṇyakaśipu; found in Narasimha the Lord Vāsudeva and spoke to those in the sabhā, but in vain; taking up his sword Hiraṇyakaśipu asked him to show Hari at the post near by which he knocked with his fist; out came Narasimha and destroyed Hiraṇyakaśipu in the midst of portents; universal rejoicing and praise of Hari; the Gods found Narasimha still raging in anger and requested Prahlāda to praise Him; his praise; pleased, the Lord prompted him to ask for boons; Prahlāda said that desires were the seeds of *samsāra* and therefore he did not want them; he only wanted to be ever devoted to him; Narasimha asked him to be king and at the same time be devoted to him; and when the time came for him he could cast off his body and get himself merged into Hari; then Prahlāda requested for the pardon and purification of his father which were granted; after the funeral ceremonies of his father, Prahlāda

became king; then he worshipped Brahmā, Śiva and other Gods who all blessed him; obliged to Viṣṇu;[7] father of Āyuṣmān, Śibi, Bāṣkala and Virocana;[8] Indra afraid of;[9] a boon to Prahlāda not to kill any of his race;[10] praise of by Bali who belonged to his family; arrived when Bali bound by ropes was addressing Hari; and was bowed to by him; addressed Hari; Kṛṣṇa who had promised Prahlāda not to slay princes of his line allowed Bāṇa to escape; blessings to Bali;[11] his request to Hari before leaving for Sutala; left Sutala or the great cave; attained final release by *satsanga*.[12]

Parīkṣit compared to for his pure devotion;[13] Prahlāda compared to the moon shining in the sky.[14] One of the three Indras of the Dānavas and Asuras;[15] fought for 300 years with Indra, but was finally defeated by Raji son of Āyu; defeated by Indra in the churning of the ocean for nector (an *avatār* of Viṣṇu);[16] duration of rule, as long as that of Bali;[17] deceived by Bṛhaspati begged excuse of Śukra;[18] Brahmā was purohita to God incarnate,[19] made the 16 gifts,[20] asked by Bali why the Asuras lost their effulgence Prahlāda found out by Yoga the Lord in the womb of Aditi and predicted evil to the Asuras; Bali poohpoohed and spoke of his prowess. Prahlāda predicetd that he would be ruined with his kingdom for having insulted the Lord.[21] Indra of the Asuras[22] of the Vitalam;[23] Maitreya's question on the career of;[24] tormented by his father for thinking of God Viṣṇu in different ways;[25] was administered poison and other means to kill him; Śambara's hand in;[26] his father killed by Narasimha[27] becomes the lord (Indra) of the Daityas, and Dānavas.[28]

[1] Bhā. VI. 18. 12, 13. VII. 1. 41; Br. III. 5. 33; 8. 6; M. 6. 9; Vā. 67. 70; Vi. I. 15. 142. [2] Bhā. I. 3. 11; 12. 25; IV. 21. 29; V. 18. 7; VI. 18. 10, 16; VII. 1. 41-43; X. 39. 54; 63. 47-9; Vi. I. 15. 143-52. [2a] M. 8. 5; Vā. 70. 6. [3] Bhā. VII. 4. 30-43. [4] Ib. VII. 5. 1-3. [5] Ib. IV. 18. 16. [6] Ib. VI. 3. 20. [7] Ib. VII. 5. 5-50; chh. 6 to9 (whole) 10 1-24, 32-4; IV. 21. 29 and 47; M. 161. 79; 162. 2. [8] Bhā. VI. 18. 15, 16; M. 6. 9. [9] Bhā. IX. 17. 14. [10] Ib. X. 63. 47. [11] Ib. VIII. 22. 8, 12-14, 16-17, X. 63. 47-9; VIII. 15. 6-7. [12] Ib. VIII. 23. 6-8, 11-12; Br. II. 20. 25. [13] Bhā. I. 12. 25; Br. III. 34. 39. [14] Bhā. VIII. 19. 4. [15] Br. III. 67. 88; 72. 79; 73. 41-2; M. 8. 5; 47. 77.

[16] Ib. 24. 38-42; 47. 48. [17] Ib. 47. 58. [18] Ib. 47. 207, 210. [19] Ib. 47. 236. [20] Ib. 274. 12. [21] Ib. 245. 1-50. [22] Va. 92. 83; [23] Ib. 50. 25. [24] Vi. I. ch. 16; [25] Ib. I. ch. 17; [26] Ib. I. chh. 18-19. [27] Ib. I. ch. 20. [28] Ib. I. 21. 14; 22. 4; IV. 9. 8.

Prahl(r)āda (II)—a Kādraveya Nāga.

Br. III. 7. 36; Vā. 69. 73.

Prahrādi—a wife of Tvaṣṭa and sister of Virocana; mother of Triśiras.

Br. III. 59. 19.

Prākāmyam—an Uttama siddhi.;[1] ,a yogaiśvarya.[2]

[1] Br. IV. 19. 5; 36. 51: 44. 108. [2] Vā. 13. 3, 14.

Prākṛtasarga—the creation of *mahat, bhūta* and *aindriyaka;*[1] eight *prakṛtis* covering this *aṇḍa* at the time of creation.[2]

[1] Vā. 6. 62; Vi. VI. 3. 40. [2] Vā. 4. 90; Vi. VI. 3. 1; 4. 11, 30.

Prākṛtika—the name of Pralaya.

Bhā. XII. 4. 5-6. Vā. 104. 110.

Prāksatī—is Bhavānī.

Br. III. 9. 1.

Prāgāyaṇas—Kaśyapa gotrakāras.

M. 199| 6.

Prāgjyotiṣas—an eastern tribe.

M. 114. 45. Br. II. 16. 54.

Prāgjyotiṣapura (c)—an eastern kingdom; the city of of Naraka surrounded by nooses (Paśās); entered by Kṛṣṇa and Satyabhāmā; its fortress pulled down; invited by its citizens, Kṛṣṇa entered the city and found Maṇiparvata and the umbrella of Varuṇa there; then entered the palace; was left by Kṛṣṇa.

M. 163. 81; Bhā. X. 59. 2-5; 22 [1-3], 32; [65 (v) 1]; Vi. V. 29. 8, 14, 16-7.

Prāgdeśa—a country noted for horses.

Br. IV. 16. 18.

Prāṅgmukhā—a R. sacred to the Pitṛs.

M. 22. 65.

Prācītvata—son of Janamejaya made the Prācī (east) direction.

M. 49. 1.

Prācīnagarbha—a son of Sṛṣti (Puṣṭi-*Vā. P.*) and Chāyā; wife Suvarcā and son Udāradhi (dhīya-*Vā. P.*).

Br. II. 36. 98-100; Vā. 62. 83, 85.

Prācīnabarhis—(Barhiṣad); a son of Havirdhāna and Dhiṣaṇā; a Prajāpati and Ekarāṭ, etc.; married Sāmudrī (Savarṇā), daughter of the ocean (Samudra) of the same caste; had ten sons named Prācetasas, all versed in the Dhanurveda; performed *tapas* for 10,000 years when even the wind could not blow; out of their anger came fire and burnt down trees, etc.; taking soma; Drumakṣaya represented their case to these Pracetasas and offered their daughter Mārīṣā in marriage to them; their son was Dakṣa;[1] knew the power of Viṣṇu's *yoga*;[2] a Rājarṣi;[3] it was he, who made the kuśa

grass rest eastward and earned the name, Prācīnabarhis; always devoted to *yajña*.[4]

[1] Bhā. VI. 4. 4; Br. II. 13. 39, 69; 30. 40; 37. 24-41; M. 4. 46-7; Vā. 63. 23-25; Vi. I. 14. 4-7. [2] Bhā. II. 7. 43; IV. 24. 13. [3] Vā. 57. 122. [4] Bhā. II. 7. 43; IV. 24. 13; Vi. I. 14. 2-4.

Prācīnabarhiṣas—the ten sons of Ṣāmudri, also known as Pracetasas versed in Dhanurveda.

Vā. 30. 36.

Prācīnayoga—a disciple of Śriṇgiputra; author of a Samhita. His son was a pupil of Kauthuma.

Vā. 61. 40; Br. II. 35. 45-6.

Prācīnayogaputra—a Kauthuma Śākhā.

Vā. 61. 42.

Prācīnvan—a son of Janamejaya and father of Pravīra.

Bhā. IX. 20. 2.

Prācīsarasvatī—the east Sarasvatī, the place where the Gandharva, Citraratha got his redemption after his bath.

Bhā. VI. 8. 40.

Prācīsarasvatī tīrtha—in Gayā; bath and offer of evening prayers lead one to Viṣṇuloka.

Vā. 112. 23.

Prācetasa—the sage who revealed the previous birth of king Puṣpavāhana to him.

M. 100. 7; Vā. 62. 72.

Prācetasas—(see Pracetasas); the surname of the ten sons of Prācīnabarhis and Śatadrutī; their history; performed tapas as directed by Rudra for 10,000 years. Hari revealed himself before them; entrusting their house to their

son, Dakṣa and following Nārada's precepts attained *mokṣa;* when they rose from the sea they saw the earth covered with trees;[1] wife Mārīṣā, the daughter of plants given in marriage by Soma, king of plants, became the mother of Dakṣa.[2] Father ordered them to worship Govinda and increase the world's population. The prayer was granted by Govinda. Burnt down trees and uprooted them as they were hindrances to the growth of population.[3]

[1] Bhā. IV. 24. 13-18; 25. 2; chh. 30 and 31; IX. 23. 15-16. Vi. I. 14. 6. [2] Bhā. VI. 4. 4-5; Vi. I. 15. 1-10, 71-4. [3] Vi. I. 14. 10-48.

Prāceyas—Kaśyapa gotrakāras.

M. 199. 8.

Prācya—a Sāmaga.

Vā. 99. 191.

Prācyasāmas—of six Samhitas, attributed to Kṛta.

Bhā. IX. 21. 28-9; Br. III. 63. 207. M. 49. 76.

Prācyasāmagas—disciples of Hiraṇyanābha.

Vi. III. 6. 5-24; IV. 19. 52.

Prācyas—a tribe.

Vā. 58. 81.

Prājaka—the driver of vehicles; if he is unskilled, for injury caused by him, his master will be punished; if skilled, he himself will be punished.

M. 227. 95-6.

Prājāpatya (I)—a sacrifice which Yudhiṣṭhira performed as a preparation to cast off his mortal body.

Bhā. I. 15. 39; III. 12. 42; Vā. 81. 3.

Prājāpatya (II)—a *muhūrta* of the day and the night;[1] in the month of Puṣya, the eighth day in the dark half of the month;[2] the tenth *gāndhara grāmika*.[3]

[1] Br. III. 3. 40, 42; Vā. 61. 75; 66. 41. [2] Ib. 66. 43. [3] Ib. 86. 43.

Prājāpatyā (III)—a form of marriage; others are Brahmā, Daivata, Ārṣa, Āsura, Gāndharva, Rākṣasa and Paiśāca.

Vi. III. 10. 24.

Prājāpatyam (*vratam*)—the performance of the vow leads to the world of Śaṅkara.

M. 101. 66.

Prāgjyotiṣas—a Janapada of the east.

Vā. 45. 123.

Prāḍvivāka—a judge, to be banished for miscarriage of justice.

M. 227. 160-1.

Prāṇa (I)—a son of Vidhātri and Niyatī (*Āyati-Br. P.*). His wife was Puṇḍarīkā and Dyutimān was his son.

Bhā. IV. 1. 44-45; Br. II. 11. 6-9, 40.

Prāṇa (II)—a Vasu and a son of Dharma; married Ūrjasvatī. Father of Saha and two other sons.

Bhā. VI. 6. 11-12; Vi. I. 15. 113.

Prāṇa (III)—a Bhārgava and a sage of the Svārociṣa epoch.

Br. II. 36. 17; M. 9. 8.

Prāṇa (IV)—a son of Dhara;[1] a Sādhya.[2]

[1] M. 5. 24. [2] Ib. 203. 11; Br. III. 3. 16.

Prāṇa (V)—a son of Angiras;[1] a Sādhya;[2] a Tuṣita;[3] an Ajitadeva.[4]

[1] M. 196. 2; Vā. 65. 105. [2] Ib. 66. 15. [3] Br. III. 3. 19; Vā. 66. 18. [4] Ib. 67. 34.

Prāṇa (VI)—the *antarātma*; it is *annam* or food; *annam* is Brahmā, etc.; from this grows creatures. (cf. Upaniṣad; also Yajur Veda);[1] one of the Vāyus which determine the *karma* of people;[2] is *jīva*.[3]

[1] Vā. 15. 14. [2] Ib. 21. 47; 31. 41. [3] Ib. 102. 101.

Prāṇa (VII)—a son of Dhātṛ and father of Dyutimat.

V. I. 10. 4-5.

Prāṇa (VIII)—one of the seven seers of the Svārociṣa epoch.

Vi. III. 1. 11.

Prāṇarodha (I)—One of the 28 hells where those who indulge in the hunting and killing of animals are punished.

Bhā. V. 26. 7 and 24.

Prāṇarodha (II)—control of the breath, one of the aids to deep meditation.

Vā. 104. 24.

Prāṇācārya—the purohita to be consulted by the king.

M. 215. 35.

Prāṇāyāma (I)—a sādhana for yoga.

Vi. I. 22. 45; V. 10. 15; VI. 7. 40.

Prāṇāyāma (II)—three-fold: its utility; a mode of penance.[1] one of the constituents of Maheśvara yoga; *ety.*, the control of *Prāṇa* or wind; three ways are distinguished; *mandha, madhya* and *uttama;* the *Pramāṇa* of Prāṇāyāma is 12 *mātras; manda* is of 12 *mātras* as also *udghātā; madhyama is* twice *udghātā* or 24 *mātras; uttama* is three *udghātās* or 36 *mātras; uttama* produces *sveda, kampa* and *viṣāda; Prāṇa* is like the cruel wild animal which if tamed becomes soft; if approached direct by yoga, *prāṇa* becomes disciplined in course of time; having controlled the vāyu one can live as he pleases; there is no sin in his body; *Prāṇāyāma* is equal to all penances and fruits of *yajña;* all doṣas become burnt as it were by this practice.[2] fruits of; *śānti, praśānti, dīpti,* and *Prasāda;*[3] practice of:—*draw* in *aum,* pray to sun and moon, and sit in *svastika* or *padma* posture; half-shut eyes; look at the tip of the nose a little raising the head, neck and the body; hence *tamas* and *rajas* look on *satva;* attaining this yoga, *pratyāhāra* to be begun, *mātra—nimiṣonmeṣa*—12 *mātras.*[4]

[1] Bhā. IV. 8. 44; 23. 8; Br. III. 22. 74; M. 227. 37. [2] Vā. 10. 78-92. [3] Ib. 11. 4; 18. 17-19. [4] Ib. 11. 12-29; 22. 19; 110. 13.

Prāṇinas—the Saptāngas of kings; wife, purohita, senāni, charioteer, minister, horse and elephant.

Br. II. 29. 76; Vā. 57. 70.

Prāta (I)—a son of Puṣpārṇa and Prabhā.

Bhā. IV. 13. 13.

Prāta (II)—morning; born of Dhātri and Rākā.

Bhā. VI. 18. 3.

Prātā (III)—a Rākṣasa with the sun in *Āvaṇi* and *Puraṭṭaśi* (Sep.-Oct.).

Vā. 52. 10.

Prātastana—when the sun passes three *muhūrtas* commencing with the *Lekha*, that time is the fifth part of the day;[1] the first six *nālikas*.[2]

[1] Vā. 50. 170. [2] Ib. 56. 46.

Prātimedhī—a Brahmavādini.

Br. II. 33. 19.

Prādeśa—eight *angulas* by the index finger, *tāla* by the middle finger and *gokarṇa* by the third finger and *vidasti* by the little finger;[1] ten angula parvas.[2]

Vā. 8. 103. [2] Br. II. 7. 96.

Prādyotas—five kings from Pradyota to Nandivardhana; ruled for 138 years.

Br. III. 74. 127.

Prādhānikī—creation from Pradhāna or māyā (Sānkhya).

Vā. 102. 133.

Prāntadeśa—noted for horses.

Br. IV. 16. 18.

Prāpaṇa—an Asura.

Br. III. 6. 7.

Prāpti (I)—a daughter of Jarāsandha and queen of Kamsa. After Kamsa's death she went to her father's house and reported the circumstance under which he was killed.

Bhā. X. 50. 1-2; Vi. V. 22. 1.

Prāpti (II)—a siddhi devi.

Br. IV. 19. 4; 44. 108.

Prāpti (III)—one of the eight yogaiśvaryas

Vā. 13. 3, 13.

Prāpti (IV)—one of the ten branches of the Supāra group of Devas.

Vā. 100. 94.

Prāmśu (I)—a son of Vatsaprīti and father of Pramati (Prajāpati-*Vi. P.*).

Bhā. IX. 2. 24; Vi. IV. 1. 21-2.

Prāmśu (II)—one of the nine sons of Vaivasvata Manu.

Br. II. 38. 31; III. 60. 3; Vā. 85. 4. Vi. IV. 1. 7.

Prāmśu (III)—a son of Bhalandana; had a son Prajāni who was taken to Heaven by Śamvarta.

Br. III. 61. 4; Vā. 86. 3-4.

Prāyaścitta—expiation: of no use to one not devoted to Nārāyaṇa.

Bhā. VI. 1. 11, 18.

Prāyopaveśa—vow of fasting unto death pratcised by Parīkṣit contemplating on Viṣṇu;[1] undertaken by Sukarmā when Indra killed his pupils.[2]

[1] Bhā I. 19. 7. [2] Vā. 61. 29. Br. II. 35. 34.

Prāleyaśailam (*Prāleyādri*)—the Himālayas, Lord of the hills.

M. 86. 25, 57, 59.

Prāvaraka—a *varṣa* of Krauñcadvīpa.

Vā. 49. 67.

Prāvahi—Pravara Angiras.

M. 196. 13.

Prāvepi—Pravara (Angiras).

M. 196. 16.

Prāvṛṣeyās—an eastern country.

Br. II. 16. 54.

Prāśnika—Brahmā as, in the fights of Madhu and Kaitabha and Viṣṇu and Jiṣṇu.

Vā. 25. 41.

Prāsāda—*ety.* that which pleases the mind; generally a palace.

Vā. 8. 127; 35. 4; 39. 36; 40. 9.

Prāsādas—of Viṣṇu; offering of *bali* to deities as a preliminary to building; varieties of buildings descrbied—*Meru, Mandara, Kailāśa, Kumbha, Simha, Mṛga, Vimāna, Chandaka, Catusra, Aṣṭāsra, Ṣoḍaśāsra, Vartula, Sarvabhadraka, Simhāsya, Nandana, Nandivardhanaka, Hamsa, Vṛṣa, Suvarṇeśa, Padmaka* and *Samudraka;* with *toraṇas* and archways of wood, stone or brick.

Br. IV. 7. 28; M. chh. 268-9.

Prāsevya—a Kaśyapa gotrakara.

M. 199. 8.

Prāstāvi—a son of Udgītha.

Vi. II. 1. 37.

Prāhlāda—(also Prahlāda) defeated by Indra in war;[1] was regarded as the Indra of the Asuras;[2] came after Hiraṇyakaśipu and Bali.[3]

[1] Vā. 97. 79. [2] Ib. 97. 90. [3] Ib. 98. 41, 81.

Priyakapriyā—a name of Lalitā; Mantrinī.

Br. IV. 17. 34, 43; 31. 105.

Priyaniścaya—a Bhavya god.

Br. II. 36. 72.

Priyabhṛtya—a son of Tāmasa Manu.

Br. II. 36. 49; Vā. 62. 43.

Priyamukhya—an Apsaras.

Vā. 69. 4.

Priyamedha—a Brahmana belonging to the Ajamīḍha family.

Bhā. IX. 21. 21.

Priyavrata (1)—one of the two sons of Svāyambhuva Manu and an *amśa* of Vasudeva;[1] married two wives Barhiṣmatī daughter of Viśvakarman and another; had ten sons and a daughter through his first wife; among whom were two sons Āgnidhra and Manu Uttama; through the second wife he had three sons, all rulers of Manvantaras; though a Bhāgavata and devoted to Nārada, in obedience to his father's wishes remained a house-holder and administered his kingdom; three of the ten sons by the first wife Mahāvīra, Kavi and Savana remained bachelors all through life; ruled for eleven *arbuda* years; possessed superhuman powers; he followed the sun by making seven circuits, determined to make night also day; these seven circuits resulted in the formation of seven seas and seven continents of which his sons became rulers; gave his daughter to Uśanas; following the footsteps of Nārada he classified the land fixing rivers, mountains and forests as boundaries;[2] founder of a glorious line; his descendents;[3] obliged to Viṣṇu;[4] went to heaven by *tapas*.[5] Married the daughter of Kardama and had two

daughters, Samrāt and Kukṣī besides ten sons; to this line belong the Manus, Svārociṣa, Uttama, Tāmasa and Raivata.[6]

[1] Bhā. III. 12. 55; 21. 2; IV. 1. 9; XI. 2. 15; IV. 8. 7; M. 4. 34; Vā. 33. 6; 57. 57; Vi. I. 7. 18. [2] Bhā. V. 1. (whole); 16. 2; VIII. 1. 23; XI. 2. 15; [3] Ib. V. 6. 14; ch. 15 (whole). [4] Ib. IV. 21. 28; 31. 26; Br. II. 14. 6; 29. 63; 30. 39; 36. 65; Vi. III. 1. 24-5. [5] M. 143. 38; Vi. I. 11. 1. [6] Ib. II. 1. 3-6.

Priyavrata (II)—a son of Śatarūpā.

Br. I. 1. 57; Vā. 62. 59.

Priyavrata (III)—a son of Vairāja Manu;[1] married Kāmyā;[2] had ten sons and two daughters.[3]

[1] Br. II. 9. 41; Vā. 1. 66; 10. 16. [2] Ib. 28. 28. [3] Br. II. 11. 33.

Priyavrata (IV)—a god of the Ādyā group.

Br. II. 36. 69

Priyavrata (V)—heard the *Viṣṇu Purāṇa* from Ṛbhu and narrated it to Bhāguri.

Vi. VI. 8. 43.

Priyavratānvayas,—the dynasties of Priyavrata; Svārociṣa, Uttama, Tāmasa, and Raivata Manus.

Vā. 62. 56.

Priyā— a daughter of Dakṣa.

Vā. 1. 122.

Priyākāriṇisarvādyā—a Muḍrādevī.

Br. IV. 44. 114.

Prīta—a Carakādhvaryu.

Br. II. 33. 13.

Prīti (I)—a Kalā of the moon.

Br. IV. 35. 92.

Prīti (II)—a Kalā of Viṣṇu.

Br. IV. 35. 95.

Prītivratam—a vow in honour of Ḥari.

M. 101. 6.

Prītī (I)—a wife of the God of Love, the other being Rati; was in her previous birth a courtesan, Anangavati who observed *vibhūtidvādaśīvratam*.

M. 100. 32.

Prītī (II)—a daughter of Dakṣa and wife of Pulastya;[1] mother of three sons, Dānāgni, Devabāhu and Atri;[2] also son Dattoli (*Vi. P.*).[3]

[1] Vā. 10. 27, 31; 28. 22; Vi. I. 7. 25. [2] Br. II. 9. 52, 55; 11. 26. [3] Vi. I. 10. 9.

Prītī (III)—a wife of Angirasa.

Vi. I. 7. 7.

Preta-āśaucam—death pollution for ten days for Brahmanas, 12 for Kṣatriyas, 15 for Vaiśyas and one month for Śūdras.

Vi. III. 13. 18-19.

Pretakarma—funeral rites described.

Vi. III. 13. 7-16.

Pretakūṭa—in Gayā.

Vā. 109. 15.

Pretapakṣa—mahālaya lasting for fifteen days.

Vā. 83. 41.

Pretaparvatam—in Gayā.

Vā. 83. 20; 110. 8 and 9.

Pretayānā—a mind-born mother.

M. 179. 19.

Pretarāja—is Yama: once he asked a certain merchant to take all his wealth and spend 5/6 of it at Gayā for śrāddha in his name; and 1/6 for himself for doing the Karma; so he did and the Preta got released from the bondage of *samsāra*.

Vā. 112. 15-20; Vi. V. 23. 44.

Pretalokam—the world of the dead.

Vā. 110. 44.

Pretaśilā—a part of the śilā at Gayā where Piṇḍa is offered to the dead; here is Pretakuṇḍa; here Pretas receive offering; on the head of Gayā.[2]

[1] Vā. 108. 15, 67. [2] Ib. 110. 66.

Pretas—spirits harassing children.

Bhā. II. 6. 43; 10. 38; VI. 8. 25; X. 6. 27; 63. 11; XI. 10. 28.

Pretāvāsakṛtālaya—is Śiva: he who finds his abode among the graves.

Vā. 30. 141.

Prauṣṭhapadyaṣṭakā—the form taken by Acchodāmatsya Gandhī; on the earth she is known as Satyavatī and in the Pitṛloka Aṣṭakā;[1] the month of Prauṣṭhapada.[2]

[1] M. 14. 18-9. [2] Ib. 53. 52.

Plakṣa (I)—the lord of forest trees; acted calf for trees to milk the cow-earth; sticks of this tree to be used in ceremonies connected with the *Kṛṣṇāṣṭamivratam* and the digging of tanks.[2]

[1] M. 8. 8; 10. 28; [2] Ib. 56. 7; 58. 10.

Plakṣa (II)—a son of Dāruka; an *avatār* of the Lord.

Vā. 23. 196.

Plakṣa (III)—a continent; a part of Kimpuruṣa equal to Nandana; there is a plakṣa tree here.

Vā. 33. 11; 46. 4.

Plakṣatīrtham—a sacred tank in Kurukṣetra where played the Apsarasas; and Ūrvaśī was found by Purūravas among them.

Vā. 91. 32-3.

Plakṣa(*dvīpa*)—twice as broad as the Jambūdvīpa and thrice its width and in circumference; Agni, the God of fire shines there; its first ruler Idhmajihva divided it among his seven sons after whose names the countries became known; there are several rivers and (seven *Vā P.*) mountains; people are engaged in sun worship; surrounded by the sea of sugar-cane juice (salt ocean *Vā. P.*); people here live to an age of 5000 (0) years and enjoy always the felicities of the tretāyuga wealth, health, etc; in its midst is the Plakṣa tree sacred to Śiva.[1] Another version—one of the nine continents, Medhātithi being the first king. Divided it among his seven sons, named as Śantahaya, Śiśira, Sukhadeya, Ānanda, Śiva, Kṣemaka, and Dhruva. Gomeda was one of its seven mountains. The four castes are named *Aryaka, Kurarā, Vidiśya* and *Bhāvina*. Viṣṇu resides here as Soma.[2]

[1] Bhā. V. 1. 32; 20. 1-7; Br. II. 14. 11-15; 19. 1-31, 138; Vā. 49. 1-28. [2] Vi. II. 1. 12; 2. 5; 4. 2-20.

Plakṣapraśravaṇa—a sacred spot for śrāddha; on the Sarasvatī.

Br. III. 13. 69.

Plavangamātangas—a tribe.

M. 114. 44.

Plavaṅgava—an eastern country.

Br. II. 16. 53.

Plavas—ducks born of Śuci.

M. 6. 32.

Phaṭkariṇī—a Śaktī.

Br. IV. 44. 88.

Phaṇikanyakas—Nāgakanyas.

Br. IV. 38. 35.

Phaṇināyaka—Śeṣa.

Br. III. 36. 7.

Phalamukha—a commander of Bhaṇḍa.

Br. IV. 21. 78.

Phalavratam—the observance of the vow leads one to the world of Viṣṇu

M. 101. 62.

Phalasaptamī—in the *saptamī* of the Mārgaśīrṣa month in honour of the Sun God; he who does this goes to the world of Sūrya.

M. 76. 1.

Phalāhāra—a Pravara (Angiras).

M. 196. 16.

Phalgutantra—a king of Ayodhyā, defeated by Tālajangha: settled in the forest near Aurva's hermitage followed by his pregnant wife. After his death was born the future Sagara in the hermitage.

Br. III. 47. 76.

Phalgutīrtham—in Gayā: Here resides Gadādhara.

Vā. 105. 6, 36; 109. 16, 43; 111. 13-20.

Phalguni—the name of an asterism.

Vā. 82. 6.

Phālamukha—a brother of Balāhaka and a commander of Bhaṇḍa.

Br. IV. 24. 9 and 48.

Phālguṇa (I)—the *amāvāsya* in the month of, (March-April); a Manvantarādi for śrāddha.

M. 17. 7.

Phālguṇa (II)—(also Phalguṇa) sacred to Hari; visited by Balarāma.

Bhā. VII. 14. 31; X. 79. 18.

Phālguṇa (III)—another name of Arjuna.

Vi. V. 37. 2; 38. 35.

Phālguni (I)—sacred to the planet Guru: śrāddha performed that day, gives one beauty of form.

Br. II. 24. 132; III. 18. 6; Vā. 23. 107; 53. 107.

Phālguni (II)—the month of, good for the gift of the *Liṅga Purāṇa*;[1] Mahādeva to be worshipped in the month of, by the person who observes *Kṛṣṇāṣṭamīvrata*;[2] *Pañcagavya* to be taken in this month while observing *Saubhāgyaśayanavrata*.[3]

[1] M. 53. 38. [2] Ib. 56. 2. [3] Ib. 60. 36.

Phenapas—a class of seers;[1] Bhārgava-gotrakāras.[2]

[1] Bhā. III. 12. 43. [2] M. 195. 21.

Ba and Bha

Baka (I)—an Asura; a son of Andhaka and brother of Āḍi;[1] friend of Kamsā; seized Kṛṣṇa in the guise of a crane; was torn to death.[2]

[1] M. 156. 12. [2] Bhā. X. 2. 1; 11. 48-52; 12. 14; 26. 8; 43. 30; 46. 26.

Baka (II)—a son of Maṇivara.

Vā. 69. 160.

Bakas—sons of Vṛtra and who became followers of Mahendra.

Br. III. 6. 36.

Bakamukhas—a Piśāca gaṇa.

Vā. 69. 263.

Bakavratin—one who practises a deceitful vow.

M. 95. 30.

Bakī—sister of Baka, the asura.

Bhā. X. 12. 14.

Bajulā—a R. from the Sahya hills.

Br. II. 16. 34.

Bañjulā (I)—a R. from the Ṛkṣa hill.

Br. II. 16. 31.

Bañjulā (II)—a R. from the Mahendra hill.

Br. II. 16. 37.

Baṭu—a tribe that attained kingship by the efforts of Viśvasphatika.

Vi. IV. 24. 62.

Baḍavā—a wife of the Sun god; mother of the Aśvins.

Bhā. VIII. 13. 9, 10.

Badari—āśrama at, sacred to Nara-Nārāyaṇa in Gandhamādana; the place where Hari is said to perform *tapas* for the welfare of the world; visited by Kṛṣṇa; as directed by Kṛṣṇa on the eve of his departure to Heaven, Uddhava made it his abode;[1] Kakudmi spent the evening of his life at that place.[2] See Badrikā. Here Mucukunda performed *tapas* meditating on Hari.[3] See Badariyāśrama. A *tīrtha* sacred to Ūrvaśī;[4] sacred to the Pitṛs;[5] āśrama where Mitra and Varuṇa performed penance.[6]

[1] Bhā. III. 4. 4, 22, 32; VII. 11. 6; X. 66[13]; XI. 4. 7; 29. 41, 47; XII. 9. 7; Br. III. 25. 67; Vi. V. 37. 34. [2] Bhā. IX. 3. 36. [3] Ib. X. 52. 4. [4] M. 13. 49. [5] Ib. 22. 73. [6] Ib. 201. 24.

Badarikā—the sages of, visited Dvārakā.

Bhā. X. 90. 28[5].

Badarīyāśrama—see Badari;[1] in the the *brahmarandhra* of the personified Veda.[2]

[1] Bhā. X. 52. 4. [2] Vā. 104. 78.

Badarī—the name of the dvīpa where Bādarāyaṇa was born.

M. 14. 16.

Baddha—samsāra is bandhana; hence called so.

Vā. 102. 76.

Badhiraka—a Mt. which entered the sea for fear of Indra.

M. 121. 74.

Badhryaśva—(also Bandhyaśva) the first son of Mudgala and a Brahmiṣṭha through Indrasenā; his wife Menakā, gave birth to a *mithuna*, Divodāsa and Ahalyā.

Vā. 99. 200-1.

Bandham—the place of Budha in the maṇḍalam.

Vā. 53. 74.

Bandhas—three, *Prākṛta, Vaikārika* and *dakṣiṇa,* which have their origin in ignorance.

Vā. 102. 59, 60.

Bandhanam—jail; escaping from and letting one to do so will be punished;[1] also *bandhasthānam.*[2]

[1] M. 227. 208-10. [2] Ib. 256. 35.

Bandanarakṣita—the guardian of prisons.

Vā. 101. 154.

Bandhu (I)—the son of Vegavat and father of Tṛṇabindu.

Bhā. IX. 2. 30.

Bandhu (II)—a God of one of the ten branches of the Rohītā gaṇa.

Br. IV. 1. 85. Vā. 100. 90.

Bandhupālita—son of Kuśāla (Kunāla-*Vā. P.*) (Maurya)—ruled for 8 years.

Br. III. 74. 146. Vā. 99. 333.

Bandhuman (I)—a son of Kevala and father of Vegavat.

Bhā. IX. 2. 30; Br. III. 8. 36; 61. 9; Vā. 86. 14; Vi. IV. 1. 43-4.

Bandhuman (II)—a son of Bhaṅgakāra and Narā; killed by Akrūra.

[1] Br. III. 71. 86-88. [2] Vā. 96. 85.

Babhrava—a disciple of Śaunaka;[1] of Kauśikagotra.[2]

[1] Vā. 61. 53. [2] Ib. 91. 99.

Babhravas—Kāśyapa gotrakāras.

M. 199. 7.

Babhru (I)—one of the two sons of Druhyu and father of Setu (Ripu-*Br. P.*)

Bhā. IX. 23. 14; Br. III. 74. 7; Vā. 99. 7; Vi. IV. 17. 1-2.

Babhru (II)—a son of Romapāda; (Lomapāda-*Br. P.*) and father of Kṛti.

Bhā. IX. 24. 2; Br. III. 70. 38; Vi. IV. 12. 39.

Babhru (III)—a disciple of Śunaka (Śaunaka-*Br. P.*, *Vi. P.*) who taught him a Samhitā.

Bhā. XII. 7. 3; Br. II. 35. 60; Vi. III. 6. 12.

Babhru (IV)—a son of Devavṛdha and Gāndhinī; the best among men; righteous and truthful; a Mahāratha of the Sātvatas; through his precept and that of his father, several thousands attained immortality; performed sacrifices and lavished gifts; got the jewel Syamantaka and gave it to Kṛṣṇa, to be returned by the latter.[2]

[1] Bhā. IX. 24. 9-11; Vā. 96. 15; Vi. IV. 13. 3-6, 107; M. 44. 56-60. [2] Br. III. 71. 13, 81-2, 96 and 98.

Babhru (V)—a son of Sampāti.

M. 6. 35.

Babhru (VI)—is Akrūra.

Vā. 96. 56.

Babhrus—of Kauśika gotra.

Br. III. 66. 71.

Bab(h)ruvāhana (I)—a son of Arjuna and Ulūpi, the daughter of the king of Maṇipura; became a putrikāputra.

Bhā. IX. 22. 32; Vi. IV. 20. 50.

Babhruvāhana (II)—a commander of Bhaṇḍa.

Br. IV. 21. 85.

Baradas—a tribe to be conquered by Kalki.

Br. III. 73. 108.

Barbaras (Barbas)— people of the northern kingdom; a forest tribe; defeated by the Sagaras;[1] ineligible for śrāddha.[2]

[1] Bhā. IX. 8. 5; Br. II. 16. 49, 65; 18. 44; 31. 83; M. 121. 47; 144. 57; Vā. 45. 118; 47. 42; 58. 83; 98. 108. [2] M. 16. 16; 121. 43, 45.

Barbari—a son of Aṭṭahāsa, an *avatār* of the Lord.

Vā. 23. 193.

Barbas—(Barbaras) the kingdom of.

M. 121. 47; 144. 57.

Barhanāśva—(Varhanāśva-Br. P.); son of Nikumbha and father of Kṛśāśva.

Bhā. IX. 6. 25.

Barhi—the son of Bṛhadrāja and father of Kṛtamjaya.

Bhā. IX. 12. 13.

Barhiketu—a son of Sagara.

Br. III. 63. 147; Vā. 88. 149.

Barhiṇadvīpas—a group of islands in the south of Bhāratavarṣa.

Vā. 48. 12.

Barhipīcchadhara—a bunch of peacock's feathers as paraphernalia of a naked ascetic; Viṣṇu-Māyāmoha appeared in this form before the Asuras.

Vi. III. 18. 2.

Barhiyogagadāyanas—Kāśyapa gotrakāras.

M. 199. 4.

Barhiṣad (also *Prācīnabarhiṣa*)—a son of Havirdhāna; married Śatadrutī, a well accomplished daughter of Samudra under directions from Brahmā; Agni conceived a passion for her as he conceived for Śukī; by Śatadrutī, Barhiṣad had ten sons who were collectively known as Prācetasas; being versed in the Vedic lore he continued to per-

form Vedic sacrifices always;[1] Nārada called on him and in imparting *Ātmatatva* by saying there was no use of killing animals in sacrifices, narrated to him the legend of Purañjana; the interpretation of the legend of Purañjana by Nārada himself and the relation between *jīva* and *paramātma* which it conveyed; Nārada's return to Siddhaloka; the sage-king appointed his sons to be in charge of the administration and withdrew for *tapas* to Kapila's hermitage where he attained *mokṣa*.[2]

[1] Bhā. IV. 24. 8-13. [2] Ib. IV. 25. 3-62; chh. 26-29.

Barhiṣada (I)—a sacred fire.

Bhā. IV. 1. 63.

Barhiṣada (II)—a group of Pitṛs in the Somapadā world; such of the householders who perform sacrifices and are dead become this class of Pitṛs; are *māsās;* perform sacrifices; agnihotrins; represent the *ṛtus* or months; their mind-born daughters Acchodā and Dhāraṇī; in the Vaibhrāja region.

[1] Br. II. 13. 6, 28, 32; III. 10. 53-66; II. 23. 75; 28. 15, 72; Vā. 30. 6, 7; 56. 13, 67; 52. 67; 110. 10; Vi. I. 10. 18; II. 12. 13. [2] M. 15 1; 126, 69.

Barhiṣādi—Pravara (Angiras).

M. 196. 13.

Barhiṣmatī (I)—the capital of Brahmāvarta and of Svāyambhuva Manu.

Bhā. III. 22. 29.

Barhiṣmatī (II)—a daughter of Viśvakarma and queen of Priyavrata.

Bhā. V. 1. 24.

Barhiṣas—in the Vaibhrāja regions; house-holders and *yajvins* become Barhiṣads.

M. 15. 2; 102. 21; 141. 4, 13, 16.

Bala (I)—a son of Maya residing in Atala; created 96 magical performances some of which are practised even now; when he yawned, out of his mouth came three groups of women—Svairiṇī, Kāminī, and Pumścalyā who administered Hāṭakarasa to frequenters of those regions and made them enjoy like Siddhas; resisted Indra in the Devāsura war and was slain.

Bhā. V. 24. 16; VIII. 11. 19-21, 28.

Bala (II)—a son of Rohiṇī and Vasudeva;[1] attacked the Asura followers of Bali;[2] see Balarāma.

[1] Bhā. IX. 24. 46; Br. III. 71. 171; Vi. V. 8. 1; 33. 12. [2] Bhā. VIII. 21. 16.

Bala (III)—a son of Kṛṣṇa and Mādrī.

Bhā. X. 61. 15.

Bala (IV)—a son of Anāyuṣa and father of Nikumbha and Cakravarman.

Br. III. 6. 31.

Bala (V)—a son of Śukī and Garuḍa.

Br. III. 7. 450.

Bala (VI)—a son of Dala and father of Aunka.

Br. III. 63. 204; Vā. 88. 204.

Bala (VII)—a son of Havirdhāna.

M. 4. 45.

Bala (VIII)—a Kauśika Brahmiṣṭha.

M. 145. 111.

Bala (IX)—a son of Nārāyaṇa and Śrī;[1] father of Tejas.[2]

[1] Vā. 28. 2. [2] Br. II. 11. 3.

Balaka (I)—a Yakṣa; a son of Devajanī.

Br. III. 7. 129.

Balaka (II)—one of Danu's sons.

Vā. 68. 9.

Balaka (III)—a son of Pradyota and father of Viśākhayūpa.

Vi. IV. 24. 3-4.

Balakāśva—a son of Ajaka.

Vā. 91. 61.

Baladeva—see Balarāma (also Balabhadra) married Suvratā, daughter of Kakudmi.

Bhā. IX. 3. 33-6; Vā. 86. 29.

Baladhruva—a Sādhya.

M. 171. 43.

Balabandhu (I)—a son of Raivataka Manu.

Br. II. 36. 64; Vi. III. 1. 23.

Balabandhu (II)—a monkey chief.

Br. III. 7. 239.

Balabandhu (III)—a son of Bhṛgu, the *avatār* of the Lord.

Vā. 23. 149; 62. 55; 63. 16.

Balabhadra (I)—a boundary hill of Śākadvīpa.

Bhā. V. 20. 26.

Balabhadra (II)—see Balarāma.

Bhā. X. 65. 1; Br. III. 36. 24; Vā. 96. 83; Vi. IV. 13. 99.

Balabhṛt—a name of Indra.

Bhā. VI. 12. 32.

Balamohinī—a Mother Goddess.

M. 179. 30.

Balamdhana—a son of Nābhāga and father of Vatsaprīti.

Vi. IV. 1. 20.

Balarāma—a son of Vasudeva[1] and Rohiṇī and an *amśa* of Hari; (also Baladeva, Balabhadra, Sīrāyudha); the *Dhāma* of Hari in the womb of Devakī transferred to that of Rohiṇī by Yogamāyā; on account of this he is Sankarṣaṇa; also Rāma on account of his pleasant personality and Bala on account of his strength; his *nāmakaraṇam*;[1] was bewildered at Baka seizing Kṛṣṇa; became glad at his escape; entered the palmyra grove, vanquished the Asura Dhenuka and his kin and gladdened the cow-herds; advised Nanda and others to keep cool when Kṛṣṇa was enclosed in the coils of the reptile, and stopped their getting into the pool of Kālīya; his joy at Kṛṣṇa's escape from Kālīya; was carried by Pralamba on his back when he won in a certain game; but finding him to be an Asura in the guise of a gopa, he knocked his head with his fist and killed him for which the Devas praised him;[2] his surprise at Kṛṣṇa's holding aloft the Govardhana; was in charge of the women rescued by Kṛṣṇa from Śankhacūḍa and was presented with the Cūḍāmaṇi of Śankhacūḍa.[3]

Akrūra's expectation of Balarāma engaged in milking; Akrūra's prostration before him; welcomed Akrūra in the proper way and fed him on choice preparations; followed Kṛṣṇa to the Mathurā city where he was honoured by its womenfolk; saw Kṛṣṇa's exploits in the city and returned with him to the camp.[4] Entered the wrestling arena with the tusk of Kuvalayāpīḍa; praised by the public of Mathurā; challenged Malla Muṣṭika; fought according to the rules and killed his opponent as also Kūṭa another Malla; killed the eight brothers of Kamsa with his *parigha;* embraced Nanda going back to Vraja; his *upanayana* and other saṁskāras; *gurukulavāsa;* accompanied Kṛṣṇa in his tour to bring back the dead son of his guru; defeated Pauṇḍraka; while once enjoying music and drink, at Raivataka hill, he killed Dvivida (s.v.) who offended him; returned with the blessings of the Gods.[5]

When the Yadus decided war with the Kurus, Rāma did not like it and thought he could bring about peace; went to Hastinagara and was welcomed by Duryodhana and others; he communicated to them Ugrasena's command to release Sāmba; the Kurus laughed and said that slippers would sometimes usurp the place of crown; Ugrasena was only a king by sufference and hence he could not send a command; enraged at their inordinate pride, he decided to lift up the city and throw it into the Ganges; the Kurus prayed for mercy and promised to send Lakṣmaṇā with Sāmba together with a large dowry of horses, elephants, etc.; with these Rāma returned to Dvārakā;[6] was consulted by Kṛṣṇa; Kṛṣṇa took leave of him to go to Hastināpura; did not like the war between the Pāṇḍavas and the Kauravas and went on a pilgrimage; after visiting Prabhāsa, Sarasvatī, Yamunā, and Gangā he reached Naimiṣa where he was welcomed by all the sages; Romaharṣaṇa the Sūta did not rise up to honour him at which Rāma got angry and fatally hurt him; seeing this the sages called it *adharma* and *brahmahatya* and called upon Rāma for

expiation; Romaharṣaṇa's son was blessed; the sages asked Rāma to kill the Asura Balvala and go on a pilgrimage for a year when he could be purified; after killing Balvala, and receiving from the sages presents of Vaijayantī, clothes, and jewels, he went to Kauśikī, Sarayu, Prayāgā, the hermitage of Pulaha, Gomatī, Gaṇḍakī, Vīpāśā, Śoṇa, Pampā, Gayā, Mahendra where Paraśurāma was, Saptagodāvarī, Veṇā, Bhīmarathī, and Śrīśaila; went to Veṅkaṭa, Kāñcī, Śrīraṅga on the Kāverī, and other sacred places; met Agastya in Malaya and came back to Prabhāsā by the west coast; went to Yudhiṣṭhira and was honoured; later went to Dvārakā; went again to Naimiṣa and took part in many a sacrifice;[7] welcomed Kṛṣṇa after the Kurukṣetra war; helped him in relieving the earth of the burden of the Daityas; went to Syamantapañcaka for the solar eclipse; joy at Vasudeva's sacrifice; honoured Nanda;[8] is said to have extracted the teeth of the Kaliṅga king, just as Vīrabhadra extracted Puṣan's teeth;[9] was killed by his own men, deluded by Kṛṣṇa; his wives entered the fire after his death; was said to have disappeared in the form of a reptile into the sea;[10] king of Dvārakā, married Revatī, the daughter of Kakudmin; father of Nisita and Ulmuka;[11] went with Kṛṣṇa in pursuit of Satadhanus for the sake of the Syamantaka;[12] a pupil of Sāndīpani, helped Kṛṣṇa in recovering his teacher's son from Yama;[13] defeated Jarāsandha and other foes during the abduction of Rukmiṇī by Kṛṣṇa;[14] his gambling with Rukmin;[15] was drawn in a picture by Citralekhā;[16] besieged the Kaurava capital when Śāmba was liberated.[17]

[1] Bhā. IX. 3. 33-6; X. 1. 8; 2. 8 and 13; 8. 11-13; Vi. IV. 13. 99; 15. 19; V. 8. 11; 9. 34; 17. 23; 18. 11 and 36. [2] Bhā. X. 11. 49, 53; 15. 28-38; 16. 22; 17. 15; 18. 3, 24-32; 26. 11. [3] Ib. X. 25. 30; 34. 20, 30-32. [4] Ib. X. 38. 23, 28, 32, 34, 37-40; 12. 10; 41. 19, 24, 29; 42. 23; XI. 12. 10. [5] Ib. X. 43. 16, 30, 40; 44. 1, 12, 19, 24-5, 26, 40-41; 45. 20, 26-36; 37-49; 66 [11]; ch. 67; Vi. V. 24. 8, 21. [6] Bhā. X. 68. 14-53. [7] Ib. X. 69. 31; 71. 13; 78 [95 (v) 26-7)], 17-40; 79. 5-32. [8] Ib. X. 80. [13]; XI. 1. 1; X. 52. 1-2; 84. 50, 59 and 68. [9] Ib. IV. 5. 21. [10] Ib. XI. 30. 22, 26; 31. 20; Vi. V. 37. 54. 7. [11] Ib. IV. 1. 91-6; V. ch. 25. [12] Ib. IV. 13. 96-107. [13] Ib. V. 21. 30-31. [14] Ib. V. 26. 58. [15] Ib. V. 28. 9-26. [16] Ib. V. 32. 24. [17] Ib. V. 35. 4-38.

Balavān—a Saimhikeya.

Vā. 68. 18.

Balasāgara—a monkey chief.

Br. III. 7. 236.

Balasiddhī—a Yoga Siddhi.

Br. IV. 36. 52.

Balasthala—a son of Pāriyātra and father of Vajranābha (*Br. P.* reads this as two names Bala and Sthala, making Bala, son of Pārīyātra and Sthala, son of Bala).

Bhā. IX. 12. 2.

Balā (I)—one of the ten wives of Atri.

Br. III. 8. 75.

Balā (II)—a mind-born mother.

M. 179. 12.

Balā (III)—a medicinal plant;[1] used in the first bathing of the deity.[2]

[1] M. 218. 23. [2] Ib. 267. 14.

Balāka—a son of Pūru and father of Ajaka; a pupil of Jātūkarṇya (Śākapūrṇa *Vi. P.*).

Bhā. IX. 15. 3; XII. 6. 58; Vi. III. 4. 24.

Balākas—clouds of the Āgneya class.

Br. II. 22. 36.

Balākāśva—a son of Ajaka and father of Kuśa.

Br. III. 66. 31; Vi. IV. 7. 8.

Balāki—Ārṣeya Pravara: (Aṅgiras).

M. 196. 23.

Balākeśvaram—a *tīrtha* on the Narmadā.

M. 191. 19.

Balāgram—eight *ratharenus*.

Vā. 101. 120.

Balārakas—Dattātreyas.

Vā. 70. 78.

Balāhaka (I)—the name of one of the four horses of Kṛṣṇa's chariot.

Bhā. X. 53. 5; 89. 49.

Balāhaka (II)—Mt. of the Śālmalidvīpam;[1] drowned itself into the sea for fear of Indra.[2]

[1] Br. II. 19. 37; Vā. 49. 34; Vi. II. 4. 26. [2] Br. II. 18. 78; M. 121. 72; 122. 55; Vā. 47. 75

Balāhaka (III)—a Kādraveya Nāga.

Br. III. 7. 34; M. 6. 40; Vā. 69. 71.

Balāhaka (IV)—a Vānara chief.

Br. III. 7. 240.

Balāhaka (V)—a commander of Bhaṇḍa.

Br. IV. 21. 77.

Balāhaka (VI)—the first seven sons of Kīkasa, and all commanders to lead 300 akṣauhiṇis; started against Lalitā's army, rode on the great eagle, Samhāragupta, followed by his brothers who rode on different animals; all of them were

sun worshippers and obtained the vow that whoever would see them would be dragged by their bright eyes and would not see them straight; so they created confusion among the ranks of the Śakti; Lalitā ordered Daṇḍanātha Tiraskaraṇikā to create darkness so that the dānavas might not see; it was done, but its effect was short-lived; and when they were blinded, their heads were chopped off.

Br. IV. 24. 4-92.

Balāhaka (VII)—one of the seven *Pralaya* clouds.

M. 2. 8.

Bali (I)—a tax payable to the king for the protection given.

Bhā. I. 13. 40-41; Br. II. 31. 48.

Bali (II)—(Balivindhya *Br. P.*) a son of Raivata Manu.

Bhā. VIII. 5. 2.

Bali (III)—a son of Sutapa (Hema-*Vā. P.*) wife Sudeṣṇā; a great yogin; had five kṣetraja sons by sage Dīrghatamas; these were Aṅga, Vaṅga, Suhma, Puṇḍra and Kalinga; they were also his kingdoms; these together were called Bāleya Brahmanas. Bali got a great many boons from Brahmā.

Bhā. IX. 23. 4-5; Br. III. 74. 25-100; IV. 33. 37; M. 48. 23-28, 58, 68-78; Vā. 99. 27-34; Vi. IV. 18. 12-13.

Bali (Karma) (IV)—offerings to spirits and in the śrāddha;[1] incumbent on house-holders; propitiating with, in cases of building of houses, temples and so on;[2] intended for *Bhūtas*.[3]

[1] Br. III. 7. 410; 11. 34. [2] M, 52. 14; 58. 47; 59. 9; 179. 80; 257. 23; 264. 29. [3] Vi. III. 9. 10.

Bali (v)—a son of Virocana and the grandson of Prahlāda;[1] married Vindyāvalī and Aśanā; had one hundred sons of whom Bāṇa was the eldest; all of them were kings; king of the Asuras;[1] other chief sons were Kumbhanābha, Gardabhākṣa, and Kuśi; two daughters were Śakunī and Pūtanā;[1] carried away the crown of Hari inlaid with gems; was pursued by the warder of the city, Garuḍa who recovered it after a fight.[2]

Indra on the advice of Hari-Ajita sought an alliance with him and it was concluded; they also agreed to churn the ocean in a co-operative spirit; got exhausted in the Amṛtamathana; appropriated Uccaiśravas which came out of the Amṛtamathana; in the Devāsura war following the Amṛtamathana, Bali became the commander and was riding in an aerial car with the Asuras; finding it difficult to fight Indra and the Gods openly he took to illusory methods by resorting to creating fire, storms, rains, etc.; encouraged by Hari's presence, Indra again called him to battle and Bali fell down unconscious after a strenuous fight; taken to Astagiri where by Sañjīvini Vidyā, Śukra brought him back to life; the Bhṛgu Brahmanas aided him in the completion of his Viśvajit sacrifice and anointed him with mahābhiṣeka; receiving gifts from all quarters Bali marched to the city of Indra on a chariot given by Bhṛgu and besieged it; on Indra and the Gods vacating the city on the advice of Bṛhaspati, Bali took possession of it and performed 100 Aśvamedhas with the aid of the Bhṛgu Brahmanas;[3] once Bali was engaged in performing the Aśvamedha in the Bhṛgukaccha on the northern bank of the Narmadā. Tither came the Vāmana Hari in the form of a dwarf and Brahmacārin, whom Bali welcomed and requested to accept some gift; pleased with his speech Vāmana asked for 3 feet of ground, and though Bali offered to give more he declined it; Śukra knew that he was Hari and dissuaded Bali from agreeing to his request; Bali's resolve to keep his word resulting in his being cursed by Śukra to lose all *Śrī;* gift to Vāmana helped by his wife Vindhyāvalī; Vāmana's *viśvarūpa* and his

measuring the Earth and Heaven by two feet; seeing the Asuras beaten by Hari's attendants, Bali asked them not to fight; knowing Hari's mind Garuḍa bound Bali with Varuṇa's cords; on the sutya day of the sacrifice Bali thought of Prahlāda; asked by Vāmana to show room for placing his third foot, Bali was unable to find any space except his head and was doomed to hell; Bali's prayer to Hari; Prahlāda's arrival and prayer to the Lord; appeal of Vindyāvalī and Brahmā; humbled by Vāmana; blessed by Hari to be the Indra of the Sāvarṇi epoch and in the meantime king of Sutala; attained permanent fame.[4]

After taking leave of Hari and praising him duly, Bali and Prahlāda entered the cave Sutala; the lordship of the worlds had no charm for him; moved by his devotion, Viṣṇu once acted as his door-keeper; got the grace of Hari and attained permanent fame and final release by *satsaṅga;*[5] a devotee of Hari; was obliged to Viṣṇu and knew his *yoga-māyā;* one of the twelve, who knew the *dharma* ordained by Hari;[6] Parīkṣit compared to, for his courage.[7] His queen was Aśanā.[8] A resident of Pātala;[9] anointed his five sons in the seventh yuga of the Treta, and wandered unseen by others;[10] a servant of Hiraṇyakaśipu.[11]

Bali asked Prahlāda the reason for the loss of refulgence on the part of the Asuras; he discovered the Lord in the womb of Aditi and spoke of his incarnation and the consequent ruin of the Asuras; Bali spoke of his prowess and insulted the Lord when Prahlāda cursed him to lose all his kingship. He consulted Śukra as to what should be done if the Lord should visit his *yajña;* Śukra said he must be given some choice gift. The Lord appeared and wanted space for three steps. Bali consented. The first and second was placed in heaven and the earth and the third on his head. The Lord asked Bali to reside in the Pātāla region and made Indra the king of the three worlds. Bali to occupy the place of Indra in the Sāvarṇi epoch; until then he was to receive the gifts not given properly, ceremonies

done with non-*śrotriyas*, insincere *yajñas*, giftless *yajñas*, irregular *karmas* and improper study of the Vedas;[12] image of.[13]

[1] Bhā. V. 24. 18; VI. 18. 16, 17; X. [51 (v) 1]; VIII. 6. 27; 20. 16; X. 62. 2-3; Br. III. 5. 31-4; 72. 9; M. 6. 10; Vā. 67. 82-85; Vi. I. 21. 1-2. [2] Bhā. X. [53 (v) 8-12]; M. 47. 36, 57-9, 72, 240. [3] Bhā. VIII. 6. 27-33; 7. 14; 8. 3; 10. 16-52; 11. 2-12, 46-8; 13. 12; 15. 3-11, 23, 33-4. [4] Ib. VIII. 18. 21-32; 19. 2-27, 30-43; 20. 2-15, 16-34; 21. 14-24, 28-34; 22. 2-17, 20-3, 31-6; I. 3. 19; V. 24. 18; X. 62. 2-3; 72. 21, 24-5; XI. 4. 20; Br. III. 34. 39; 72. 68, 77 and 90; M. 135. 2; 161. 78; Vā. 78. 13; 97. 69, 89-90. [5] Bhā. VIII. 23. 2-12; V. 24. 23-7; X. 38. 17; 41. 14; XI. 12. 5. [6] Ib. II. 7. 18, 44; IV. 21. 29; VI. 3. 20; 18. 10; X. 72. 21. [7] Ib. I. 12. 25. [8] Ib. VI. 18. 17; Br. III. 7. 327; 14. 23; 73. 52, 75. [9] Br. II. 20. 43; M. 47. 46; Vā. 50. 41, 46; 55. 3, 7; 98. 52. [10] Vā. 99. 74, 98-9. [11] Vi. I. 19. 52. [12] M. 244. 2; chh. 245 and 246 (whole); 249. 15, 32, 67. [13] Ib. 259. 1.

Bali (VI)—a Trayārṣeya pravara.

M. 197. 6.

Bali (VII)—an Asura in the seventh tala or pātāla.

Vā. 50. 41.

Bali (VIII)—a Mantrakṛt and of the Angirasa branch.

Vā. 59. 100.

Bali (IX)—a son of Danāyuṣa; had two sons, Kumbhila, and Cakravarma; the latter was Karṇa in the previous birth.

Vā. 68. 30.-32.

Bali (X)—Indra of Sāvarṇa epoch.

Vi. III. 2. 18.

Bali (XI)—an Asura followed by Vijayaśri, king of Amarapura.

Br. IV. 6. 30.

Balin—a son of Kṛtavarman, married Cārumatī, a daughter of Kṛṣṇa.

Bhā. X. 61. 24.

Balipātras—Palāśam (Buteśa from doṣa), *Aśvattha* (ficus religiosa), *Plakṣa* (ficus infectoria), *Nyagrodha* (banyan), *Kāśmari* (plant gmelina arborca), *Madhuka* (jonesia asoka ?) *Phalgu* (ficus oppositi folia), *Bilva* (the wood apple tree), *Veṇu* (bamboo); he who gives the libation of first fruits in these vessels gets the benefit of all *yajñas*.

Vā. 74. 32; 75. 1-6; Br. III. 11. 34-40.

Balipucchaka—(Balin-*Bhā. P.*) a servant of the Kaṇva king Suśarma and an Andhra; killed his master and assumed royalty; after him succeeded his brother Kṛṣṇa.

Vi. IV. 24. 43-4; Bhā. XII. 1. 22.

Balibāhu—a son of Jāmbavatī.

Br. III. 7. 303.

Balibhāga—the taxes due to the State; taken by kings who offer no protection in Kaliyuga.

Vā. 58. 48.

Balekṣavas—Trayarṣeyas.

M. 200. 12.

Balgūtaka—a Mantrakāra and an Ātreya.

Vā. 59. 104.

Balvala—(Kalkala and Valkala-*Br. P.*), son of Ilvala;[1] a follower of Vṛtra in his battle with Indra; vanquished by Kṛṣṇa;[2] ruined the sacrifices at Naimiṣa by pouring down wine and blood; was killed by Balarāma at the request of the sages.[3]

[1] Bhā. VI. 10. [20]. [2] Ib. II. 7. 34; III. 3. 11. [3] Ib. X. 78. 38-9; 79. 1-6.

Bahava—(Anavarma-*Br. P.*); son of Cakora.

Bhā. XII. 1. 26.

Bahirgiri—a tribe.

M. 114. 44.

Bahugaṇa—a monkey chief.

Br. III. 7. 244.

Bahugata—son of Sudyu and father of Samyāti.

Vi. IV. 19. 1.

Bahugava—a son of Sudyu and father of Samyāti.

Bhā. IX. 20. 3.

Bahugavi—a son of Dhundhu and father of Sañjāti.

Vā. 99. 122.

Bahunetram—a *tīrtha* on the Narmadā, to be seen on the *Trayodaśī*.

M. 191. 14.

Bahuputra—a Prajāpati, who married two daughters of Dakṣa and had four sons.

Br. III. 1. 54; II. 37. 45; Vā. 65. 53; 66. 77; Vi. I. 15. 104, 135.

Bahuputrī—a mind-born mother.

M. 179. 19.

Bahubhūmi—a son of Citraka.

Br. III. 71. 115; Vā. 96. 114.

Bahumūlaka—a reptile in the Prajāpatikṣetra.

M. 104. 5.

Bahuratha—a son of Ripuñjaya;[1] with him ends the Paurava line.[2]

[1] Bhā. IX. 21. 30. [2] Vi. IV. 19. 55.

Bahurūpa (I)—a son of Medhātithi of Śākadvīpa.

Bhā. V. 20. 25; Vi. 1. 15. 122.

Bahurūpa (II)—one of the eleven Rudras; son of Bhūta and Sarūpā.

Bhā. VI. 6. 18. M. 5. 29.

Bahula (I)—a Prajāpati.

Br. III. 1. 54; Vā. 65. 54.

Bahula (II)—a thousand-hooded snake.

M. 6. 41.

Bahulāśva—a king of Videha ruling from Mithilā; son of Dhṛti and father of Kṛti; a devotee of Kṛṣṇa; felt that the line of Nimi was purified by their stay.

Bhā. IX. 13. 26; X. 86. 16, 24-37; Br. III. 64. 23; Vā. 89. 23; Vi. IV. 5. 31.

Bahuvidha—a son of Dhundhu and father of Sampāti.

M. 49. 3.

Bahuvīti—Ārṣeya pravara (Aṅgiras).

M. 196. 22.

Bahūdana—a kingdom to which Puramjana went by the entrance, Mukhya; allegorically food.

Bhā. IV. 25. 49; 29. 12.

Bahlikas—see Bāhlikas.

Vā. 45. 115.

Bahvikas—(Lekhas : ?) Pitṛdevas; to them Kṛṣṇapakṣa is day and Śuklapakṣa is night.

Vā. 56. 87.

Bahvṛca—a Śrutarṣi.

Br. II. 33. 2.

Bahvodas—a class of ascetics.

Bhā. III. 12. 43.

Bāḍavas—the Brahmanas of the Brahmakṣetra.

Vā. 59. 124.

Bāṇa (I)—the eldest of the one hundred sons of Bali; wife Lohinī and son Indradhanvan; had one thousand arms and was ruling from his capital Śoṇitapura; pleased Śiva by praise; was a devotee of Śiva; and became the head of the gaṇas; in return for his services, the Lord Śiva guarded his city;[1] took part in the Devāsura war between Bali and Indra; fought with Sūrya and was helped by his 99 brothers; a friend of Kamsa and Jarāsandha; he welcomed Jarāsandha, and offered to help him and sent his two ministers and a vast army with Jarāsandha.[2] Once addressed Śiva that he found no use for his thousand arms for there was none to fight him, and even the elephants at the quarters ran away in fear of him; Śiva replied that soon there would be somebody equal to him who would put down his pride of power.[3] The marriage of his daughter Uṣā was the cause of a battle between Śiva and Kṛṣṇa; the guards of the harem once reported to Bāṇa that they suspected the presence of some male in Uṣā's palace; soon he found Aniruddha there and imprisoned him to the distress of his daughter; was attacked by Satyakī when Śoṇitapura was besieged by the Vṛṣṇis; found his army scattered and rushed towards Kṛṣṇa leaving

Satyakī, when his charioteer and horses were killed; Koṭarā his mother appeared before Kṛṣṇa naked and with dishevelled hair, while Bāṇa entered his city; once again attacked Kṛṣṇa who chopped off his arms when Śiva praised Kṛṣṇa as Brāhmaṇa and pleaded for his devotee, Bāṇa, being left with his four arms remaining; deprived of all except two on account of Aniruddha; release of Aniruddha.[4]

Capital Tripura. The gods appealed to Rudra and in the meantime Nārada made Bāṇa's wives leave the path of strict chastity and prepared the way for the Asuras' ruin. Rudra put the city to flames; appealing with a *linga* on his head, he was blessed. Attained *mokṣa* by *satsaṅga*;[5] killed by Kṛṣṇa.[6]

[1] Bhā. VI. 18. 17-18; X. 62. 2; 88. 16; Br. III. 5. 42-4; 73. 101; IV, 29. 123; M. 6. 10, 13; Vā. 67. 83; Vi. I. 21. 2; V. 1. 24. [2] Bhā. VIII. 10. 19, 30; X. 2. 2; 36. 36; [51 (v) 1-18]. [3] Ib. X. 62. 2-11. [4] Ib. X. 62. 1 28-35; 63. 8, 17-21 30-49; 61. 23 (9); III. 3. 11; XI. 12. 5. Vi. V. 32. 7-8; 33. 1-50. [5] M. Chh. 187-188. [6] Vā. 98. 102.

Bāṇa (II)—a son of Danu and Mahāsena.

M. 6. 20; 245. 12.

Bāṇas—Śiva gaṇas.

Br. III. 41. 27.

Bādaras—of Kauśika gotra.

Br. III. 66. 73.

Bādarāyaṇa—Vyāsa; an incarnation of Acyuta; and who arranged the one Veda into different parts.

Bhā. I. 1. 7; M. 14. 16.

Bādarāyaṇi—a surname of Śuka.

Bhā. I. 7. 11.

Bādari—Syāma Parāśara.

M. 201. 37.

Bādīya—the gaṇa consisting of the grandsons and great-grandsons of Hiraṇyākṣa; killed in thousands in the Tārakāmaya.

Vā. 67. 69.

Bādhyaśva—a Mantrakṛt.

Br. II. 32. 106.

Bābhravya—the author of a *Kāmaśāstra;* see Subālaka.

M. 21. 30; 198. 4.

Bārhadrathas—ruled for 1000 years; as kings of Magadha; the last of them was Ripuñjaya.

Bhā. IX. 22. 49; Vi. IV. 23. 12-13.

Bārhaspatya—a division of the night.

Vā. 66. 44.

Bārhaspatya Śāstram—of Bṛhaspati;[1] those learned in, fit for śrāddha.[2]

[1] Vā. 79. 59. [2] Br. III. 15. 32.

Bāla (I)—a son of Gargya, put to trouble by Janamejaya.

Br. III. 68. 22.

Bāla (II)—a son of Viśveśā; a sage.

M. 171. 50; 200. 14.

Bāla (III)—a son of Maṇivara.

Vā. 69. 160.

Bālaka—a son of Pulaka; an unrighteous king; but still overlord of all Sāmantas; ruled for 23 years.

M. 272. 2-3.

Bālaḍi—Pravara (Aṅgiras).

M. 196. 15.

Bālapāṭhyāni—child education of Prahlāda at the hands of his Guru.

Vi. I. 17. 10.

Bālapi—the Ārṣeya pravara of the Bhārgavas.

M. 195. 38.

Bālavayas—sages.

M. 200. 10.

Bālā—a daughter of Prajāpati, fell down upon the earth while going across the sky.

Vā. 75. 40.

Bālāki—Bhārgava gotrakāra.

M. 195. 20.

Bālādas—a class of Piśācas short in stature and with eyes facing the earth and who resort to places of confinement of women.

Br. III. 7. 380 and 398; Vā. 69. 277.

Bālāyanī—a pupil of Bāṣkali.

Bhā. XII. 6. 59.

Bālika—a son of Maya.

Vā. 68. 29.

Bālikā—the goddess following Revatī.

M. 179. 73.

Bāliśayas—Ekārṣeyas.

M. 200. 4.

Bāliśayani—Pravara Angiras.

M. 196. 12.

Bāleyas (I)—Putrikāputras of Atri.

M. 197. 9.

Bāleyas (II)—the descendants of Bali.

Br. III. 5. 44.

Bāleyas (III)—Śveta Parāśaras.

M. 201. 36.

Bāleya Brāhmaṇas—the Kṣetraja sons of Bali through the sage Dīrghatamas.

M. 48. 25.

Bāṣkala (I)—a son of Anuhrāda and Surmyā; disciple of Paiḷa; learnt the Ṛg Veda and taught it to Bodhya and others; rearranged the Samhitās into four parts with the help of his four disciples, Bodhya, Agnimāḍhaka, Yājña-valkya and Parāśara; arranged three more Samhitās and entrusted them to Kālāyani, Gārgya, and Kathā japa, all his pupils.

Bhā. VI. 18. 16; XII. 6. 54-5; Vi. III. 4. 16-18, 25.

Bāṣkala (II)—the father of Jambha and three others.

Br. III. 5. 39.

Bāṣkala (III)—a son of Prahlāda.

M. 6. 9; Vi. I. 21. 1.

Bāṣkala (IV)—the son of Virocana; father of four sons.

Vā. 67. 76, 79.

Bāṣkalas—of Kauśika gotra.

Br. III. 66. 72; Vā. 91. 100.

Bāṣkali (I)—a son of Bāṣkala; author of the *Vālakhilya. Samhitā;* imparted it to Bālāyani and others.

Bhā. XII. 6. 59.

Bāṣkali (II)—an Angirasa and a Mantrakṛt; a Śrutarṣi; a pupil of Paiḷa in charge of the Ṛg Veda; he arranged it into four Samhitās; his disciples were Bodhya, Agnimāṭhara, Parāśara and Yājñavalkya.

Br. II. 32. 107; 33. 4, 13; 34. 25; M. 196. 12; Vā. 59. 98; 60. 25-26; 61. 2.

Bāṣkali (III)—(Bharadvāja) a pupil of Satyasuja author of three Samhitās which were imparted to his disciples Āpanāpa and others;[1] a Śākha Pravartaka.[2]

[1] Br. II. 34. 32; 35. 5. [2] Vā. 60. 29.

Bāhu(ka) (I)—son of Vṛka; driven away from his kingdom; retired with his wife to the forest; gave birth to Sagara.

Bhā. IX. 8. 2-4; Br. III. 63. 119. M. 12. 38.

Bāhu (II)—a son of Dhṛtaka (Vṛka-*Vi. P.*); was attacked and deprived of his kingdom by the Haihayas and the Tālajanghas with the help of the Śakas, Yavanas, Kāmbojas, Pāradas, and Palhavas, the five tribes; hence the king abdicated and took to a life of penance with his wife in the forest as an old man. Once he went to bring water when he slipped into the waters and died; his wife Yādavī followed him though she was in the family way; she had been poisoned by her co-wife to prevent pregnancy; she got into the funeral pyre. Aurva, the Bhārgava withdrew her from the fire; she was in his *āśrama* and brought forth Sagara (Saha Gara).

Vā. 88. 121-33; Vi. IV. 3. 25-35.

Bāhu(ka)putra—married two daughters of Dakṣa.

M. 146. 17; Vā. 63. 42.

Bāhudā—R. in Bhāratavarṣa originally Gaurī, wife of Yuvanāśva; sacred to the Pitṛs; rises in the Himālayas.

Br. III. 63. 67; M. 22. 55; 114. 22; Vā. 45. 96; 88. 66.

Bāhuvaśa—a clan belonging to Rohita Prajāpati.

Vā. 100. 61.

Bāhuśālinī—a mind-born mother:

M. 179. 25.

Bāhya—a son of Bhajamāna.

Vā. 96. 3.

Bāhyaka—a son of Bhajamāna, married the two sisters who were the daughters of Sṛmjaya and brought forth a number of sons.

Vā. 96. 3-4.

Bāhyakā—a daughter of Bhajamāna.

Br. III. 71. 3.

Bāhyatodaras—a Northern tribe.

Vā. 45. 118.

Bāhyas—snow-making rays of the sun.

Vā. 53. 21.

Bāhyā—a R. from the Sahya Mountains.

Br. II. 16. 35.

Bāhlīka (I)—a son of Pratipa and father of Somadatta;[1] father of seven sons, kings of Bāhli Kingdom;[2] the

foremost among the Kurus;[3] was stationed by Jarāsandha at the southern gate of Mathurā;[4] placed on the south during the siege of Gomanta;[5] informed by Uddhava of Rāma's visit to Hastināpura;[6] his sons took active part in Yudhiṣṭhira's Rājasūya and in Duryodana's army;[7] could not vanquish Arjuna, supported by Kṛṣṇa;[8] went with his sons to Syamantapañcaka for the solar eclipse where he met the Vṛṣṇis; left Syamantapañcaka;[9] sisters, Rohiṇī and Pauravī, married to Vasudeva.[10]

[1] Bhā. IX. 22. 12 and 18; 49. 2; Vā. 99. 234; Vi. IV. 20. 9; V. 35. 12, 27, 30. [2] M. 50. 39. [3] Bhā. X. 52. 11 [9]. [4] Ib. X. 50. 11 [4]. [5] Ib. X. 52. 11 [9]. [6] Ib. X. 68. 17. [7] Ib. X. 75. 6; [95 (v) 16]. [8] Ib. .I 15. 16. [9] Ib. X. 82. 26; 84. 69. [1]. [10] Br. III. 71. 163.

Bāhlīka (II)—(*c*) a Northern Kingdom;[1] after the son of Bāhlīka.[2]

[1] Br. II. 16. 46; 18. 46. [2] M. 50. 39; 114. 40; 163. 72.

Bāhlīkas (I)—a name given to the thirteen sons of the Kings of Kilikilā;[1] took part in the Rājasūya of Yudhiṣṭhira;[2] three of the thirteen sons were of the Nandana family; Ekalas or lords of small regions.[3]

[1] Bhā. XII. 1. 34. [2] Ib. X. 75. 6. [3] Vi. IV. 24. 57. 58.

Bāhlīkas (II)—a class of Pitṛs.

Br. II. 28. 93.

Biḍālī—a mind-born mother.

M 179. 12.

Bida—a Pravara of the Bhārgavas.

M. 195. 30.

Bindu (I)—a son of Danu.

M. 6. 20.

Bindu (II)—a sage.

M. 196. 26.

Bindu (III)—a Kinnara with human face.

Vā. 69. 36.

Bindukāra—a Vānara chief.

Br. III. 7. 238.

Binduketu—a Vānara chief.

Br. III. 7. 240.

Binducakra—in the middle of Cintāmaṇigraha: described.

Br. IV. 36. 44; 37. 39-46.

Bindupāda—a Nāga.

Vā. 69. 72.

Bindupīṭha—described.

Br. IV. 37. 44-84.

Bindumat—a son of Marīci: his queen was Saraghā and his son was Madhu.

Bhā. V. 15. 15.

Bindumatī (I)—the Queen of Marīci and mother of Bindumat.

Bhā. V. 15. 15.

Bindumatī (II)—a daughter of Śaśabindu (Śatabindu-*Vī. P.*) and queen of Māmdhātā also known as Caitrarathī (s.v.) and mother of three sons, Mucukunda, Ambarīṣa and Purukutśa.

Bhā. IX. 6. 38; Vi. IV. 2. 66; Vā. 88. 70-2.

Bindumādhava—a *tīrtha* at Benares.

M. 185. 68.

Bindusaras—a *tīrtha* (lake) encircled by the R. Sarasvatī at the foot of the Gaura hill; Viṣṇu let flow drops of joyful tears at the place and hence the name; here Kardama awaited Manu and his daughter; its trees, plants and birds;[1] Kapila's residence;[2] sacred to Hari;[3] visited by Balarāma;[4] celebrated for Bhagīratha's penance;[5] the seven streams of the Gaṅgā originate here: formed of drops (bindu) of Gaṅgā fallen in anger from the locks of Śiva where she was imprisoned; Indra performed many sacrifices here.[6]

[1] Bhā. III. 21. 33-44. [2] Ib. III. 25. 5. [3] Ib .VII. 14. 31. [4] Ib. X. 78. 19. [5] Br. II. 18. 25 and 31. [6] M. 121. 26-42; Vā. 47. 24, 30 and 41.

Bindusāra (I)—a Kinnara with a human face.

Vā. 69. 36.

Bindusāra (II)—the son of Candragupta Maurya, and father of Aśokavardhana.

Vi. IV. 24. 29-30.

Bibhīṣaṇa—a son of Bali.

M. 6. 11.

Bimba—a son of Vasudeva and Bhadrā.

Br. III. 71. 173; Vā. 96. 171.

Bilvakam—a *tīrtha* sacred to the Pitṛs.

M. 22. 70.

Bilvapatrikā—the goddess enshrined at Bilvala.

M. 13. 31.

Bilvam—a place to be attained by pure *jñānam*.

Vi. I. 6. 13.

Bilvala—a place sacred to the Goddess Bilvapatrikā.

M. 13. 31.

Bilvasthalī—a place between the hills Samūla and Vasudhāra; inhabited by Siddhas, Nāgas, Brahmanas, etc.

Vā. 38. 23-6.

Bilvā—a Goddess following Bhavamālinī.

M. 179. 71.

Bilvi—a Bhārgava and a Pañcārṣeya.

M. 195. 33.

Bīja—from Īśvara and Yoni; from Prakṛti; from Nārāyaṇa.

Vā. 101. 228.

Bījakarṣaṇikā—a gupta Śakti.

Br. IV. 19. 20; 36. 71.

Bījabhāvā—a follower of Māyā.

M. 179. 69.

Bījavāpi—an Ātreya gotrakāra.

M. 197. 7.

Bībhatsu—Arjuna (s.v.).

Bhā. X. [67 (v) 36].

Budha (I)—the son of Veghavān and father of Tṛṇabindhu.

Br. III. 8. 36; 61. 10; Vi. IV. 1. 45-6; Vā. 86. 15.

Budha (II)—a Vānara chieftain, and a son of Śveta.

Br. III. 7. 180.

Budha (III)—one of the twenty Sutapa Gods.

Br. IV. 1. 15; Vā. 100. 15.

Budha (IV)—one of the nine planets; son of Soma (moon) [Tviṣi (*Vā. P.*)] and Tārā wife of Bṛhaspati; known as Rājaputra; of brown colour; has a lustrous white chariot drawn by ten horses of different colours; originator of the *Hastiśāstra;* and learned in the *Arthaśāstra;* got the kingdom on the earth;[1] occupies a position above (below *Vi. P.*) that of Śukra; generally good and benevolent; but when separated from the sun preceding him, he causes showers or draughts;[2] enamoured of the figure of Ilā (Ilā converted into the other sex at Śaravaṇa); in the guise of a Brahmana, he approached her; she consented to be his wife on his saying that he was Budha; father of Pururavas; Rajaputraka Aila;[3] in the chariot of Tripura;[4] at the bottom of all Tārāgrahas;[5] with the *Prakṛti* of Nārāyaṇa; in extent three-fourths of Kuja and Saura; has eight rays; lies above the *nakṣatras;*[6] above 200,000 yojanas from the constellar regions;[7] chariot of, made of wind and fire and drawn by eight horses;[8] Sudhyumna, son of Manu, cursed by Śiva, became a woman on whom Budha begot Pururavas.[9]

[1] M. 24. 3-10; 93. 10, 17; 115. 1; 127. 1-3; Vā. 52. 72; Vi. I. 8. 11; IV. 6. 32-34. [2] Bhā. V. 22. 13; M. 264. 8; Vi. II. 7. 8. [3] Bhā IX. 1. 34-5; 14. 14-15; Br. II. 24. 49-134; III. 3. 23; 65. 44; 66. 1; M. 11. 54; 12. 14. [4] Ib. 128. 48, 65; 133. 20. [5] Vā. 101. 132. [6] Ib. 53. 31, 67, 87 and 97. [7] Vi. II. 7. 7. [8] Ib. II. 12. 18. [9] Ib. IV. 1. 11-12; Vā. 85. 17.

Budha (v)—a son of Mahādeva and Rohiṇī.

Vā. 27. 56; 66. 22.

Budhna—a son of Khaśa and a Rākṣasa.

Br. III. 7. 134; Vā. 69. 166.

Budhyākarṣiṇikā—a gupta Śakti.

Br. IV. 19. 17; 36. 69.

Buddha (I)—the 20th *avatār* of Viṣṇu after the advent of Kali; born of Ajana (Añjana-*Bhā. P.*) in the land of Kīkaṭas;[1] Hari addressed as;[2] according to *M. P.* the 9th incarnation.[3]

[1] Bhā. I. 3. 24; VI. 8. 19. [2] Ib. X. 40. 22. [3] M. 47. 247; 54. 19; 285. 7.

Buddha (II)—a son of Bautya Manu.

Br. IV. 1. 114.

Buddha (III)—one of the names of Śiva.

Vā. 30. 216; 54. 71; 97. 172; Br. III. 72. 177.

Buddhāvasthā—the condition of *dhyāna*.

Vā. 101. 85.

Buddhi (I)—a daughter of Dakṣa and a wife of Dharma; gave birth to Artha;[1] mother of Budha (Bodha-*Vi. P.*) and Apramāda.[2]

[1] Bhā. IV. 1. 50-51. Br. II. 9. 50 and 60; Vā. 10. 25. [2] Ib. 10. 36; Vi. I. 7. 23 and 30.

Buddhi (II)—a Tuṣita god.

Br. III. 3. 19; Vā. 66. 18.

Buddhi (III)—a son of Śatarūpā.

M. 4. 25.

Buddhi (IV)—a deity, attendant on Vināyaka.

M. 260. 55.

Buddhi (V)—is four-fold: *jñānam, vairāgyam, aiśvaryam* and *dharma*.

Vā. 4. 34; 59. 74.

Buddhi (VI)—a term for mahat.

Vā. 102. 21.

Buddhisamkīrṇa—a maṇṭapa with 54 pillars.

M. 270. 3 and 9.

Buddhīndriyas—the ear, the skin, the eyes, the tongue and the nose; to attain knowledge.

Vā. 4. 60, 62.

Budbudā—a R. from the Himālayas.

Br. II. 16. 26.

Bṛndāvanam—the Gopas left Bṛhadvana and settled here as it was quite suitable for their cattle; nearby was Govardhana as also the Yamunā;[1] Agha's form as a boa-constrictor mistaken for the landscape of Bṛndāvana by the cowherd boys; his skin used as an artificial cavern by the cowherds;[2] made holy by Kṛṣṇa's rambles;[3] a description of; here summer presented the appearance of the spring season; description of winter and spring at the place;[4] music of the Lord at; Gopis met Kṛṣṇa at the place and enjoyed his presence;[5] Gopis searched for Kṛṣṇa at.[6]

[1] Bhā. X. 11. 28, 36. [2] Ib. X. 12. 18-23. 36; 13. 59. [3] Ib. X. 15. 1. [4] Ib. X. 15. 5-8; 18. 2-8; 20 (whole). [5] Ib. X. 21 5 and 10. [6] Ib. X. 30. 23; 47. 43.

Bṛhaccāpa—the king of Karūśa, was placed on the west during the siege of Gomanta by Jarāsandha.

Bhā. X. 52. 11. [12].

Bṛhat (I)—*Sāmans* having the metrical form of Bṛhatī; for śrāddha;[1] in connection with installing a new image.[2]

[1] M. 17. 38. [2] Ib. 265. 27.

Bṛhat (II)—a son of Mantraśarīra.

Vā. 67. 5.

Bṛhatī (I)—the mother of Yogeśvara.

Bhā. VIII. 13. 32.

Bṛhatī (II)—poetic metre;[1] a horse of the Sun's chariot.[2]

[1] Bhā. XI. 21. 41; M. 125. 47; Vā. 51. 65. [2] Br. II. 22. 72; Vi. II. 8. 5.

Bṛhatī (III)—wife of Ripu and mother of Cākṣuṣa.

Br. II. 36. 102; Vi. I. 13. 2.

Bṛhatī (IV)—a daughter of Bṛhaduktha-Śaineya and wife of Pūru; had three sons and a daughter, Śvetā.

Br. III. 71. 255; Vā. 96. 246.

Bṛhatkarman (I)—of the Bṛhadratha line; ruled for 23 years.

Br. III. 74. 113.

Bṛhatkarman (II)—son of Bhadraratha.

M. 48. 100.

Bṛhatkalpa—the 7th kalpa.

M. 290. 4.

Bṛhatkānti—a Sādhya.

M. 171. 45.

Bṛhatkṣatra (I)—the son of Bhuvamanyu and father of Hasti;[1] stationed by Jarāsandha at the western gate of Mathurā.

[1] M. 49. 36, 42. [2] Bhā. X. 50. 11 [5].

Bṛhatkṣatra (II)—a son of Śrutakīrti.

Vā. 96. 156.

Bṛhatputra—a son of Vijaya.

M. 48. 107.

Bṛhatbhānu—a son of Bṛhatkarman.

M. 48. 100.

Bṛhatratha—a son of Titikṣu.

M. 48. 22.

Bṛhatrūpa—a Marut gaṇa.

M. 171. 54.

Bṛhatvakṣas—Ṛṣikas.

M. 145. 95.

Bṛhatśukla—a Mantrakṛt.

M. 145. 105.

Bṛhatśloka—the son of Vāmana-Viṣṇu and Kūtī.

Bhā. VI. 18. 8.

Bṛhatsāma (I)—a Mantraśarīra;[1] Puṣpadanta, the Nāga belongs to this line.[2]

Br. III. 4. 2. [2] Ib. III. 7. 337.

Bṛhatsāma (II)—a sūkta of the Sāma Samhitā;[1] recited in tank ritual;[2] from the south face of Brahmā.[3]

[1] Vā. 9. 50; 21. 75 and 78. [2] M. 58. 37. [3] Br. II. 8. 51; Vi. I. 5. 54.

Bṛhatsena (I)—the son of Sunakṣatra and father of Karmajit.

Bhā. IX. 22. 47.

Bṛhatsena (II)—a son of Kṛṣṇa and Bhadrā.

Bhā. X. 61. 17.

Bṛhatsena (III)—father of Lakṣmaṇā (s.v.) and father-in-law of Kṛṣṇa, who married her in *svayamvara*.

Bhā. X. 83. 18-26, 37-9.

Bṛhatsthāna—the place of Svarbhānu.

Vā. 53. 64.

Bṛhad (I)—the place of Bṛhaspati in the *maṇḍalam*.

Vā. 53. 59.

Bṛhad (II)—a Jayādeva.

Vā. 66. 6.

Bṛhadanu—a son of Ajamīḍha and Dhūminī.

M. 49. 47.

Bṛhadaśva (I)—the son of Śāva (Śāvasta-*Vi. P.* Śrāvasta-*Br. P., M. P.* and *Vā. P.*) and father of Kuvalayāśva (Kuvalāśva, *Br. P.*, Kuvalāśvadhundhumāra-*Vā. P.*). After consecrating his son, retired to the forest; the sage Uttanga wanted him to kill the Rākṣasa Dhundhu hiding under the

sea and disturbing the peace. As he had laid down his arms, he got his son to do it; father of 21000 sons;[1] a Rājarṣi.[2]

[1] Bhā. IX. 6. 21; Br. III. 63. 28; M. 12. 31. Vā. 88. 27-30; Vi. IV. 2. 38-9. [2] Vā. 88. 33-47.

Bṛhadaśva (II)—the son of Sahadeva and father of Bhānumat (Bhānuratha-*Vi. P.*)[1]; called on the dying Bhīṣma.[2]

[1] Bhā. IX. 12. 11. [2] Ib. I. 9. 6; Vā. 99. 283; Vi. IV. 22. 4.

Bṛhadaśva (III)—ruled for seven years; with him were nine kings who ruled for 137 years; the Śungas followed them.

Vā. 99. 335.

Bṛhadaśvas—Ṛṣis; not to marry with Angiras, etc.

M. 196. 34.

Bṛhadiṣu (I)—son of Ajamīḍha and father of Bṛhaddhanu.

Bhā. IX. 21. 22; Vi. IV. 19. 33.

Bṛhadiṣu (II)—a son of Bharmyāśva.

Bhā. IX. 21. 32.

Bṛhadiṣu (III)—a son of Bṛhaddhanu.

M. 49. 49.

Bṛhadiṣu (IV)—a son of Bhadrāśva and a king.

M. 50. 3.

Bṛhadiṣu (V)—a son of Bheda.

Vā. 99. 196.

Bṛhadiṣu (VI)—a son of Haryaśva.

Vi. IV. 19. 59.

Bṛhaduktha (I)—a Ṛṣika who became a sage by *satya;* an Angiras and a Mantrakṛt.

Br. II. 32. 101, 111; Vā. 59. 93, 101.

Bṛhaduktha (II)—a son of Svārociṣa Manu.

Br. II. 36. 19.

Bṛhaduktha (III)—(Bṛhaduttha-*Vā. P.*) a son of Devarāta and father of Mahāvīrya; a righteous monarch.

Br. III. 64. 8-9; Vā. 89. 8; Vi. IV. 5. 25.

Bṛhadukthas—a tripravara, not to marry with the Angiras or Vāmadevas.

M. 196. 35.

Bṛhaduktha Saineya—father of Bṛhatī.

Br. III. 71. 255.

Bṛhadukthya—a son of Śvetā *avatār* of the Lord.

Vā. 23. 205.

Bṛhadutta—a son of Vāmadeva;[1] a sage by garbha.[2]

[1] Vā. 65. 102. [2] Ib. 59. 93.

Bṛhadkarma (I)—a son of Pṛthulākṣa.

Bhā. IX. 23. 11.

Bṛhadkarma (II)—a son of Bhadraratha and father of Bṛhadbhānu.

Vā. 99. 109; Vi. IV. 18. 22.

Bṛhadkarma (III)—a son of Bṛhadviṣṇu.

Vā. 99. 171.

Bṛhadkarma (IV)—the son of Śukṛtta (Surakṣa-*M. P.*) of Bṛhadratha dynasty; ruled in Magadha for 23 years.

M. 271. 22. Vā. 99. 299.

Bṛhadkarma (V)—a son of Bṛhaddhanu and father of Jayadratha.

Vi. IV. 19. 34.

Bṛhadkarma (VI)—the son of Sunetra and father of Senajit.

Vi. IV. 23. 4-5.

Bṛhadkāya—a son of Bṛhaddhanu and father of Jayadratha.

Bhā. IX. 21. 22.

Bṛhadkīrti—a son of Bṛhaspati, the ācārya of the Gods; had a daughter Devavarṇinī, one of the wives of Viśravas.

Vā. 70. 33.

Bṛhadkṣaṇa—a son of Bṛhadbala and father of Urukṣaya.

Vi. IV. 22. 2-3.

Bṛhadkṣatra (I)—a son of Manyu and father of Hasti. (Suhotra-*Vi. P.*).

Bhā. IX. 21. 20; Vi. IV. 19. 21, 27.

Bṛhadkṣatra (II)—a son of Śrutakīrti.

Br. III. 71. 157.

Bṛhadkṣatra (III)—one of the four sons of Bhuvamanyu.

Vā. 99. 159.

Bṛhadakṣaya—a son of Bṛhadratha.

Vā. 99. 281.

Bṛhadgira—a son of Varūtri.

Vā. 65. 78.

Bṛhadjihva—a son of Khaśa and a Rākṣasa.

Br. III. 7. 134.

Bṛhaddhanu (I)—a son of Bṛhadiṣu and father of Bṛhadkāya.

Bhā. IX. 21. 22; Vi. IV. 19. 34.

Bṛhaddhanu (II)—a son of Bṛhanmanas.

M. 49. 48.

Bṛhadbala (I)—the last of the Ikṣvākus; son of Takṣaka and father of Bṛhadraṇa; killed in battle by the father of Parīkṣit.

Bhā. IX. 12. 8-9; Br. III. 74. 104.

Bṛhadbala (II)—a son of Devabhāga and Kamsā.

Bhā. IX. 24. 40

Bṛhadbala (III)—an ally of Kārtavīrya, killed by Paraśurāma.

Br. III. 39. 2, 7.

Bṛhadbala (IV)—a son of Viśrutavān (Aikṣvāku), and father of Bṛhadkṣaṇa.

Br. III. 63. 213; Vā. 88. 212; 99. 290; Vi. IV. 22. 2.

Bṛhadbala (v)—of the solar race; father of Urukṣaya.

M. 271. 4.

Bṛhadbala (vi)—the son of Viśvabhava, killed by Abhimanyu in the Bhārata war.

Vi. IV. 4. 112.

Bṛhadbānu—had a son by name Bṛhanmanas.

Vā. 99. 114.

Bṛhadbhāja—a son of Amitrajit and father of Dharmī.

Vi. IV. 22. 6.

Bṛhadbhānu (i)—a son of Satrayāṇa and Vitānā; a manifestation of Hari in the epoch of the 14th Manu.

Bhā. VIII. 13. 35.

Bṛhadbhānu (ii)—a son of Pṛthulākṣa.

Bhā. IX. 23. 11.

Bṛhadbhānu (iii)—a son of Kṛṣṇa and Satyabhāmā.

Bhā. X. 61. 10; 90. 3.

Bṛhadbhānu (iv)—a son of Bṛhadkamā and father of Bṛhanmanas.

Vi. IV. 18. 22.

Bṛhadya—a Jayādeva and son of Brahmā.

Br. III. 3. 6.

Bṛhadyaśa—a son of Sāvarṇi Manu.

Br. IV. 1. 65.

Bṛhadraṇa—a son of Bṛhadbala and father of Urukriya.

Bhā. IX. 12. 9-10.

Bṛhadratha (I)—a son of Devarāta and father of Mahāvīrya.

Bhā. IX. 13. 15.

Bṛahadratha (II)—a son of Uparicara Vasu and father of Kuśāgra by one wife; through another two parts were born and they were cast away by the mother; Jarā picked them up saying 'live, live', and sported with them; he was Jarāsandha.

Bhā. IX. 22. 5-8; M. 50. 27, 31-2; Vā. 99. 221; Vi. IV. 19. 81-2.

Bṛhadratha (III)—a son of Timi and father of Sudāsa.

Bhā. IX. 22. 43.

Bṛhadratha (IV)—a son of Pṛthulākṣa and father of Bṛhanmanas.

Bhā. IX. 23. 11.

Bṛhadratha (V)—(the Maurya) son of Śatadhanvan; ruled for seven (seventy-*M. P.*) years; killed by his commander Puṣpamitra.

Bhā. XII. 1. 15 and [1]; Br. III. 74. 148-150; M. 272. 23; Vā. 99. 337; Vi. IV. 24. 31.

Bṛhadratha (VI)—the Magadha king of the Jarāsandha line and of Sahadeva family; twenty-two kings of the line ruled for 1000 years; succeeded by Vīrahantas.

Br. III. 74. 107-21.

Bṛhadratha (VII)—a son of Jayadratha.

M. 48. 101.

Bṛhadratha (VIII)—a son of Bṛhatputra and father of Satyakarma.

M. 48. 107.

Bṛhadratha (IX)—a son of Sambhava.

M. 50. 31.

Bṛhadratha (X)—a son of Tigma, and father of Vasudāsa.

M. 50. 85; Vi. IV. 21. 13.

Bṛhadratha (XI)—killed Jarāsandha; got the divine chariot of Rudra from Indra.

Vā. 93. 27; 99. 294.

Bṛhadratha (XII)—a son of Bṛhadkarma and Yasodevī.

Vā. 99. 110, 171.

Bṛhadratha (XIII)—son of Bhadraratha and father of Bṛhadkarma;[1] the Ikṣvāku line of kings originating from him.[2]

[1] Vi. IV. 18. 22. [2] Vā. 99. 281.

Bṛhadrathas—the kings of Magadha with Girivraja as capital; 32 in number, and ruled altogether for 1000 years; these are Somādhi, Śrutaśrava, Apratīpi, Niramitra, Surakṣa, Bṛhatkarma, Senājit, Samprayāta, Śrutamjaya, Vibhu, Śuci, Kṣema, Anuvrata, Sunetra, Nirvṛti, Trinetra, Dyumatsena, Mahīnetra, Acala and Ripuñjaya; Pulaka killed this king and installed his son, Bālaka on the throne.

M. 271. 17, 29-30; 272. 1.

Bṛhadrāja (I)—a son of Amitrajit and father of Barhis.

Bhā. IX. 12. 13.

Bṛhadrāja (II)—a son of Sumitraja.

M. 271. 10.

Bṛhadvanam—the forest of Nandagopa where he stocked his cows and cattle;[1] the elders, seeing the portents which in their opinion were evil for children, decided to leave it for a neghbouring place, Bṛndāvanam (s.v.).[2]

[1] Bhā. X. 5. 26; 7. 33. [2] Ib. X. 11. 21-32.

Bṛhadvapu—a Satya God.

Br. II. 36. 35.

Bṛhadvasu (I)—a Vamśavartin God.

Br. II. 36. 29; Vā. 62. 26.

Bṛhadvasu (II)—a son of Ajāmīḍha and Dhūminī.

Vā. 99. 170.

Bṛhadviṣṇu—a son of Bṛhadvasu.

Vā. 99. 171.

Brhadśukra—a Deva of the Svāyambhuva epoch.

Br. II. 13. 96.

Bṛhadsāma—a rutting elephant.

Vā. 69. 221.

Bṛhangira—a son of Varatri.

Br. III. 1. 79.

Bṛhanta (I)—a son of Bṛhadanu.

M. 49. 48.

Bṛhanta (II)—a Marut gaṇa.

M. 171. 54.

Bṛhanmanas (I)—a son of Bṛhadratha (Bṛhadbhānu-*Vi. P.*) and father of Jayadratha.

Bhā. IX. 23. 11. Vā. 99. 110. Vi. IV. 18. 22.

Bṛhanmanas (II)—a son of Bṛhadbhānu; had two wives Yaśodevī and Satyā, both daughters of Śaibya, the Cedi king; the first gave birth to Jayadratha and the latter to Vijaya; Vijaya had a son Bṛhatputra whose son was Bṛhadratha; he had a son Satyakarma who had a son Adhiratha who was known to be Sūta; hence Karṇa is Sūta's son.

Bṛhadbhānu
|
Bṛhanmanas
|
Vijaya by Satyā daughter of Śaibya
|
Bṛhatputra
|
Bṛhadratha
|
Satyakarma
|
Adhiratha (Sūta)
|
Karṇa

M. 48. 104-8; Vā. 99. 114.

Bṛhanmanas (III)—a son of Bṛhanta.

M. 49. 48.

Bṛhanmāya—a son and commander of Bhaṇḍa.

Br. IV. 21. 84; 26. 49.

Bṛhaspati-(Vedhas) (I)—a son of Angiras by Sunīpā; (also Prajāpati-*Vā. P.*); a Brahmiṣṭha famous in Svārociṣāntara; a sage of the Svārociṣa epoch,[1] born of Phalguni in Cakṣuṣāntara; a Mantra-Brāhmaṇa; identified with Bhagavān,[2] lord of Viśravas and Angiras; sister, Yogasiddha, wife of Prabhāsa; wife Tārā who was taken away by Soma; she came back after Śiva's war with him and Brahmā's intervention; father of Kaca and Bharadvāja;[3] had sexual

intercourse with Mamata (brother's wife), when she was pregnant; cursed the baby in the womb for obstructing the entry of his semen. Bharadvāja was born who was brought up by the Maruts;[4] appointed Purohita of the Gods and got back to life the Gods killed by the Asuras;[5] had faith in *Kriyāyoga;*[6] served as calf for the sages (milked the cow-earth-*Vā. P.*) to milk the Vedic lore from the earth and got the essence of tapas; saciva of Indra; caused illusion for Rajo's sons and got back the place for Indra;[8] wielded over-lordship over Indra and was the cause of his *Yogakṣema;*[9] master of Mantras;[10] finding Śukra engaged for ten years with Jayanti, Br. took the guise of Śukra and acted as Śukra to the Asuras; when Śukra spoke of the deceit, they would not listen to him and hence were cursed; Bṛhaspati threw off his guise and went to his place;[11] appeared before the Asuras in the guise of Kāvya;[12] fought with Uśanas or Śukra in the Devāsura war;[13] advised Indra besieged by Bali, to abandon the city and await better times[14] was not accorded due welcome by Indra in his pride and hence Bṛhaspati abandoned the Devas when the Asuras rose up in arms against them; after consulting him on Tāraka's advance, Indra resolved on war;[15] blessed Umā with a son; blessed the Deva host in the Tārakāmaya.[16]

[1] Bhā. IV. 1. 35; 17. 9. 8. M. 192. 10; 196. 5. 19, 24. Vā. 52. 77; 53. 33; 59. 90, 131; 85. 100; 98. 24 and 27. [2] Bhā. XI. 16. 22; M. 245. 86; 249. 11. [3] Bhā. IX. 14. 4; M. 23. 30, 47; 26. 3; Vā. 65. 103; 70. 4; 76. 1 and 25; Vi. IV. 6. 10. [4] Bhā. IX. 20. 36-9; M. 48. 33-41; 49. 15. Vi. IV. 19. 16; Vā. 99. 37; 103. 59; 106. 50. [5] Ib. IX. 24. 45; 25. 9. 12; Vā. 2. 19; 3. 4; 38. 44. [6] Bhā. XI. 27. 2. [7] Ib. IV. 18. 14; M. 10. 17; Vā. 62. 138 and 177. [8] Bhā. V. 24. 24; M. 29. 11; Vā. 53. 67; Vi. IV. 9. 17-22. [9] Vā. 84. 15; 92. 91. [10] M. 47. 81. [11] Ib. 47. 181-205. [12] Vā. 97. 106, 121. [13] Bhā VIII. 10. 33. [14] Ib. VIII. 15. 28-31. [15] Ib. VI. 7. 7 9 and 16-19; M. 148. 62-76. [16] Ib. 154. 507; 174. 52.

Bṛhaspati (II)—a planet; three-fourth of Śukra (Bhārgava *Vā. P.*) in size; possesses 12 rays;[1] has a golden chariot drawn by 8 white (red-*Vā. P.*) horses;[2] traverses each sign in one full year; generally favourable to the Brahmanas; a good *graha;*[3] on the right a bad omen;[4] his place above

Budha;[5] in Simha, every twelve years;[6] stands above Angāraka at a distance of 2000 yojanas and below Śani.[7]

[1] Br. II. 23. 85; M. 128. 48, 64; Vā. 53. 87. [2] M. 127. 5; Vā. 52. 77-9; Vi. II. 12. 19. [3] Bhā. V. 22. 15; XII. 2. 24; M. 264. 8. [4] Ib. 163. 39. [5] Vā. 53. 97. [6] Ib. 83. 42. [7] Ib. 101. 133; Vi. II. 7. 9.

Bṛhaspati (III)—a Ṛṣi;[1] heard the Bhāgavata from Sānkhāyana;[2] teacher of Uddava;[3] went to Syamantapañcaka to see Kṛṣṇa,[4] went with Kṛṣṇa to Mithilā;[5] advised Janamejaya to give up Sarpasatra; by doing this he honoured the sage.[6]

[1] M. 145. 92. [2] Bhā. III. 8. 8. [3] Ib. III. 1. 25; IV. 7. 60. [4] Ib. X. 84. 4. [5] Ib. X. 86. 18. [6] Ib. XII. 6. 23-28.

Bṛhaspati (IV)—an author of a work on architecture; even he cannot speak fully on iconography.

M. 252. 3; 261. 57.

Bṛhaspati (V)—a son of Gokarṇa, an *avatār* of the sixteenth dvāpara.

Vā. 23. 173.

Bṛhaspati (VI)—the fourth Veda Vyāsa.

Vi. III. 3. 12.

Bṛhaspatisavam—a sacrifice performed by Dakṣa and disturbed by Vīrabhadra.

Bhā. IV. 3. 3; 7. 55.

Baijabhṛt—a Pravara of the Bhārgavas.

M. 195. 30.

Bodha (I)—a son of Buddhi.

Br. II. 9. 60. Vā. 10. 36.

Bodha (II)—(c) a kingdom in Madhyadeśa called after the people inhabiting it.

Br. II. 16. 41.

Bodhapas—Ekārṣeyas.

M. 200. 3.

Bodhātmaka—the Kṣetrajña sleeps with knowledge.

Vā. 59. 77.

Bodhidruma—the bodhi tree, the king of trees.

Vā. 111. 27.

Bodhya—a Siddha, and a disciple of Bāṣkala (c): in charge of the first Ṛk Śākha.

Bhā. VI. 15. 14; XII. 6. 55; Br. II. 34. 27; Vā. 60. 26; Vi. III. 4. 18.

Bautyas—the descendants of Bhūti.

Vā. 96. 100.

Baudheya—a pupil of Yājñavalkya and a Vāgin.

Br. II. 35. 28.

Bauma—a Saimhikeya.

Vā. 68. 19.

Brahmarṣis—the seven chief sages of whom Bhṛgu was the chief;[1] Vālakhilyas are Brahmarṣis;[2] heard the *Vedas* from Brahmā;[3] obtained Sāyujya at Benares;[4] ety. see Brahmā;[5] got established in the Brahmaloka.[6]

[1] Bhā. IV. 21. 13; VIII. 4. 23; XI. 14. 4. [2] XII. 11. 49. [3] Ib. XII. 6. 45; Br. II. 35. 89-91, 97. [4] M. 185. 12. [5] Vā. 61. 80-1. [6] Vā. 61. 88.

Brahmakalā—the Goddess enshrined in *citta* or wisdom.

M. 13. 53.

Brahmakalpa—the period when Brahmā was born.

Bhā. II. 8. 28; 10. 46; III. 11. 34.

Brahmakuṇḍa—in Brahmakṣetra.

Vā. 59. 122; 83. 20; 110. 8.

Brahmakṣetra—a *mahātīrtha* founded by Brahmā in olden days in Kurukṣetra; famous as the place of origin for the *Vāyu Purāṇa*: the home of the seven sages.

Vā. 59. 106-7; 97. 5.

Brahmagārgya—the Purohita of Vāsudeva.

Vā. 98. 94.

Brahmaghoṣa—Vedic chanting;[1] in connection with the founding of temples.[2]

[1] M. 256. 8. [2] Ib. 264. 34.

Brahmacaryam—the disciplined life of celibacy; followed by Kara;[1] greatness of;[2] observers of it at Benares attain salvation.[3]

[1] M. 25. 23. [2] Ib. 175. 33, 36-41; Vā. 49. 138; 56. 69; 67. 27; 104. 23. [3] M. 182. 8-11.

Brahmacāri—a son of Krodhā and a Devagandharva.

Br. III. 6. 39; Vā. 68. 38.

Brahmacārin—duties of: with a daṇḍa and tuft, bed on the earth over skin, service to Guru, learning and living on alms;[1] may remain so throughout life by taking to Vaikhānasa or Parivratāśrama.[2]

[1] Bhā. VII. 12 (whole), XI. 18. 42-3; Br. II. 7. 175; 32. 24; III. 9. 70; M. 40. 2; Vā. 59. 23; Vi. III. 9. 1-7. [2] Ib. III. 10. 14-15.

Brahmajas—clouds out of the breath of Brahmā; they cause thunder and lightning; by them the earth attains youthhood; chief among them are the Jīmūta which rain from a distance of a Yojana and a half.

Vā. 51. 28, 34-7.

Brahmajit—a son of Kālanemi.

Vā. 67. 80.

Brahmajyoti—(see Vasurdhāma): Vasu, located at Brahmasthānam.

Br. II. 12. 25. Vā. 29. 21.

Brahmajñānam—one of the four means of attaining *mukti*.

Vā. 105. 16.

Brahmaṇa—a Kādraveya Nāga.

Br. III. 7. 36.

Brahmaṇaputras—the sages who were born of Brahmā's heart, ears, eyes, breath etc.

Vā. 9. 100-3.

Brahmaṇaspati—to be worshipped for increase of *Brahmavarcas.*

Bhā. II. 3. 2.

Brahmaṇya—eligibility for Pārvaṇaśrāddha.

M. 16. 10.

Brahmatanvi—Pravara (Angiras).

M. 196. 15.

Brahmatīrtham—also Amohakam;[1] visited by Balarāma;[2] fit for śrāddha.[3]

[1] M. 191. 104-5. [2] Bhā. X. 78. 19; Br. III. 13. 56. [3] Vā. 77. 55; 111. 26 and 30.

Brahmatuṇḍahrada—(Brahmatuṅgahṛda *Vā. P.*) a sacred *tīrtha* near Yamunā: Here Vasiṣṭha performed *tapas* standing like a pillar;[1] fit for śrāddha; bathing once here makes a man a Brahmā; there is a *tulā* (balance) at the place to measure one's righteousness or sins.[2]

[1] Br. III. 13. 73. [2] Vā. 77. 71-3.

Brahmadaṇḍa—the rod of punishment of the creator;[1] the punishment to the Sagaras; they live in hell.[2]

[1] M. 245. 2; 249. 65. [2] Br. III. 53. 45; 54. 8, 25; 56. 35.

Brahmadatta (I)—the son of Nīpa and Kṛtvī daughter of Śuka; a Yogi; wife Go and son Viṣvaksena;[1] king of Sālva (s.v.);[2] killed by Kṛṣṇa.[3]

[1] Bhā. IX. 21. 25; M. 15. 10. [2] Bhā. X. 52. 11[8]. [3] Ib. X. 52 [56 (v.) 8].

Brahmadatta (II)—the son of Aṇuha and Kīrtimatī.

Br. III. 8. 94; 10. 82; 74. 268; M. 49. 57; Vā. 70. 86; 73. 31; 99. 180; Vi. IV. 19. 45-6.

Brahmadatta (III)—the son of Vibhrāja, the Pāñcāla king; in previous birth Pitṛvarti (s.v.); a son of Kauśika; his queen Sannati, daughter of Devala, being in one of her previous births the cow of Garga, was killed by Kauśika's sons during a famine; was anointed the Pāñcāla king, and his two brothers in his previous birth, became his ministers;

both king and queen once visited the pleasure garden and were taken by surprise at the sight of the love quarrels between two ants who were husband and wife; the wife accused the husband of taking pieces of *modaka* (sweetmeat) to a neighbouring lady-love, an ant; the husband confessed that it was offered so thinking that she was herself, his own wife and that he would behave more carefully in future; B. understood this as he could follow the language of all insects by divine grace; when Sannati thought that the king laughed at her and took it seriously, he took a vow for seven days and at the sight of Sudaridra, the Brahmana, remembered his past and became a Siddha himself having anointed his son Viśvaksẹna on the throne.

M. 20. 23-38; 21. 16, 24-35.

Brahmadattas—a royal line of 100 warriors cf. Jātakas: *Vāyu P.* 376 (Car. Lec. 1918. p. 56).

M. 273. 72; Vā. 99. 454.

Brahmadā—a R; a Mahānadī in Bhāratavarṣa.

Vā. 108. 81.

Brahmadānam—the ninth Gandharva Grāmikā.

Vā. 86. 43.

Brahmadinam—the day of Brahmā the creator, at the end of which the Vairājas are born as Brahmavādins.

M. 13. 5.

Brahmadurga—sages of, visited Dvārakā.

Bhā. X. 90. 28[6].

Brahmadeyasuta—the son of a family of hereditary Vedic teachers.

Vā. 83. 54.

Brahmadhana—a son of Brahmadhana.

Vā. 69. 125.

Brahmadhanā (I)—a daughter of Brahmadāna, married by Śaṇḍa.

Br. III. 7. 84-7.

Brahmadhanā (II)—married a Yakṣa, one of the two sons of Khaśa; the hair-less.

Vā. 69. 123.

Brahmadhātā—a Rākṣasa on the Vaidyuta mountain.

M. 121. 18.

Brahmadhāna—one of the three Rākṣasa clans moving about in the day as against the Niśācaras.

Br. III. 8. 61.

Brahman—the nature of, explained;[1] Praṇava form; three-fold nature of *Ṛk*, *Sāma* and *Yajus*;[2] with or without form and also *para* and *apara*; three-fold *bhāvana* of Brahman—Brahmā, Karmasamjña and of both;[3] worshipped by Sakarmaka-karman in Puṣkaradvīpa.[4]

[1] Vā. 61. 107-12. [2] Vi. III. 3. 23-30. [3] Ib. VI. 7. 47-8. [4] Bhā. V. 20. 32-3.

Brahmaudanāgni—Bharata, son of Laukikāgni.

Vā. 29. 7.

Brahmapada—the oneness with the Brahmā;[1] in Gayā.[2]

[1] Vā. 101. 91. [2] Ib. 109. 18; 111. 48 and 56.

Brahmapāta—the son of Prahetu and a Rākṣasa, living in the Vaibhrājavana on the Sarayu; a follower of Kubera.

Vā. 47. 16.

Brahmapārśvam—the sthāna of Brahmā in the northern portion of the Niṣadha hill; here is the temple of Agni.

Vā. 41. 59-61.

Brahmapuram—Brahmaloka.

Vā. 108. 39, 45; 109. 39.

Brahmapurāṇam—the Purāṇa containing 10,000 stanzas.

Vā. 104. 6.

Brahmabala (I)—a Śrutarṣi: a pupil of Devadarśa;[1] an Ekārṣeya.[2]

[1] Br. II. 33. 10; 35. 57. [2] M. 200. 6.

Brahmabala (II)—a disciple of Vedasparśa.

Vā. 61. 51.

Brahmabali—a pupil of Vedadarśa.

Bhā. XII. 7. 2; Vi. III. 6. 10.

Brahmabhāgā—a R. of the Bhadra continent.

Vā. 43. 28.

Brahmamālina—a sage.

M. 200. 12.

Brahmayajña—the sacrifice leading to *mokṣa* or salvation.

Vā. 14. 5.

Brahmarākṣasas—a class of demons: Agastyas and Visvāmitras come under this group;[1] live in the Surabhi forest;[2] born in the family of Brahmarākṣasis; generally reside in śleṣmātaka trees.[3]

[1] Bhā. X. 63. 11; Br. I. 2. 33; III. 7. 100; 8. 59; 41. 29; Vā .2. 33. [2] M. 121. 62. [3] Vā. 69. 134-5.

Brahmarāta—Śuka (s.v.).

Bhā. I. 9. 8.

Brahmarātra—the period before dawn when after *rāsakrīḍa* (s.v.) the Gopis went back to their Vraja.

Bhā. X. 33. 39.

Brahmaloka—the abode of Brahmā; the eternal world;[1] thirteen crores and fifteen niyuktas of yojanas from the Bhūloka and one crore and 500 niyuktas above the Satya-loka;[2] baths in Agastyesvaram and Devatīrtham lead one to;[3] Viraja became Ekārṣṭaka here;[4] hearing of the legend of Brahmadatta takes one to;[5] Yayāti went from Devaloka to;[6] the giver of Hiraṇyagarbha enjoys the world of;[7] the giver of the *Brahmavaivarta Purāṇa* on the Full Moon day of Māgha reaches this;[8] residence of the Brahmarṣis;[9] fire reduced to ashes would not become fire again; so also the person reaching this loka would not have rebirth: *advaita mokṣa;*[10] Brahmā, Purohita at;[11] the last place where Vaitā-trika Devas went and became one with God during the Pralaya.[12]

[1] M. 86. 6; 178. 76; Bhā. IV. 31. 23; XI. 23. 30; Vā. 101. 27. [2] Ib. 61. 87; 101. 112, 220; 65, 141; 106. 20; 108. 12; 111. 33, 49. [3] M. 191. 16, 24. [4] Ib. 15. 24. [5] Ib. 21. 41. [6] Ib. 36. 2. [7] Ib. 194. 28; 205. 8; 275. 26. [8] Ib. 53. 34-6. [9] Br. II. 35. 97; Vā. 61. 87. [10] Ib. 7. 32; 21. 70; 22. 20. [11] Ib. 65. 68 and 77. [12] Br. I. 5. 110; II. 6. 31.

Brahmalaukikas—Residents of Brahmaloka.

Vā. 102. 43; Br. IV. 2. 82.

Brahmavanam—here is a Brahmavṛkṣa (tree).

Vā. 9. 116.

Brahmavan—a Mantrakṛt.

M. 145. 100.

Brahmavarāham—an account of,. in the *Brahmavaivarta*.

M. 53. 35.

Brahmavādin—He who realises the one God in the Trinity.

Vā. 66. 114; 101. 112.

Brahmavādins—born of five gotras, Kaśyapa, Vasiṣṭha, Bṛgu, Angiras and Atri.

Vā. 61. 81.

Brahmavāha—the father of Yājñavalkya.

Vā. 60. 41.

Brahmaviṣṇuśivātmikā—is Lalitā.

Br. IV. 12. 71.

Brahmavṛkṣa—in Brahmaloka; only one tree; the śarira or body is tree and the Jīva is Īśvara.

Vā. 9. 116, 118-19.

Brahmaveda—(Atharva) personified in the Vāruṇī *Yajña*;[1] with cruel Kṛtyavidhi; with Pratyangarasayoga and with a head with two bodies.[2]

[1] Br. III. 1. 26-30. [2] Vā. 65. 27.

Brahmavaivartapurāṇa—Brahmavaivartam, one among the Mahāpurāṇas and comprising 18,000 ślokas; deals with

the Rathantarakalpa, Kṛṣṇamāhātmya, and Brahmavarāha; narrated to Nārada by Sāvarṇi; he who gives it on the Full Moon day of the Māgha month reaches Brahmaloka.

Bhā. XII. 7. 24; 13. 6; M. 53. 34-6; Vā. 104 4. Vi. III. 6. 22.

Brahmavratam—the observance of this vow leads to *nirvāṇam*.

M. 101. 48.

Brahmaśiras—an *astra* applied by Aśvatthāma against Arjuna;[1] used in the Tāraka war.[2]

[1] Bhā. I. 7. 19 and 27; 8. 15; 12. 1. [2] Br. III. 65. 33.

Brahmaśilā—the stone between the Kūrmaśilā and the Piṇḍika of an image.

M. 266. 5.

Brahmaśīrṣam—a deadly weapon discharged by Rudra against Soma.

M. 23. 43.

Brahmasatra—Brahmā honoured in this *Yajña*;[1] in Janaloka.[2]

[1] Vā. 30. 119. [2] Bhā. X. 87. 9.

Brahmasatram—White, eternal, never failing, all pervading (Vedānta);[1] enjoyed by Devarṣis.[2]

[1] Vā. 101. 86. [2] Br. IV. 2. 84.

Brahmasadana—Here Gangā divides into four branches: the abode of Brahmā.

Bhā. V. 17. 4-5; Br. IV. 9. 20.

Brahmasaras—a *tīrtha* sacred to the Pitṛs, and fit for śrāddha.

M. 22. 12; Vā. 77. 51.

Brahmasāvarṇi—the tenth Manu; son of Upaśloka; Bhūriṣeṇa and others were the ten sons; Haviṣmat and others were the sages: Śrīmūrti was the name of the manifestation of Hari in this epoch; Śambhu [Śānti *(Vi. P.)*] was Indra.

Bhā. VII. 13. 21-3. Vi. III. 2. 25-28.

Brahmasuta—is Sūta.

M. 180. 3.

Brahmasūtram—a part of the place where Linga or image is installed to the left of it.

M. 263. 3 and 6.

Brahmasthānam—a place in the Vedi where *Brahmajyoti agni* is located;[1] here is *Viśvavyaca agni.*[2]

[1] Vā. 29. 21. [2] Br. II. 12. 24.

Brahmasvam—the property of a Brahmana which should not be confiscated by a king; Haihaya paid a penalty for taking Jamadagni's cow.

Br. III. 28. 38-50, 68; 29. 1; 30. 2.

Brahmahatti—killing of a Brahmana; will burn even Indra;[1] incurred by Balarāma when he killed Romaharṣaṇa and expiated by his destruction of Balvala at the request of the sages;[2] by Vaiśampāyana and by Śiva;[3] drinking of spirituous liquor equal to;[4] released from, by observing Nakṣatrapuruṣam;[5] released from, by vow of Śubhasaptami;[6] by offering gṛhabali;[7] got rid of at Benares; Sīva cut off the fifth head of Brahmā, but expiated the sin by his stay at Benares;[8] to be got rid of by a bath in the Narmadā;[9] expiation for; Vaiśampāyana guilty of.[10]

[1] M. 25. 48; Vā. 50. 221; 61. 22; 101. 153; 105. 13; 108. 55. [2] Bhā. X. 78. 23-40. [3] Br. II. 35. 16; III. 23. 62. [4] M. 25. 62. [5] Ib. 54. 30. [6] Ib. 80. 12. [7] Ib. 90. 11; 93. 139. [8] Ib. 182. 15; 183. 101. [9] Ib. 186. 56; 192. 16; 227. 215. [10] Vi. III. 5. 14.

Brahmaha (I)—a son of Vṛṣa.

Br. III. 6. 34.

Brahmaha (II)—a son of Viṣa.

Vā. 68. 33.

Brahmaha (III)—a killer of Brahmaṇas.

Vā. 101. 152; 112. 10.

Brahmahā—one who fails to satisfy a woman's love when requested to do so in secret, incurs the sin of; was urged by Yayāti in defence of his marrying Śarmiṣṭhā.

M. 32. 33.

Brahmahrada—near Vyāsasaras once visited by Akrūra; Kṛṣṇa took Nārada and the Gopas to this place where they saw the *Vedas* chanting the praise of Kṛṣṇa.

Bhā. X. 28. 16-17; Br. III. 13. 52.

Brahmā (I)—Pitāmaha, (Lokapitāmaha)—appeared on the lotus from the navel of Hari at the end of the Kalpa: the Lord with four faces: origin of five faces connected with his daughter and wife Śatarūpā;[1] Born of Hari's grace: expression of *rajas*: By Yoga saw the one Puruṣa lying on Śeṣa: Praised Him, who instructed him in the art of creation: nine-fold creation from Prakṛti; created the *Vedas* and human society: created also a mind-born son to Śambhu who attained Brahmalokam: a second son of his, was Bhuva, who was sent to the mother—earth: the third son Bhūrbhuva and his son became Gopati. From his body was created Gāyatrī, who became his wife: then came Prajāpatis, oceans, etc.[2]

Known for impartiality, Parīkṣit compared to him;[3] obliged to Viṣṇu;[4] knew the *dharma* of Hari; a Parameṣṭhin;[5] resident at Gayā and guards Benares;[6] his golden city being in Meru;[7] his curses and blessings moderate.[8]

A day of, is a thousand cycles of the 4 yugas; Pralaya, the night of Brahmā; period of his life is dvīparārdha. All the fourteen Manus flourish during his day.[9] Author of the Atharva mantras; learnt the Veda from Hari and taught it to Manu;[10] his sons were Marīci and Atri whose son was Soma. The last was made the lord of Brahmanas, stars, etc. Influenced Soma to restore Tārā to Bṛhaspati. Found out that Budha was Soma's son. Punished Soma as a sinful planet for enjoying Tārā.[11] Made Dakṣa the overlord of the Prajāpatis;[12] called on Kailāsa.[13] Presented Pṛthu with armour and prevented him from slaying Indra.[14] Visited Manu and Priyavrata and addressed her on home life.[15] gifts to Māya.[16]

Did not help Durvāsa pursued by the *cakra* of Viṣṇu;[17] was unable to answer the question of his son, Sanaka and others on the subtlity of yoga; remembered Hari who explained it in the form of a Haṁsa.[18] Praised Viṣṇu for killing Kālanemi.[19] Met Hari-Ajita to restore the fortune of Indra; cursed by Durvāsa and his prayer.[20] Performed *yajña* in Janaloka;[21] was displeased at Bhṛgu's behaviour;[22] went with Bhṛgu and Dakṣa to Hiraṇyakaśipu engaged in austerities; granted boons to him and disappeared. Was present at Prahlāda's coronation;[23] when petitioned by the gods to show a way to get rid of Hiraṇyakaśipu, suggested Hari for it. Took the form of a calf,[24] when Hari in the guise of a cow went to drink the immortalising fluid in Śrīpura; praised Śiva who burnt the Tripura;[25] charioteer of Tripurāri.[26]

Came to see Vāmana measuring the world with his two steps; washed his feet with waters; and with other Gods worshipped Him with tributes; addressed Vāmana-Hari; with his approval Vāmana was taken to Indra's capital; praised Vāmana's deeds and also Aditi.[27]

On an appeal from Mother-Earth that she had to bear a heavy burden of the Asuras, Brahmā went with Śiva to the shore of the milk ocean and eulogised Hari by Puruṣasūkta; they were told of the incarnation of Kṛṣṇa at Vasudeva's residence; encouraged Devakī on the eve of Kṛṣṇa's birth ; came to see Hari at Bṛndāvan; was staggered at the potency of his *māyā* and praised the Lord.[28]

Suggested to Raivata that Balarāma was a suitable husband for Revatī and asked him to give his daughter in marriage to him;[29] attended the sacrifices of Varuṇa and Yudhiṣṭhira.[30] Went with all the Devas to Dvārakā first to remind Kṛṣṇa to go back to his eternal abode; addressed the Lord on the purpose and fulfilment of the *avatār*.[31]

Wondered at Mārkaṇḍeya's *vrata*;[32] heard the *Bhāgavata Purāṇa* from Hari.[33] narrated to Nārada the legend of the creation of the universe;[34] allusion to his fear of Rudra;[35] worshipped by Vāli with fire rite.

[1] Bhā. I. 3. 2; III. 8. 13-16; IX. 1. 8-10; XI. 4. 5; XII. 5. 1; M. 1. 14; 2. 36; 3. 1, 37, 40. [2] Bhā. I. 18. 14. III. 8. 22-32; 9. 1-24, 29-44; 10. 3-6, 8, 13-26; 12. 37-56. [3] M. 171. 8-14, 17, 21; 183. 84. [4] Bhā. III. 12. 23. [5] Ib. IV. 21. 29; 29. 42. [6] Ib. VI. 3. 20. [7] Ib. IV. 8. 20. [8] M. 22. 4; 184. 28. [9] Bhā. V. 16. 28. [10] Ib. X. 88. 12. [11] Ib. XII. 4. 2-5; Vi. I. 3. 15-24; IV. 1. 5; VI. 3. 11-12. [12] Bhā. XI. 14. 3-4; Vi. III. 4. 12. [13] Bhā. IX. 1. 8-10; 14. 2-3, 8, 12 [1] and 13. XII. 8. 12; M. 23. 10, 44-6. [14] M. 201. 17; 225. 12; 249. 13, 58. [15] Bhā. IV. 3. 2. [16] Ib. IV. 6. 2. [17] Ib. XI. 13. 16-41. [18] M. 178. 56, 64, 79. [19] Bhā. VIII. 5. 18-50; 6. 1-15. [20] Ib. X. 87. 9. [21] Ib. X. 89. 3-4. [22] Ib. VII. 3. 14-38; 4. 2-3; 8. 40; 10. 26-29, 33; M. 161. 17. [23] Ib. 161. 18-23. [24] Bhā. VII. 10. 62, 70. [25] M. 133. 52. [26] Bhā. VIII. 21. 1, 3 and 5; 22. 21-3; 23. 24, 26-7. [27] Ib. X. 1. 17-35; 2. 25-42; 13. 40-64; 14. 1-40. [28] Ib. IX. 3. 33-4; X. 52. 15 [3-11]. [29] Ib. X. 74. 13. [30] Ib. XI. 6. 1, 21-27; 7. 1-2. [31] Ib. XII. 8. 12. [32] Ib. XII. 13. 10 and 19. [33] Ib. II. 5. 9 to the end. [34] Ib. I. 7. 18. [35] Br. III. 7. 270; 24. 4.

Brahmā (II)—a division of the night.

Vā. 66. 44.

Brahmā (III)—son of Brahmadana.

Vā. 69. 132.

Brahmā (IV)—one of the 16 Ṛtviks for a *yajña;* issued from the mouth of Nārāyaṇa.

M. 167. 7.

Brahmā (V)—one of the authors on architecture.

M. 252. 3.

Brahmā (VI)—image of; four faces and sitting on a lotus; on the swan; on either side Sāvitrī and Sarasvatī.

M. 260. 40; 266. 42; 285. 6.

Brahmākhyā—the manifestation of the energy in the Puruṣa.

Vā. 66. 93.

Brahmāṇī—the image of; four faces and four hands with the swan for riding.

M. 261. 24.

Brahmāṇḍa — (Purāṇam) one among the *Mahāpurāṇas;* comprises 12,000 (12,200 *M. P.* and 12,100 *Vā. P.*) ślokas dealing with the future kalpas; narrated by Brahmā; contains a description of Brahmāṇḍa; he who gives it with two yellow woollen garments and a golden cow in the Vyatīpāta attains the merit of performing a thousand Rājasūyas.

Bhā. XII. 7. 24; 13. 8. M. 53. 56; Vā. 104. 5; Vi. III. 6. 23.

Brahmāṇḍam (I)—the whole universe; above this are *mānasa* worlds of Somapā-manes.[1] Īśvara entered into;[2] was split by Bhaṇḍa.[3]

[1] M. 15. 25; 249. 29; 266. 28; 289. 13. [2] Vā. 103. 20-1; 104. 32, 41; 107. 43, 55; 108. 7. [3] Br. IV. 10. 82.

Brahmāṇḍam (II)—a *dānam* of the image of the universe in gold weighing not less than 20 palas and up-to 1000 according to capacity with 8 guardian elephants, Vedas and Angas, and all the deities beginning from Brahmā; then

worship of the different manifestations of Viṣṇu—Ananta-śayana, Pradyumna, Saṁkarṣaṇa, Aniruddha, Vāsudeva; the giver enjoys in heaven with the heavenly damsels.

M. 274. 7.

Brahmāpeta—the Rākṣasa presiding over the month of Īṣa; a son of Brahmadāna.

Bhā. XII. 11. 43; Br. II. 23. 22; III. 7. 98.

Brahmāvarta (I)—(c) a kingdom;[1] the land of Parīkṣit where *dharma* and *satya* were practised and *yajñas* performed;[2] residence of Svāyambhuva Manu, to which he returned after the marriage of his daughter;[3] the land of Manus as also of Pṛthu; the place where the R. Sarasvatī flows eastward;[4] visited by Ṛṣabha.[5]

[1] Bhā. I. 10. 34. [2] Ib. I. 17. 33. [3] Ib. III. 21. 25; 22. 26. [4] Ib. IV. 19. 1. [5] Ib. V. 4. 19; 5. 28.

Brahmāvarta (II)—a son of Ṛṣabha and Jayantī.

Bhā. V. 4. 10.

Brahmāvarta (III)—a *tīrtha* sacred to the Pitṛs; near the Dhārātīrtha on the Narmadā; here Brahmā resides always.

M. 22. 69; 190. 7-8; 191. 70.

Brahmāsanam—Paraśurāma was sitting in this posture while performing penance.

Br. III. 57. 6.

Brahmāstram—in Janaloka; given to Paraśurāma by Śiva;[1] employed by Aśvatthāma against Parīkṣit in his mother's womb.[2]

[1] Br. III. 32. 57. [2] Vi. IV. 20. 52.

Brahmiṣṭha (I)—a son of Mudgala.

Br. 50. 6.

Brahmiṣṭha (II)—a son of Asita.

Vā. 70. 27.

Brahmeṣu (*Rukmeṣu*)—a king; his dependant, Pṛthurukma.

Vā. 95. 29.

Brahmottaras—a kingdom of the East.

M. 121. 50; Vā. 45. 123; 47. 49.

Brahmodanāgni—the son of Laukika Agni, also known as Bharata; father of Vaiśvānara.

Br. II. 12. 8; Vā. 29. 7.

Brahmopadeśam—the initiation ceremony in Upanayana.

Br. IV. 8. 4.

Brahmopeta—the Rākṣasa who resides in the sun's chariot during the month of *Māgha*.

Vi. II. 10. 16.

Brāhma—a muhūrta, early in the morning of the day.

Vā. 66. 40; Br. III. 3. 39; Vi. III. 11. 5.

Brāhmakalpa—when Brahmā was known as Śabdabrahman.

Bhā. III. 11. 34.

Brāhmaṇas (I)—came out from the face of the Puruṣa; Brahmavādins; a portion of Hari's body;[1] considered to be equal to Gods, spoken so by Viṣṇu; views of Kṛṣṇa on; none equal to their greatness;[2] an embodiment of the Vedas and deserving of veneration and worship; the mouth of Hari as embodying all the Vedas; disregard to them would result in the defacement of the Vedic teachings and Vedic Gods;[3] characteristics of; by birth a Brāhmaṇa is a guru; to live by studying the Vedas; some devoted

to *karma*, some to *tapas*, some to Vedic studies, some to teaching and others to *jñāna* and *yoga*;[4] Kṛṣṇa on the need for keeping them contented;[5] Kṛṣṇa on their property; however small it should not be touched, but should be considered poison since its enjoyment leads to shortness of life and hell;[6] their words always become true;[7] showed to Nābhi Yajñeśa himseslf;[8] helped Ṛṣabha in his administration;[9] Kamsa decided to kill all of them and ordered his men to that effect.[10] Prohibited from agriculture, trade, tending of cattle and from selling the Vedas; from taking liquor but may take meat in times of danger.[11] in Kali, in the service of Śūdras and Mlecchas and become Śivasūlas;[12] adopt Śūdra practices.[13]

[1] Bhā. II. 1. 37; VIII. 5. 41; X. 4. 39; Vi. I. 6. 6, 34. [2] Bhā. III. 16. 4-11; VII. 14. 42; X. 81. 39, 41; V. 5. 23. [3] Ib. III. 16. 23-4; VIII. 16. 9; X. 64. 32-43; 86. 53-57. [4] Ib. VII. 11. 21; 15. 1; X. 8. 6; 24. 20; XI. 17. 16. [5] Ib. X. 52. 30-34. [6] Ib. X. 64. 32-43. [7] Ib. V. 3. 17. [8] Ib. V. 4. 7. [9] Ib. V. 4. 16. [10] Ib. X. 4. 39-45. [11] Br. II. 29. 55; III. 15. 45. [12] Ib. II. 31. 40-50. [13] Vā. 58. 41.

Brāhmaṇas (II)—superior to all castes; anger of, more troublesome than even a venomous serpent and all burning fire and more dreadful than a firearm; for, it results in wholesale destruction;[2] to honour Brāhmaṇas is useful; to dishonour them is dangerous;[3] warriors with Pramati god incarnate of Kali;[4] observe ten day's pollution for father's death;[5] created from face;[6] those who spoke the truth became Brāhmaṇas; teaching, sacrifice, receiving and making of gifts, their chief duties; go to the abode of Brahmā;[7] can take to Vaiśya and Kṣatriya duties;[8] established in the kingdom of Māghada.[9]

[1] Vā. 27. 19; 30. 232; 45. 83; 54. 111; 59. 141; 100. 246; 101. 5, 352; 104. 13. [2] M. 30. 23-25. 30. [3] Ib. 93. 80. [4] Ib. 114. 12; 144. 53. [5] Ib. 18. 2. [6] Br. I. 5. 108. [7] Ib. II. 7. 155, 161 and 165. [8] Vi. III. 8. 22-5, 39. [9] Ib. IV. 24. 62.

Brāhmaṇam—a branch of the Vedic literature with ten *vidhis*;[1] starts in dvāpara.[2]

[1] Br. II. 31. 14; 33. 1, 12; 35. 73; Vā. 59. 132-9; 68. 12-14. [2] M. 144. 13.

Brāhmaṇavācanam—the purificatory ceremonial popularly known as Puṇyāhavācanam done in any auspicious karma;[1] preliminary to gṛhabali;[2] in the course of palace building;[3] to be uttered in making all the 16 gifts.[4]

[1] M. 54. 8; 58. 5; 66. 5; 67. 3. [2] Ib. 93. 4. [3] Ib. 268. 34. [4] Ib. 274. 25.

Brāhmaṇācchamsi — Vaisvadeva Agni;[1] one of the 16 Ṛtviks of *yajña*.[2]

[1] Br. II. 12. 29. [2] M. 167. 8.

Brāhma Purāṇa—also Brāhmam; one of the eighteen *Mahāpurāṇas;* comprises 10,000 ślokas;[1] with 30,000 ślokas; he who writes this and makes a gift of it in the Vaiśāka, Full Moon day, attains Brahmaloka;[2] the First *Purāṇa.*[3]

[1] Bhā. XII. 7. 23; 13. 4. [2] M. 53. 13; 290. 17. [3] Vi. III. 6. 20.

Brāhmapureyakas—Ekārṣeyas.

M. 200. 4.

Brāhmam (I)—the Kṛtayuga.

Vā. 78. 36.

Brāhmam (II)—one of the six Darśanas.

Vā. 104. 16.

Brāhmam (III)—a form of marriage.

Vi. III. 10. 24.

Brāhminīśa—a deluge during the reign of Satyavrata of Draviḍadeśa; this was the epoch of the *Matsyāvatāra* of the Lord.

Bhā. VIII. 24. 37.

Brāhmisiddhi—oneness with the Supreme Being.

Vā. 77. 123.

Brāhmī (I) (*Sankhyā*)—creatures and worms 1/1000 of sthāvara; 1/1000 of the above result in watery animals. 1/1000 of the above become birds; 1/1000 of birds become four-footed animals; 1/1000 of these become two-footed animals including men; 1/1000 part of these go to heaven; 1/1000 of these attain salvation; others fall into hells.

Br. IV. 2. 199-210.

Brāhmī (II)—a Śakti.

Br. IV. 20. 13; 36. 58.

Brāhmī (III)—a mind-born mother; in the kalpalatā gift.

M. 179. 9; 286. 6.

Brāhmī (IV)—a R̥. of the Ketumālā continent.

Vā. 44. 21.

Brāhmovidhi—the Vedic injunction.

M. 215. 58.

Brāhmyam—in the Brahmarandhra of the personified Veda.

Vā. 104. 81.

Bhakti—selfless devotion; leads one to self-realisation; methods and results of; destroys *rajas* and *tamas* qualities; roots out sorrow, illusion and fear; redeems the sinners;[1] superior to *karma*;[2] one of the five means of concentrating the mind on Hari, (i.e.) (1) *kāma* as in the case of the Gopis; (2) fear and hatred as in the case of Kamsa and Śiśupāla; (3) relationship as in the case of the Vr̥ṣṇis;

(4) friendship as in the case of Yudhiṣṭhira and (5) devotion as in the case of Nārada; *Vena* does not come under any of these heads;[3] but nine-fold according to Prahlāda: hearing of Hari, praising of, remembering, serving His holy feet, *arcana*, prostrating, service, friendship and surrender of self;[4] women more devout than men.[5] Three-fold—*uttama* as that of Nārada and Śuka: middling as that of Vasiṣṭha, and inferior;[6] another classification: three-fold, *Śāṅkhya*, *Yoga*, and *Jñānam;* a pure man can meditate on the Supreme Being by means of *Pratyāhāra* finally leading to the supreme knowledge;[7] *mārga* to.[8]

[1] Bhā. I. 2. 12-21; 5. 28; 7. 7; VI. 1. 15. [2] Ib. X. 23. 39-50 [3] Ib. VII. 1. 29-31. [4] Ib. VII. 5. 23. [5] Ib. X. 23. 38, 41-43. [6] Br. III. 34. 37-8; 36. 3. [7] M. 183. 49-55. [8] Vā. 104. 15.

Bhaktiyoga—disinterested devotion:[1] of different kinds—*tāmasa, rājasa, sātvika, nirguṇa, ātyantika;*[2] greater than the *Veda, tapas,* and gifts; purifies even śvapākas;[3] its relation to Sānkhya Śāstra;[4] recapitulation of.[5]

[1] Bhā. XI. 14. 2. [2] Ib. III. 29. 7-14. [3] Ib. XI. 14. 20-21; 20. 6, 8, 29 and 33. [4] Ib. III. 29. 2. [5] Ib. XI. 29. 8-34.

Bhakṣyakas—a Janapada.

Vā. 99. 387.

Bhaga (I)—a son of Aditi; an Āditya; married Siddhi; father of Mahiman and others;[1] seized by Nandi; his eyes were pulled out by Vīrabhadra (Rudra) as he made a sign with his eyes to Dakṣa when he insulted Śiva; Śiva ordered him to see with the eye of Mitra;[2] to be worshipped before building a palace.[3]

[1] Bhā. VI. 6. 39; 18. 2; M. 6. 4; 155. 7; Vā. 66. 66; Vi. I. 15. 131. [2] Bhā. IV. 5. 17, 20; 6. 51; 7. 3; Br. II. 24. 33; III. 3. 67. [3] M. 171. 56; 268. 19.

Bhaga (II)—the name of the sun in the month of Puṣya (Tiṣya) (Hemanta- *Vā. P.*).

Bhā. XII. 11. 42; Br. II. 23. 16; Vā. 52. 16; Vi. II. 10. 4.

Bhaga (III)—a muhūrta of the day.

Br. III. 3. 40.

Bhagadatta (I)—was presented with an elephant (of the Airāvata breed) Supratīka by Kṛṣṇa;[1] in the army of Duryodhana.[2]

[1] Bhā. X. 59. 37. [2] Ib. X. 78. [(95 v) 16].

Bhagadatta (II)—a King of the Kinnaras.

Vā. 41. 30.

Bhaganetraha—also Bhaganetrahara and Bhaganetrāntaka, an attribute of Śiva.

Br. II. 27. 31; Vā. 25. 14; 30. 179, 253.

Bhagapāda—an Ātreya gotrakāra.

M. 197. 4.

Bhagamālā—one of the 15 Akṣaradevis, killed Dīrghajihva, a commander of Bhaṇḍa;[1] city of.[2]

[1] Br. IV. 19. 57; 25. 94. [2] Ib. IV. 31. 24.

Bhagamālinī—a Śakti; a mother.

Br. IV. 19. 52; 37. 33; M. 179. 11.

Bhagavatī—also Māyā.

Br. IV. 6. 53; 12. 42.

Bhagavatpadī—a celestial stream (Gangā) which entered Brahmāṇḍa from outside by its being pierced by the tip of the toe of Trivikrama's left foot; in course of time she reached the celestial region known as Viṣṇupada; held sacred by Dhruva and the seven sages; crossing the region of the

moon she reaches the city of Brahmā; there she divides into four branches and falls into the western and eastern seas.

Bhā. V. 17. 1-9.

Bhagavān (I)—The principal and eternal god;[1] the sum and substance of the three Vedas; *Bha.*—cherisher and supporter of the universe; *Ga,*—the leader or creator; *Bhaga* indicates six properties, dominion, might, glory, splendour, wisdom and detachment; *Va,* elemental spirit in which all beings exist and which exists in all beings; thus it is the name of Vāsudeva.

Vi. VI. 5. 69-79.

Bhagavān (II)—a Tuṣita God.

Br. II. 36. 10.

Bhagavān (III)—the quality of *Bhaga* and *Sadbhāva.*

Vā. 5. 36.

Bhagavān (IV)—one of Danu's sons.

Vā. 68. 5.

Bhagānandā—a mind-born mother.

M. 179. 11.

Bhagīratha—the son of Dilīpa and father of Śruta (Suhotra *Vi. P.*); by penance on the banks of the Bindusaras he succeeded in bringing the Ganges; was asked how she was to dispose of the sins of men discharged into her waters; Bhagīratha said that Sādhus and others among whom was Hari would take off the sins from her: was asked to pray to Śiva to check her course; so he prayed to Śiva and it was heard; by this he was able to shake off the sins of his ancestors;[1] a Rājarṣi; went to the forest of the Gaura hills in search of Gangā;[2] his lust after more territory;[3] after him

Gangā became the Bhāgīrathī; so-called after the seventh branch of the Ganges.[4]

[1] Bhā. IX. 9. 2-13 and 16; Br. II. 18. 25; M. 12. 44; 15. 19; 121. 26; Vā. 88. 167; Vi. IV. 4. 35-6. [2] Vā. 47. 24. [3] Bhā. XII. 3. 10. [4] Br. III. 54. 48-51; 63. 166-8; Vā. 47. 40.

Bhagīvasu—not to marry with the members of the Vasiṣtha and Indra Pramati groups.

M. 200. 13.

Bhaṅgakāra (I)—An Āndhra chief: wife Narā, daughter of Suyagñā. Father of two sons. Bhangakāra and his sons were killed in battle by Akrūra.

Br. III. 71. 87-8.

Bhaṅgakāra (II)—the eldest of the 101 sons of Satrājit (Śakrajit-*Vā. P.*); his wife was Vratavatī (Dvāravatī-*Vā. P.*); she gave birth to three daughters, Satyabhāmā, Vratinī and Padmāvatī; these were given in marriage to Kṛṣṇa, killed by Śatadhanvā for the jewel Syamantaka taken from him and handed over it to Akrūra.

M. 45. 19-21; Vā. 96. 52-5, and 58. Br. III. 71. 55.

Bhaṅgakāri—an Asura of Bali.

M. 245. 31.

Bhaṅgatīrtham—near the Narmadā.

M. 191. 52-3.

Bhajana—a son of Sātvata.

Vi. IV. 13. 1.

Bhajamāna (I)—(Bhajina) a son of Sātvata: had two sons by one wife and three others by another wife (six sons by two wives *Vi. P.*).

Bhā. IX. 24. 6-8; Br. III. 71. 1-3. M. 44. 47; Vi. IV. 13. 1-2.

Bhajamāna (II)—the son of Śūra and father of Śini.

Bhā. IX. 24. 26.

Bhajamāna (III)—a son of Satyaka and the daughter of the King of Kāśī; father of a son Viduratha.

Br. III. 71. 116; Vā. 96. 115, 135. Bhā. IX. 24. 19.

Bhajamāna (IV)—a son of Andhaka and father of Vidūratha, a great charioteer.

M. 44. 61, 77; Vi. IV. 14. 12, 22.

Bhajamāna (V)—a son of Kauśalyā; through his wife Śṛñjayyā, he got two sons, Bāhya and Bāhyaka.

Vā. 96. 1, 3.

Bhaji—a son of Sātvata.

Bhā. IX. 24. 6; Br. III. 71. 1.

Bhajina—(Bhajamāna): a son of Sātvata and Kauśalyā.

M. 44. 47; Vā. 96. 1.

Bhajya—a pupil of Bāṣkali.

Bhā. XII. 6. 59.

Bhadra (I)—a son of Dakṣiṇā and a Tuṣita God.

Bhā. IV. 1. 7-8.

Bhadra (II)—a son of Pauravī and Vasudeva.

Bhā. IX. 24. 47.

Bhadra (III)—a son of Vasudeva and Devakī.

Bhā. IX. 24. 54.

Bhadra (IV)—a son of Kṛṣṇa and Kālindī; and full of prowess; went with the Vṛṣṇis to Bāṇa's city, Śoṇitapura.

Bhā. X. 61. 14; 63. 3.

Bhadra (V)—a kingdom in Madhyadeśa.

Br. II. 16. 42.

Bhadra (VI)—a northern kingdom.

Br. II. 16. 48; 18. 46.

Bhadra (VII)—a Dānava.

Br. III. 6. 6.

Bhadra (VIII)—an elephant; the vehicle of Bali.

Br. III. 7. 328.

Bhadra (IX)—(also Supratīka) a Nāga and a vehicle of Varuṇa (Viṣṇu- *Vā. P.*).

Br. III. 7. 330; Vā. 69. 212, 214.

Bhadra (X)—a son of Jāmbavatī and Kṛṣṇa.

Br. III. 71. 249; Vā. 96. 241.

Bhadra (XI)—a son of Rukmiṇī and Kṛṣṇa.

M. 47. 16.

Bhadras—the Gods of Uttama epoch.

Bhā. VIII. 1. 24.

Bhadra(ka) (I)—a son of Vasumitra and father of Pulinda: ruled for two years.

Bhā. XII. 1. 17; Br. III. 74. 152.

Bhadraka (II)—a son of Śibi.

M. 48. 19.

Bhadrakas—a kingdom after Bhadraka, son of Śibi.

M. 48. 20.

Bhadrakara—(*c*) a kingdom in the Madhyadeśa.

Br. II. 16. 41.

Bhadrakarṇikā—a Goddess enshrined at Gokarṇa.

M. 13. 30.

Bhadrakalpa—a son of Śaṭha, of the Rohiṇī family.

Br. III. 71. 170; Vā. 96. 168.

Bhadrakāras—a tribe;[1] a Janapada.[2]

[1] M. 14. 35. [2] Vā. 45. 110, 116.

Bhadrakālī—a name of Yogamāyā;[1] bestows good on children when propitiated with human sacrifice; when the Goddess found the man sacrificed was a virtuous Brahmana like Bharata she became fiery and cut off the heads of the Vṛṣala chief and his attendants who offered him to her;[2] fought with Niśumbha and Śumbha in the Devāsura war;[3] worshipped by the Gopīs at the end of their *vrata*.[4] Lion as her riding animal; having three eyes and a trident: praised by Paraśurāma;[5] came out of the wrath of Umā for the destruction of the Dakṣa's *yajña*.[6]

[1] Bhā. X. 2. 11. [2] Ib. V. 9. 12-18. [3] Ib. VIII. 10. 31. [4] Ib. X. 22. 5. [5] Br. III. 39. 33, 44 to 53. [6] Vā. 30. 140, 165.

Bhadrakāleśvaram—a *tīrtha* sacred to the Pitṛs.

M. 22. 74.

Bhadragupta—a son of Jāmbavatī and Kṛṣṇa.

Br. III. 71. 249; Vā. 96. 241.

Bhadragupti—a son of Śaṭha, of the Rohiṇī family.

Br. III. 71. 169; Vā. 96. 167.

Bhadracāru—a son of Rukmiṇī and Kṛṣṇa.

Bhā. X. 61 8; Br. III. 71. 246; M. 47. 16; Vā. 96. 237; Vi. V. 281.

Bhadracitra—a son of Jāmbavatī and Kṛṣṇa.

Br. III. 71. 249.

Bhadraja—of the Rohiṇī family.

Vā. 96. 168.

Bhadratīrtham—a *tīrtha* sacred to the Pitṛs.

M. 22. 50.

Bhadradeva—a son of Devakī and Vasudeva, killed by Kaṃsa.

Br. III. 71. 175; Vi. IV. 15. 26-7.

Bhadrabāhu (I)—a son of Śaṭha, of the Rohiṇī family.

Br. III. 71. 170; Vā. 96. 168; Vi. IV. 15. 22.

Bhadrabāhu (II)—a son of Jāmbavatī and Kṛṣṇa.

Br. III. 71. 250.

Bhadram—a sacred lake in Meru.

M. 113. 46.

Bhadrama—a son of Kali and a cannibal: wife Tāmasīpūtanā.

Br. III. 59. 10.

Bhadraratha (I)—a son of Haryaṅga, and father of Bṛhadratha.

M. 48. 99; Vā. 99. 109; Vi. IV. 18. 22.

Bhadraratha (II)—a son of Śaṭha, and of the Rohiṇī family.

Br. III. 71. 170; Vā. 96. 168.

Bhadravatī (I)—R. a branch of the Ganges.

Br. III. 56. 52.

Bhadravatī (II)—wife of Purūdvata (Purudvān- *Vā. P.*).

Br. III. 70. 47; Vā. 95. 47.

Bhadravatī (III)—a daughter of Jāmbavatī and Kṛṣṇa.

Br. III. 71. 250.

Bhadravāha—(Bhadrabāhu): a son of Vasudeva and Pauravī.

Bhā. IX. 24. 47.

Bhadravideha(ka)—a son of Devakī and Vasudeva; killed by Kaṁsa.

M. 46. 13; Vā. 96. 173.

Bhadravidya—of the Rohiṇī family.

Vā. 96. 167.

Bhadravinda—a son of Kṛṣṇa and Nāgnajitī.

Vi. V. 32. 3.

Bhadravindra—a son of Jāmbavatī.

Vā. 96. 241.

Bhadraviṣṭha—a son of Śaṭha and of the Rohiṇī family.

Br. III. 71. 169.

Bhadraveya—He brought down trees and plants to Govardhana to please Rāma.

Vā. 45. 114.

Bhadravaiśākhī—one of Vasudeva's wives: mother of four sons.

Br. III. 71. 161 and 173.

Bhadraśrava—a son of Dharma after whom came the continent of Bhadrāśva; a devout worshipper of Hayagrīva.

Bhā. V. 18. 1.

Bhadraśreṇya—the son of Mahismān, a man of great prowess; king of Vārāṇasi, father of Durdama and 99 other sons, 'all able archers, whom Dīvodāsa slew except Durdama;[1] the family was destroyed by Pratardana.[2]

[1] Vā. 92. 61; 94. 6; Vi. IV. 11. 10. [2] Ib. IV. 8. 12.

Bhadrasāra—a Maurya who ruled for 25 years.

Br. III. 74. 145; Vā. 99. 332.

Bhadrasīmā—a R. of the Uttarakuru country.

Vā. 45. 25.

Bhadrasundarī—a Goddess enshrined at Vikūṭa.

M. 13. 36.

Bhadrasena (I)—a son of Ṛṣabha.

Bhā. V. 4. 10.

Bhadrasena (II)—a son of Devakī and Vasudeva killed by Kamsa.

Bhā. IX. 24. 54; Br. III. 71. 175; M. 46. 13; Vā. 96. 173; Vi. IV. 15. 26-7.

Bhadrasena (III)—a playmate of Kṛṣṇa; he carried Vṛṣabha on his back being defeated in a certain game.

Bhā. X. 18. 24.

Bhadrasena(ka) (IV)—a king of Kāśī and son of Mahiṣmān: Had a hundred sons whom Divodāsa killed and took the kingdom, leaving a baby son, unhurt (see Bhadraśreṇya).

Bhā. IX. 23. 22-3; Br. III. 67. 65-66; 69. 6-7.

Bhadrasenī—the Vaidarbhī queen of Purudvān.

M. 44. 45.

Bhadrasomā—R. rises from the Meru, passes through Savitā's forest, Śankhakūṭa, Vṛṣaparvatam, Vatsagiri, Nāgaśaila, Nīlam, Kapiñjalam, Indranīlam, Mahānīlam, Hemaśṛṅgam, Śveta, Sunaga, Śataśṛṅga, Puṣkaram, Dvirājam, Varāhaparvatam Mayūram, Jātudhi, Triśṛṅgam, Maryādaparvatam, Vīrudham and falls into the western ocean.

Vā. 42. 61-74.

Bhadrā (I)—a daughter of Meru (Ghṛtācī) and queen of Bhadrāśva; gave birth to Soma.

Bhā. V. 2. 23; Vā. 70. 68, 70.

Bhadrā (II)—a branch of the Gangā issuing out of the city of Brahmā and descending the Śṛngavan hills, traverses the continent of the Uttarakurus and falls into the north sea.

Bhā. V. 17. 5 and 8; Vi. II. 2. 34; 8. 113.

Bhadrā (III)—*alias* Kauśalyā: one of Vasudeva's wives; mother of Keśin and three other sons.

Bhā. IX. 24. 45, 48; Vā. 96. 160. 171; Vi. IV. 15. 18, 24.

Bhadrā (IV)—a daughter of Śrutakīrti of Kekeya; married by Kṛṣṇa with the approval of her brothers Santardana and others;[1] welcomed to Hastināpura by Draupadī; narrated to Draupadī how she was married to Kṛṣṇa.[2]

[1] Bhā. X. 58. 56; 61. 17. [2] Ib. X. 71. 42; 83. 12.

Bhadrā (V)—a wife of Udāradhī.

Br. II. 36. 101.

Bhadrā (VI)—a daughter of Rohiṇī: gave birth to goats and sheep;[1] brought forth the Gandharvas and Vājins known as Uccaiśrvas.[2]

[1] Br. III. 3. 74-5. [2] Vā. 66. 72-3.

Bhadrā (VII)—one of the ten wives of Atri.

Br. III. 8. 75.

Bhadrā (VIII)—a Varṇa Śakti.

Br. IV. 32. 13; 44. 59 and 90.

Bhadrā (IX)—a Goddess enshrined at Bhadreśvara.

M. 13. 31.

Bhadrā (X)—the daughter of Anuhrāda, the daitya; married Rajatanābha, the Yakṣa.

Vā. 69. 151.

Bhadrā (XI)—a wife of Garuḍa.

Vā. 69. 328.

Bhadras—a continent.

Vā. 41. 85.

Bhadrākara—the island of Vāyu; to the west of Candradvīpam; people here live to an age of 500 years, and are righteous.

Vā. 45. 62-6.

Bhadrānadī—R. of the Ketumālā country.

Vā. 44. 18.

Bhadrāvatī—a daughter of Jāmbavatī.

Vā. 96. 241.

Bhadrāśva (I)—a son of Āgnīdhra and lord of Mālyavanta: had ten daughters (apsaras) through Ghṛtācī;[1] placed in charge of the kingdom east of Meru.[2]

[1] Bhā. V. 2. 19; Br. II. 14. 47, 51; III. 8. 74; Vā. 33. 41, 44. 70. 68. [2] Vi. II. 1. 17 and 22.

Bhadrāśva(m) (II)—a continent of Mandara hill east of Meru; bounded on one side by Gandhamādana; traversed by the stream Sītā; the capital of Bhadrāśvas, son of Dharma, engaged in the worship of Hayagrīva with due praises;[1] country conquered by Parīkṣit;[2] people residing here are white in colour and women excell in beauty living for thousands (10,000-*Vā. P.*) of years; non-injury and truth prevalent here; people here worship Śaṅkara and Gaurī;[3] Viṣṇu in the form of Hayaśiras.[4]

[1] Bhā. V. 16. 10; 17. 6; 18. 1-6; M. 83. 31; 113. 44, 52; Vā. 34. 57; 35. 23; Vi. III. 2. 24. [2] Bhā. I. 16. 13. [3] Br. II. 15. 50, 57-60; Vā. 42. 24; 43. 5-9, 11-38. [4] Vi. II. 2. 50.

Bhadrāśva (III)—a son of Kuvalayāśva who survived the fire from Dhundhu's mouth.

Bhā. IX. 6. 23-24; Br. III. 63. 63.

Bhadrāśva (IV)—a son of Śaṭha, of the Rohiṇī family.

Br. III. 71. 169; Vā. 96. 167; Vi. IV. 15. 22.

Bhadrāśva (V)—a son of Rahmavarca and father of 10 sons through an Apsaras, Ghṛtā (Dhṛtā).

M. 49. 4.

Bhadrāśva (VI)—a son of Pṛthu and father of five sons, who were residents of the Pañcāladeśa.

M. 50. 2-4.

Bhadrāśva (VII)—one of the three sons of Dhundhumāra.

Vā. 88. 61.

Bhadreśvaram—a *tīrtha* sacred to Bhadrā and the Pitṛs.

M. 13. 31; 22. 25, 32.

Bhaya (I)—a son of Kali and Duruktī.

Bhā. IV. 8. 4.

Bhaya (II)—Lord of the Yavanas: adopted the daughter of Kāla as his sister; his brother was Prajvāra;[1] when attacking the city of Purañjana he captured Purañjana himself;[2] allegorically death; the Yavanas represent mental worries.[3]

[1] Bhā. IV. 27. 23 and 30. [2] Ib. IV. 28. 22-23. [3] Ib. IV. 29. 22, 23.

Bhaya (III)—a son of Droṇa, a Vasu.

Bhā. VI. 6. 11.

Bhaya (IV)—a son of Nikṛti.

Br. II. 9. 64; Vā. 10. 39.

Bhaya (v)—a son of Tāmasa Manu.

Vā. 62. 43.

Bhayā—a Kalā of Rudra.

Br. IV. 35. 96.

Bhayāsakha—a son of Vasudeva and Sahadevā.

Vā. 96. 177.

Bharaṇi—a nakṣatra: fit for performing śrāddha.

Br. III. 18. 14; Vā. 82. 14.

Bharata (I)—(Jaḍa): the eldest of the hundred sons of Ṛṣabha (Nābhi) and Jayantī; was devoted to Nārāyaṇa;[1] a Mahābhāgavata; married Pāñcajanī, daughter of Viśvarūpa and she gave birth to five sons; was installed on the throne; protected his subjects righteously and performed *yajñas* by the method of Cāturhotra; having spent a million years thus he divided his property among his sons and placed Sumati on his throne; he left for the hermitage of Pulastya as a hermit and became constant in the worship of Hari; gave up his kingdom and sought refuge in Hari;[2] a sage;[3] one day when sitting on the bank of the river Cakranadī he saw a deer coming to the river and quenching her thirst; hearing a lion roar near by the deer took a leap when the young one slipped from her womb into the water and the deer herself fell dead; seeing this helpless one of a deer, Bharata loved it and brought it up as his own son; out of strong attachment to it he was born as a deer when he remembered his past life and was full of remorse; gave up his body by falling into the waters;[4] next he was born as the son of a Brahmana of the Angirasa line and with *upanayana* the father taught him Vedic literature; on his parents' death his brothers found him mad and unpractical and appointed him to work in the fields; once a certain Vṛṣala chieftain wanted to offer human sacrifice to Bhadrakālī and finding that the victim had escap-

ed, his attendants took this Jaḍabharata by force for sacrifice; at the point of his being sacrificed, Kālī who knew the Brahmana's spiritual virtue appeared in a ferocious form and cutting off the heads of all, rescued Bharata;[5] once on his way to sage Kapila, King Rahūgaṇa felt the need for a palanquin-bearer and seeing Bharata the dull-witted at a distance on the banks of the Ikṣumatī, asked him to bear his palanquin; finding it carried irregularly causing inconvenience to him the haughty king chastised the Brahmana and threatened him with punishment; to this Bharata made a learned reply that all his remarks were true and nothing would harm one who had realised himself; on this the king free from haughtiness, thought that he was a yogin, and perhaps Kapila incognito; so he asked him who he was; Bharata spoke on mind and its eleven courses modified by *māyā* as obstacles to the dawn of knowledge; he continued to say that what was important was *jñāna* or knowledge which could be acquired by association with great and detached men; in his own case he got defeated in his purpose by attachment to a deer.[6]

Bharata described in metaphysical language *samsāra* as a forest, and the *jivas* as a company of travelling merchants now meeting a Gandharva and now devils, now gathering wealth and now robbed of it; he then explained the implications of *samsāra* in plain language and said that the quest after desires and pleasures led one to acquire more *karma* and sow the seeds for a further cycle of births and deaths;[7] was succeeded as king by his son Sumati,[8] Manu so-called for sustaining the people; after him the Varṣa came to be known as Bhārata;[9] desirous of the territory on earth.[10]

[1] Bhā. V. 4. 9; 7. 3; XI. 2. 17. [2] Ib. V. 5. 28; 7. (whole); X. 60. 41; Vā. 33. 51-3. [3] Ib. 41. 44. [4] Bhā. V. 8. (whole); Vi. II. chh. 14-16, 20. [5] Bhā. V. 9. (whole). [6] Ib. V. chh. 10 and 11. (whole); and 12. 5-16. [7] Ib. V. 13. 1-20; 14. 1-41. [8] Ib. V. 15. 1. [9] Ib. V. 4. 9; 7. 3; XI. 2. 17; Br. II. 14. 60-63; Vā. 45. 76; Vi. II. 1, 28, 32-4. [10] Bhā. XII. 3. 9.

Bharata (II)—a son of Daśaratha;[1] had two sons Takṣa and Puṣkala who had Gāndhāra for their kingdom;[2] wore bark of wood and ate food dressed with gomūtra, took bed on the bare earth during Rāma's exile, when he was at Nandigrāma meditating on the *Pādukā* of Rāma he took his place on the śilā; his *āśrama*, where holy men congregated; returned to Ayodhyā with all royal paraphernalia on hearing of Rāma's arrival; embraced by Rāma;[3] was present at Rāma's coronation;[4] killed a number of Gandharvas.[5]

[1] Bhā. IX. 10. 3; Vā. 88. 184, 189; Vi. IV. 4. 87. [2] Bhā. IX. 11. 12; Br. III. 63. 185; Vi. IV. 4 104. [3] Bhā. IX. 10. 34-40, 43; Vā. 108. 24, 33-5. [4] Vi. IV. 4. 100. [5] Bhā. IX. 11. 13.

Bharata (III)—a son of Duṣyanta and Śakuntalā; announced to Duṣyanta as such by a voice from the air; an *amśa* of Hari; brought up in his early age by the sage Kaṇva; became *cakravarti* after his father; anointed Adhirāṭ; performed 55 horse sacrifices on the banks of the Ganges and the Yamunā with the aid of Purodha Māmatiya; he tied to the sacrificial post 3300 horses and distributed liberally cows and elephants to priests; he brought under his subjection the Kirātas, Hūṇas, Yavanas, Āndhras, and all the Mlecchas; he recovered the celestial women from Rasātala; he ruled righteously for 27000 years; he had three wives of Vidarbha origin; as they did not resemble their father the nine sons born to these were killed by their mothers who feared that they might be set aside; to perpetuate his line, Bharata performed Marutsoma when the Maruts presented him Bharadvāja, son of Bṛhaspati whom he adopted as his son;[1] made the 16 gifts;[2] again performed Marutsoma for getting a son; Bharadvāja was born as Vitatha to Bharata when Bharata died.

[1] Bhā. IX. 20. 17-35; M. 49. 11-5, 28-31; Vā. 99. 134; Vi. IV. 19. 10-16. [2] M. 274. 12. [3] Vā. 99. 152-8.

Bharata (IV)—a name of Brahmandanāgni

Br. II. 12. 8; Vā. 29. 7.

Bharata (v)—also Bhāratavarṣa—a country adjacent to Meru: north of the sea and south of the Himālayas: nine divisions of; S. to N. 1000 Yojanas, from Kumarī to the Ganges' source: E. to W. 9000 Yojanas: the Kirātas were on the East and the Yavanas on the West: slowly the four castes grew; seven Kulaparvatas; was peopled by the Aryas and the Mlecchas and fed by a number of rivers of ever flowing waters like the Ganges, Sindhu: contains a number of kingdoms and tribes: four Yugas in.

Br. II. 15. 50; 16. 4-69; 29. 23; Vā. 34. 57; 41. 85.

Bharata (vi)—a kingdom in the east, watered by the Ganges.

Br. II. 18. 50.

Bharata (vii)—born from the middle of the hand of Brahmā.

M. 3. 11.

Bharata (viii)—the famous author of the Nāṭyaśāstra; got Menakā, Ūrvaśī and Rambhā to enact Lakṣmīsvayamvara before Indra and Purūravas when Ūrvaśī fell in love with the latter and forgot her *abhinaya*, for which Bharata cursed her.

M. 24. 27-33.

Bharata (ix)—a son of Karandhama.

M. 48. 2.

Bharata (x)—a son of Tālajangha and father of Vṛṣa.

Vi. IV. 11. 24-5.

Bharatavamśa—the family of Bharata, who was the first of the line.

M. 4. 19, 23.

Bharatas—a tribe.

Vā. 47. 48.

Bharatā—an Apsarasa and a daughter of Suyaśā.

Vā. 69. 14.

Bharatāgni—a son of Angiras; wife Sadvatī, and son, Parjanya.

Vā. 28. 15; Br. II. 11. 18.

Bharatāśrama (I)—in the Himālayan forests; fit for śrāddha offering; here is the foot print of Matanga;[1] a *tīrtha* sacred to Lakṣmīranganā.[2]

[1] Br. III. 13. 105; Vā. 77. 98. [2] M. 13. 46.

Bharatāśrama (II)—the hermitage of Bharata in Gayā.

Vā. 112. 24.

Bharadvasu (I)—a Vāsiṣṭha Brahmavādin.

Br. II. 32. 115; M. 145. 110.

Bharadvasu (II)—a resident of Brahmakṣetra.

Vā. 59. 105.

Bharadvāja (I)—also called Vitatha: a Siddha;[1] became a son of Bharata; when Mamatā, the wife of the brother of Bṛhaspati was pregnant, Bṛhaspati had sexual intercourse with her; the foetus obstructing him, he cursed the child in embryo; fearing divorce by her husband, Mamatā abandoned the child when Gods said "*Bhara dvājam*" i.e. 'rear the child born of two', and hence he became Bharadvāja; still she abandoned him; nourished by the Maruts he was given over to Bharata;[2] father of Manyu;[3] a sage of the Vaivasvata epoch;[4] invited for the Rājasūya of Yudhiṣṭhira;[5] called on the dying Bhīṣma;[6] came to Syamantapañcaka to

see Kṛṣṇa;[7] came to see Parīkṣit practising Prāyopaveśa;[8] officiated in Paraśurāma's sacrifice. Heard the Purāṇa from Sṛñjaya and narrated it to Gautama.[9]

[1] Bhā. VI. 15 [14]. [2] Ib. IX. 20. 35-39. [3] Ib. X. 21. 1. [4] Ib. VIII. 13. 5. [5] Ib. X. 74. 7. [6] Ib. I. 9. 6. [7] Ib. X. 84. 3. [8] Ib. I. 19. 10. [9] Br. III. 47. 46; IV. 4. 63.

Bharadvāja (II)—a sage of the Vaivasvata epoch; a *yogi;* son of Bṛhaspati arisen out of the sexual fluid at the refusal of Mamatā to receive it; abandoned by his parents, was brought up by the Maruts who gave him to Bharata who wanted him; hence two castes Brahmanas and Vaiśyas sprang from him; became a Kṣatriya ;[1] residence at Govardhana where he planted flowers and trees; lives with the sun for part of the year;[2] a Ṛṣika; a Mantrakṛt;[3] a Pañcārṣeya; dvayāmuṣyāyana gotra;[4] no marital relations among the Bṛhaspati, Gārga and Bharadvāja lines.[5] Praised Śiva for burning Tripuram;[6] the 19th Veda-Vyāsa; Jaṭāmāli, the *avatār* of the Lord.[7]

[1] M. 9. 27; 49. 15-33; Br. II. 38. 27; Vā. 99. 137, 148, 150, 169. [2] M. 114. 39; 126. 13; Br. II. 16. 45. [3] M. 145. 95, 101; Br. II. 32. 101 and 107. [4] M. 196. 50, 52. [5] Ib. 196. 20, 24. [6] Ib. 133. 67. [7] Br. II. 33. 7; 35. 121; Vā. 23. 185; Vi. III. 3. 16.

Bharadvāja (III)—a son of Bṛhaspati and Maruttā; born when Dīrghatamas was already in the womb; brought by the Maruts to Bharata and became his son Vitatha;[1] father of Manyu.[2]

[1] Vā. 99. 140-156; Vi. IV. 19. 16-19. [2] Ib. IV. 19. 20.

Bharadvāja (IV)—son of Bṛhaspati; a branch of Angiras;[1] a Mantrakṛt of the Angirasa branch;[2] the father of Āyurveda which he compiled in eight parts and imparted them to his pupils;[3] one of the seven sages.[4]

[1] Vā. 65. 103, 107. [2] Ib. 59. 101. [3] Ib. 92. 22. [4] Ib. 100. 12; 103. 63.

Bharadvāja (v)—a sage presiding over the month of Tapasya;[1] in the sun's chariot in the month of Kārttika.[2]

[1] Bhā. XII. 11. 40. Vā. 52. 12. [2] Vi. II. 10. 12.

Bharadvāja (vi)—a northern kingdom; a tribe.

Br. II. 16. 50; M. 114. 43.

Bharadvāja (vii)—a son of Amitrajit and father of Dharmi.

Vā. 99. 286.

Bharadvāja (viii)—the Veda-Vyāsa of the 12th dvāpara.

Vi. III. 3. 14.

Bharadvāji—a sage.

M. 196. 28.

Bharuka—a son of Vijaya and father of Vṛka.

Bhā. IX. 8. 2.

Bharga (i)—a son of Vītihotra and father of Bhārgabhūmi.

Bhā. IX. 17. 9.

Bharga (ii)—a son of Vanhi and father of Bhānuman.

Bhā. IX. 23. 16.

Bharga (iii)—enabled Arjuna to conquer the Nivātakavacas;[1] a Devata.[2]

[1] M. 6. 29. [2] Vā. 108. 32.

Bhartsya—a Pravara sage.

M. 199. 17.

Bharmyāśva—a son of Arka and father of five sons, Mudgala and others; as the five sons were fit to rule five countries Bharmyāśva called them by the common name, the Pāñcālas.

Bhā. IX. 21. 31-33.

Bhalandaka—a Vaiśya Mantrakṛt.

M. 145. 116.

Bhalandana (I)—a son of Nābhāga Ariṣṭa and father of Vatsaprīti (Prāmśu-*Br. P.* and *Vā. P.*)

Bhā. IX. 2. 23. Br. III. 61. 3. Vā. 86. 3-4.

Bhalandana (II)—a Vaiśya Mantrakṛt.

Br. II. 32. 121.

Bhalandana (III)—an Ātreya gotrakāra.

M. 197. 7.

Bhallāṭa—to be worshipped in house and palace building.

M. 253. 27; 255. 9; 268. 18.

Bhallāda—(Bhallāṭa-*M.P.*) son of Udaksvana (Udaksena-*Br. P.*, *M. P.*, and *Vā. P.*); with him ends the line of Bārhadīṣavas.

Bhā. IX. 21. 26; M. 49. 59; Vā. 99. 182.

Bhallābha—a son of Udaksena.

Vi. IV. 19. 47.

Bhava—(Girīśa, Śankara, Maheśvara); one who first appeared himself; an epithet of Śiva; other names of; presiding deity of the waters; a resident of the Aruṇa hill; wife

Oṣā; son Uśana; made the Rudrakunṭasaras in the Kuru country;[1] the *Tāmasi* aspect of Svayambhu; destroyer;[2] ordered Indra and Hari to take up the first lead in Tripuram; his part in the war; burnt the God of Love;[3] worshipped by the Bhūtas;[4] favoured Jambha with the boon of immunity from being hurt by weapons;[5] ety. hence waters to be kept pure;[6] married Satī, Dakṣa's daughter; was disobedient to his father-in-law;[7] cursed the seven ṛṣis, who spoke on behalf of Satī, daughter of Dakṣa.[8]

[1] Bhā. IV. 1. 49; M. 11. 16; 129. 3; 132. 18, 21; 156. 10; 184. 4, 7, 12; 185. 12; 250. 51; 265. 41; Br. II. 18. 19, 21, 32 ff and 72; Vā. 4. 43; 21. 7; 27. 8; 100. 43; 111. 29. [2] Br. III. 1. 15; 3. 85. [3] M. 137. 36; 138. 39-41; 154. 251. [4] Br. III. 7. 372-3. [5] Ib. III. 42. 17; 65. 31; 72. 80; IV. 2. 247; 1. 40. [6] Ib. II. 10. 8, 30 ff; 13. 42 and 136. [7] Ib. II. 9. 54; Vā. 30. 38. [8] Ib. 65. 20.

Bhava (II)—a Rudra; the son of Bhūta and Sarūpā; wife Satī.

Bhā. VI. 6. 17; Br. IV. 34. 26; Vi. I. 7. 26; 8. 6-7.

Bhava (III)—a son of Raucya Manu.

Br. IV. 1. 104; Vā. 100. 108.

Bhava (IV)—a son of Vasudeva.

M. 46. 22.

Bhava (V)—a Sādhya.

M. 171. 43.

Bhava (VI)—the first kalpa where Bhagavān is known as Ānanda.

Vā. 21. 28.

Bhava (VII)—the fourth kalpa.

Vā. 21. 30.

Bhava (VIII)—the son of Pratihartā.

Vi. II. 1. 37.

Bhava (IX)—a son of Dhruva, a Vasu.

Vā. 66. 20.

Bhavanandi—a Kaśyapa gotrakāra.

M. 199. 5.

Bhavanam—house; the time for the building of houses; Vaiśākha, Āṣāḍha, Śrāvaṇa, Kārttika, Mārgaśīrṣa, Phālguṇa are recommended; Citra, Jyeṣṭha, Bhādrapada, Āśvayuja, Pauṣa, and Māgha are not recommended; the *nakṣatras* Aśvini, Rohiṇi, Mūlam, the three Uttaras, Svāti, Hasta and Anūrādha are commended; excepting Sundays and Wednesdays all days are good; the respective position of Sūrya and Candra must be considered; this also applies to the making of wells and tanks; the examination of the ground is differently mentioned for different castes; Sāṁāhika vāstu is to be installed; details as regards the kind of wood, the position and other technique are also given in the chapter; the following chapter (254) gives a description of catusśāla, triśāla, dviśāla and ekaśāla. That of the king (palace): consists of five prākāras; of Yuvarāja, etc., of the four castes and then of performers of penance.

M. Chh. 252-4.

Bhavamālinī—a Śakti created from Nṛsimha's guhya.

M. 179. 64.

Bhavaloka—see Rudraloka.

Vā. 101. 208.

Bhavas—an Apsaraśa clan from the earth.

Vā. 69. 57.

Bhavānī—Umā;[1] Parāśakti; enshrined at Sthāneśvara.[2]

[1] Bhā. III. 23. 1; IV. 5. 1; Br. III. 9. 1; 41. 42; 43. 1 and 23
[2] M. 13. 31; 101. 16; Vā. 71. 2.

Bhavānīvratam—the vow in honour of Śivā.

M. 101. 77.

Bhaviṣya-Purāṇa (*Bhaviṣyam*)—one among the *Mahāpurāṇas;* comprises 14,500 ślokas; narrated by Brahmā to Manu containing the māhātmyam of the sun, and the account of Aghora kalpa with the characteristics of Bhūtagrāma; he who makes a gift of it with a *kumbha* on the Full Moon day of the Puṣya month gets the fruits of the Agniṣṭoma; Lomaharṣaṇa revealed it to the sages.

Bhā. XII. 7. 24; 13. 6. M. 50. 68, 73-77; 53. 31-33. Vā. 104. 3; Vi. III. 6. 22.

Bhavya (I)—a son of Dhruva and father of Śambu.

Vi. I. 13. 1.

Bhavya (II)—a son of Priyavrata;[1] became king of Śākadvīpa.[2]

[1] Vi. II. 1. 7. [2] Ib. II. 1. 14.

Bhavya (III)—a sage of the IX epoch of Manu.

Vi. III. 2. 23.

Bhavyas—a group of gods of the Cākṣuṣa epoch.

Vi. III. 1. 27.

Bhasma—sacred ash supposed to be the *vīrya* of Śiva who is Bhasmasamcchannadeha;[1] snānam of, makes one pure: amulet for places of confinement.[2]

[1] Br. II. 27. 10 and 92, 105-28; III. 28. 12. [2] Ib. II. 27. 105-115.

Bhasmakūṭa—Mt. on the right side of the śilā, where Yama, and Agastya with his wife are residing;[1] here for self and others Piṇḍa is offered,[2] after worshipping Bhasmanātha enshrined here.

[1] Vā. 108. 53, 85. [2] Ib. 109. 15; 112. 53.

Bhasmanātha—the deity at Bhasmakūṭa in Gayā.

Vā. 112. 53.

Bhākṣas—a branch of Angiras.

Vā. 65. 107.

Bhāganya—a Rājarṣi, becoming a Brahmana.

Vā. 91. 116.

Bhāgavata—a son of Vajramitra and father of Devabhūti: ruled for 32 years.

Bhā. XII. 1. 18; Br. III. 74. 154; Vi. IV. 24. 35-6.

Bhāgavata dharmas—Detachment (Virakti) and devotion (Bhakti) are the main planks.

Bhā. XI. 2. 7, 11, 31, 42; 3. 33.

Bhāgavata Purāṇa—(also Bhāgavatam) a *Mahāpurāṇa* recited by Kṛṣṇa to Brahmā at the beginning of the creation;[1] as sacred as and equal to the Veda; the sun to the darkness of Kali;[2] a compendium of the Lord's glories; the essense of all Vedāṅgas, the first among the Purāṇas and just like Kāśi in importance;[3] contains 18000 verses; abstract of the contents:—an exposition of the *Gāyatrī* and

the incident of the killing of Vṛtrāsura; a composition of the Śārasvata Kalpa, the heyday of it;[4] fruit of studying it;[5] the Purāṇa Samhitā was taught originally to Nārada by the sage Nārāyaṇa; Nārada told it to Vyāsa who told it to Śuka in the beginning of the Dvāpara Yuga;[6] Sankarṣaṇa taught it to Sanatkumāra who instructed Sānkhyāyana; he in turn imparted it to Parāśara and Bṛhaspati; requested by Pulastya, Parāśara taught it to Maitreya;[7] narrated to Parīkṣit by Śuka;[8] expounded by Sūta at Naimiṣālaya to the sages and seers.[9] Purāṇadaśalakṣaṇam;[10] one who makes a gift of it with a golden lion on the Full Moon day of Prauṣṭapada would reach the heaven of bliss;[11] contains 18000 stanzas.[12]

[1] Bhā. III. 4. 13; XII. 7. 23; Vi. III. 6. 21. [2] Bhā. II. 1. 8; XII. 4. 42; I. 1. 3; 3. 40, 45. [3] Ib. II. 7. 51; XII. 4. 15-17. [4] Ib. II. 10. 1-17; XII. 12. 1-45; 13. 5, 9; M. 53. 20-22. [5] Bhā. XII. 12. 46-68. [6] Ib. XII. 4. 41-3; I. 7. 8; II. 1. 8. [7] Ib. III. 8. 2-9. [8] Ib. II. 8. 28. [9] Ib. XII. 4. 41-43. [10] Ib. II. 9. 43. [11] M. 53. 20-22. [12] Vā. 104. 5.

Bhāgavatas—those who had dedicated themselves to the service of God by singing in His praise.

Vā. 104. 14.

Bhāgavatāṇḍam—above Brahmaloka and at a distance of a crore of yojanas and 50 niyuktas; here are *prakṛtis, sūkṣma,* prolific depending on each other.

Vā. 101. 221-6.

Bhāgavatottama—one devoted to Hari; attributes of.

Bhā. XI. 2. 45-55.

Bhāgavittāyanas—Sages.

M. 200. 8.

Bhāgavitti (I)—an Ārṣeya Pravara (Bhārgava).

M. 195. 37.

Bhāgavitti (ɴ)—a son of Kuthumi.

Vā. 61. 38.

Bhāgila—an Ārṣeya Pravara of the Bhārgavas.

M. 195. 37.

Bhāgīrathī—(Gaṅgā): so-called on account of Bhagīratha having brought her; a sacred river;[1] Indra worshipped Lalitā on the banks of the;[2] to its east lay Hamsaprapatanam, a sacred spot;[3] the seventh stream of the Gaṅgā flowing towards the south in Himāhvavarṣa;[4] fit for srāddha.[5]

[1] Br. II. 18. 42; III. 13. 100; 54. 51; 63. 168-9; M. 12. 44; 163. 60; Vā. 88. 169; Vi. III. 18. 57; IV. 4. 35; V. 35. 30. [2] Br. IV. 12. 44. [3] M. 106. 32. [4] Ib. 121. 41; Vā. 47. 40. [5] Ib. 77. 92.

Bhāguri—a seer;[1] heard the *Viṣṇu Purāṇa* from Priyavrata and narrated it to Stambhamitra.[2]

[1] Vā. 34. 62. [2] Vi. VI. 8. 44.

Bhājaras (Bhājiras)— one of the five Deva gaṇas of the 14th Bhauta Manu; are seven rivers.

Vā. 100. 111, 112.

Bhāṇḍīraka—a banyan tree whose shade is fit for playing games; near Bṛndāvana.

Bhā. X. 18. 22; 19. 13.

Bhāṇḍīravaṭam—in the vicinity of Bṛndāvana where lived Pralamba, the demon;[1] the sporting ground of the cowherds.[2]

[1] Vi. V. 9. 2. [2] Ib. V. 9, 3-15.

Bhādrapada (*Tṛtīya*)—a Manvantarādi for śrāddha;[1] a *nakṣatra*.[2]

[1] M. 17. 6. [2] Ib. 54. 11; 55, 10; Vā. 66. 52.

Bhānavas—son of Bhānu and Dharma.

Br. III. 3. 32; M. 5. 18; 203. 8; Vā. 66. 33. Vi. I. 15. 106.

Bhānu (I)—a daughter of Dakṣa and one of the ten wives of Dharma;[1] her sons were Bhānavas of whom Devaṛṣabha was one.[2]

[1] Bhā. VI. 6. 4-5; M. 5. 15; Vā. 66. 2; Vi. I. 15. 105. [2] Br. III. 3. 2, 32; M. 5. 18; Vi. I. 15. 106.

Bhānu (II)—a son of Prativyoman and father of Divā(r)ka.

Bhā. IX. 12. 10.

Bhānu (III)—a son of Kṛṣṇa and Satyabhāmā;[1] went out with his brothers for sport and seeing a huge lizard on a wall reported it to Kṛṣṇa;[2] got himself killed in Prabhāsā.[3]

[1] Bhā. X. 61. 10; 90. 33; Br. III. 71. 247-48; M. 47. 17; Vā. 96. 238; Vi. V. 32. 1. [2] Bhā. X. 64. 1-4. [3] Ib. XI. 30. 17.

Bhānu (IV)—a son of Krodhā and a Devagandharva.

Br. III. 6. 39.

Bhānu (V)—one of the 20 Sutapa gods.

Br. IV. 1. 15; Vā. 100. 15.

Bhānu (VI)—one of the four sons of Svārociṣa Manu.

M. 9. 7.

Bhānu (VII)—the father of Bhānavas.

M. 203. 8; Vā.. 66. 33.

Bhānu (VIII)—a daughter of Satyabhāmā.

Vā. 96. 240.

Bhānu (IX)—a son of Bhārga and father of Trayīsānu.

Vi. IV. 16. 3.

Bhānukacchas—the people of the south.

Vā. 45. 130.

Bhānuman (I)—the son of Bṛhadaśva and father of Pratīkāśva.

Bhā. IX. 12. 11.

Bhānuman (II)—the son of Kēśidhvaja and father of Śatadyumna;[1] brother of Śīradhvaja.[2]

[1] Bhā. IX. 13. 21. [2] Br. III. 64. 18.

Bhānuman (III)—a son of Bharga and father of Tribhānu.

Bhā. IX. 23. 16-17.

Bhānuman (IV)—a son of Kṛṣṇa and Satyabhāmā.

Bhā. X. 61. 10.

Bhānuman (V)—a son of Sīradhvaja Maithila; his brother Kuśadhvaja, lord of Kāśi.

Vā. 89. 18. Vi. IV. 5. 30.

Bhānumatī (I)—the wife of Sagara and mother of Asamanjasa.

M. 12. 39, 42.

Bhānumatī (II)—the chief among the 10,000 queens of Dharmamūrti, the king of Bṛhatkalpa; wife of the goldsmith, Śauṇḍa in previous birth; was born again as queen for her services in connection with a gift of Lavaṇācala by Līlāvatī (s.v.).

M. 92. 19-24.

Bhānuratha—the son of Bṛhadaśva and father of Pratītāśva.

Vā. 99. 284; Vi. IV. 22. 4.

Bhānuloka—the world of the sun.

M. 280. 10.

Bhānuvinda—took part in the defence of Dvārakā from Śālva.

Bhā. X. 76. 14.

Bhānuvratam—the observance of the vow leads to the world of the sun.

M. 101. 60.

Bhānuścandra—a son of Candragiri.

M. 12. 55.

Bhāminī—brought forth tigers, lions, elephants, etc.

Vā. 69. 289.

Bhārata—an *ākhyāna* by Vyāsa; the essentials of the Vedas are introduced for the use of women, Śūdras and others.

Bhā. I. 4. 25, 29; 5. 3.

Bhāratas—belonging to the line of Pūru; after the name of Bharata, son of Duṣyanta;[1] kingdom of the.[2]

[1] M. 24. 71; 49. 11. [2] Ib. 121. 49.

Bhārata Yuddha—Bṛhadbala killed by Abhimanyu in.

Br. III. 74. 109; M. 12. 55; 103. 2; 271. 19; Vā. 99. 296; Vi. IV. 4. 112.

Bhāratam varṣam—after king Bharata, son of Ṛṣabha; Viṣṇu in the form of Kūrma; south of the Himālayas and north of the sea;[1] a Karmabhūmi;[2] 9000 yojanas in extent;[3] the seven chief mountains in it are the Mahendra, Malaya, Sahya, Śuktimat, Ṛkṣa, Vindhya and Pāriyātra; divided into nine divisions. Indradvīpa, Kaśeru, Tāmraparṇa, Gabhastimat, Nāgadvīpa, Saumya, Gandharva, and Vāruṇa (c. Aruna ?), besides the present land; a 1000 yojanas from north to south; on the east are the Kirātas and on the west the Yavanas; in the middle, men of the four castes; then rivers are mentioned;[4] here time reckoned as four yugas; the best of all territories in Jambūdvīpa; original name was Ajanābha;[5] conquered by Parīkṣit;[6] described.[7]

[1] Bhā. V. 4. 9; 6. 13; 16. 9; M. 113, 28, 44; 114. 11; Vi. II. 3. 1-22. [2] Bhā. V. 17. 11. [3] Br. III. 53. 14; 56. 2; II. 14. 62, 72; 17. 1; 21. 6. [4] Bhā. V. 17. 9; 19. 9-28; Vā. 24. 1; 33. 52, 61; 34. 28; 41. 32; 45. 75, 89, 94-5; 57. 20. [5] Bhā. V. 7. 3. [6] Ib. I. 16. 13. [7] Vā. 45. 72-137.

Bhāratī (I)—is Bhāratavarṣa.

Br. II. 14. 72.

Bhāratī (II)—(Vāṇī and Sarasvatī); wife of Prajāpati; served Lalitā with cāmara; gave the flywhisk to Gangā and entered the face of Brahmā.

Br. IV. 39. 70-71; M. 4. 8.

Bhāratī (III)—a R. in the Ketumālā country.

Vā. 44. 21.

Bhāradvāja (I)—with the sun in the Śarat season.

Br. II. 23. 12; 35. 64.

Bhāradvāja (II)—a son of Bṛhaspati;[1] a branch of Angirasa;[2] a sage by Garbha;[3] a Mantrakṛt; a Mantra Brāhmāṇa kāraka.[4]

[1] Vā. 66. 1 and 2, 55; 64. 26. [2] Ib. 65. 97 and 106. [3] Ib. 59. 92. [4] Ib. 59. 98, 131.

Bhāradvāja (III)—performed śrāddha at Kaśyapapada and found two hands black and white protruding, and feeling a doubt asked his mother who said the black hand was his father; but the white hand contested that he was the Procreator; the black said, that he was the owner of kṣetra; Bhāradvāja found her of bad character.

Vā. 111. 58-63.

Bhārabhūti—a *tīrtha* on the Narmadā, where Lord Virūpākṣa is enshrined; its merits detailed.

M. 194. 18-30.

Bhāram—a measure of weight.

M. 82. 5; 85. 2.

Bhāratākhyānam—the *Mahābhārata* containing the essence of the Vedas in a lakh of verses.

M. 53. 70.

Bhārukacchas—(of Broach); a tribe.

M. 114. 50.

Bhāruṇḍāni (Sāmāni)—to be uttered in founding a new temple.

M. 265. 28.

Bhārga (I)—a son of Vītihotra, and father of Bhārgabhūmi.

Vi. N. 8. 20.

Bhārga (II)—a son of Vanhi and father of Bhānu.

Vi. IV. 16. 3.

Bhārgabhūmi—a son of Bhārga. The line of Kaśya ends with him;[1] did propaganda for the spread of *varṇa dharma*.[2]

[1] Bhā. IX. 17. 9-10. [2] Vi. IV. 8. 20.

Bhārgava (I)—an eastern country.

Br. II. 16. 54; Vā. 45. 123.

Bhārgava (II)—a Śrutarṣi;[1] got wealth by meditating on the 108 names of the Devī;[2] made the 16 gifts;[3] got siddhi at Benares.[4]

[1] Br. II. 24. 89, 104; 33. 2. [2] M. 13. 62. [3] Ib. 274. 11. [4] Ib. 184. 15.

Bhārgava (III)—(Jamadagni, Unnata, Vedaśrī); a sage of the first epoch of Sāvarṇa Manu; drank Soma; killed by the Sāmhikeyas and their groups of Asuras;[1] of the family of Bhṛgu;[2] Bhārgavam Vapuṣmān; one of the seven sages; Tapomati, Nirutṣāka, Agnibāhu.

[1] Br. III. 6. 22; IV. 1. 10. Vā. 62. 16 and 41, 54, 65; 64. 25; 86. 49. [2] Ib. 64. 2; 100. 82, 97, 107 and 116; 106. 35.

Bhārgava (IV)—(planet: Śukra); in size 1/16 of the moon;[1] chariot of, drawn by eight steeds (*M.P.*); drawn by ten horses (*Br. P.* and *Vā. P.*) of different colours — śveta, piśanga, sāranga, nīla, pīta, vilohita, kṛṣṇa, harita, pṛṣata and pṛśni;[2] stood near the wheel of the chariot of Tripurāri in defence;[3] has sixteen rays;[4] born of Tiṣya in the Cākṣuṣa epoch; the first of Tārāgrahas.[5]

[1] M. 128. 47 and 63; Vā. 53. 66; 111. 5. [2] M. 127. 7; Br. II. 23. 81; Vā. 52. 74. [3] M. 138. 20, 61. [4] Vā. 53. 86. [5] Ib. 53. 111.

Bhārgava (V)—the name of Vyāsa in the third dvāpara. The Lord takes the *avatār* of Damana with four sons.

Vā. 23. 123.

Bhārgava (VI)—a son of Ṛṣabha, the *avatār* of the Lord.

Vā. 23. 144.

Bhārgava (VII)—(Śukrācārya); priest of the Asuras;[1] conversation of, with Virocana on the origin of *Angāravrata.*

[1] Vā. 53. 80. [2] M. 24. 52; 72. 6.

Bhārgava (VIII)—*Rāma*—is Paraśurāma created by Lalitā in her war with Bhaṇḍa.

Br. IV. 29. 110.

Bhārgavas—a Devagaṇa.

Br. III. 1. 50.

Bhārgavagotras—Vatsa, Viśva, Aśviṣeṇa, Pāṇḍa, Pathya, Śaunaka, Pakṣas are collectively called as.

Vā. 65. 96.

Bhārgavata—an Ārṣeyapravara (Angiras).

M. 196. 7.

Bhārgavā Devas—seven Devas who live in the midst of three worlds for 71 yugas; leave for Maharloka at the end of the Manvantara and the three worlds become unsupported; stars, planets, etc., become lost to their places; here these Devas become 14 gaṇas commencing with Jita and leave for Janaloka at the time of Saṅkalana; all creatures are destroyed when a new creation sets in.

Vā. 100. 119-32.

Bhārgaveśam—a kṣetram sacred to Viṣṇu who defeated a number of Asuras.

M. 192. 1-2.

Bhārgavyoma—a Kṣatriya who became a dvija.

Br. III. 66. 87.

Bhālacandra—a name of Vināyaka.

Br. III. 42. 36.

Bhāluki—a Lāngala.

Vā. 61. 42.

Bhāva (Darśa)—the 27th kalpa; Agni became Maṇḍali and shone over *bhuva* and *deva;* after the end of 1000 years came the Sūrya maṇḍala.

Vā. 21. 61-7.

Bhāvadoṣa—impure mind, spoils the effects of good deeds (dharma).

Vā. 8. 190-2.

Bhāvana—a son of Bhṛgu, and a Deva.

Br. III. 1. 89; Vā. 65. 87.

Bhāvanas—the Devas of the Auttama epoch.

M. 9. 13.

Bhāvapuṣpas—are said to be eight flowers; such as clemency, self-restraint, tenderness, patience, resignation, devotion, meditation and truth (Cf. Wilson).

Vi. V. 7. 69.

Bhāvabhāvanas—three-fold, Brahma bhāvana, Karma bhāvana and Ubhaya bhāvana, according to the commentator.

Vi. VI. 8. 7.

Bhāvāsyāyani—a sage.

M. 196. 27.

Bhāvina—a caste equal to Śūdra in Plakṣadvīpa.

Vi. II. 4. 17.

Bhāvīmandras—a Janapada of the Bhadra country.

Vā. 43. 22.

Bhāvyas—a group of Gods in the Cākṣuṣa epoch; they are Vijaya, Sujaya, Mana, Udyāna, Sumati, Supari and Arthapati.

Br. II. 36. 66, 72; Vā. 62. 60-1.

Bhāṣī—the wife of Śūra; mother of Devamīdhuṣa and ten other sons.

Vā. 96. 143.

Bhāṣyavid—one who knows the Bhāṣya: perhaps *Mahābhāṣya* of Patañjali.

Vā. 83. 52.

Bhāṣyavidyā—the knowledge of, starting in Dvāpara.

Br. II. 31. 24; M. 144. 13, 23.

Bhāsa—a Vānara chief.

Br. III. 7. 242.

Bhāsas—sons of Bhāsī and Garuḍa;[1] kites of Tāmrā line.[2]

[1] Br. III. 7. 455. [2] Vi. I. 21. 16.

Bhāsakṛt—one of the 20 Sutapa gods.

Vā. 100. 15.

Bhāsī (I)—a daughter of Ṛṣita.

Br. III. 7. 13.

Bhāsī (II)—a daughter of Tāmrā and Kaśyapa; married Garutmān; mother of Bhāsas, Ulūkas, Crows, Hens, Cuckoos, Kalavinkas, Doves, Lāvatittiras, Sparrows, Partridges, Owls, Vultures, Kākakukkuṭas, etc.

Br. III. 7. 446-448, 455; M. 6. 30-31; Vā. 69. 325, 328, 335-36; Vi. I. 21. 15-16.

Bhāsī (III)—an Apsaras.

Vā. 69. 48.

Bhāsura—a Tuṣita god.

Br. II. 36. 10.

Bhāskara—(Āditya, Sūrya): an epithet of the Sun;[1] creator of days and therefore of time; is Samvatsara;[2] vanquished by Rāvaṇa;[3] devotees of, reach Śivālayam by dying at Benares;[4] the maṇḍalam of, 9000 yojanas in extent, twice that of the Moon;[5] *Dvādaśātma*.[6]

[1] M. 11. 10; 93. 13; Vā. 31. 35, 37; Vi. II. 8. 2; VI. 7. 3 and 20. [2] Br. II. 13. 124, 126; 21. 6. [3] Ib. III. 5. 79; 7. 254; IV. 9. 35. [4] M. 183. 104. [5] Vā. 50. 61, 63. [6] Ib. 53. 42.

Bhāsva—see Sūrya.

Vi. IV. 14. 36.

Bhikṣu (I)—(mārga) taught by Nārada to the children of Dakṣa;[1] duties of.[2]

[1] Bhā. VI. 5. 36. [2] M. 40. 1, 5.

Bhikṣu (II)—(see also Yati) main *vratas* five; and supplementary, five; main:—*dhyānam, samādhi* of the senses, begging at seven houses, silence and release from sangha. Supplementary:—Purity in conduct, discipline (vinaya) śaucam, non-retaliation and samyakdarśanam, besides non theft, Brahmacarya, non-covetousness, ahimsa, non-anger, service to the Guru, medicated food, daily study, alms, resig-

nation, generosity, etc., becomes one with Brahmā for observing such dharma.

Br. II. 7. 179; Vā. 8. 186-7; 16. 18-9; 59. 25; 105. 25; Vi. III. 9. 24-42.

Bhinnadarśanas—those who could not find the one in the three but think of them as separate and even as superior to one's own. Some call the one God Brahmā, Prajāpati, Śiva and Viṣṇu; these will be troubled by Yātudhānas and Piśācas.

Vā. 66. 111-8.

Bhinnadarśi—as against Tatvadarśi—sectarians in religion.

Br. III. 3. 89-90, 97.

Bhiru—a son of Maṇibhadra.

Vā. 69. 155.

Bhillas—a tribe.

Br. IV. 7. 19.

Bhiṣak—a son of Hṛdika.

Br. III. 71. 141.

Bhiṣagdvaitarata—a son of Hṛdika.

Vā. 96. 139.

Bhīma—the son of Vijaya and father of Kāñcana.

Bhā. IX. 15. 3.

Bhīma (II)—Śiva with *ākāśasthānam;* wife, Diks and son Svarga;[1] the sixth name of Mahādeva, with the *ākāśa* element predominating; hence nuisance should not be committed nor conjugal union in the open.[2]

[1] Br. II. 10. 81; Vā. 27. 14, 45, and 54. [2] Br. II. 10. 14, 50.

Bhīma (III)—a Vaikuṇṭha God;[1] with the sun in the months, Madhu and Mādhava.[2]

[1] Br. II. 36. 57. [2] Ib. II. 23. 3.

Bhīma (IV)—a Marut of the third gaṇa.

Br. III. 5. 94; Vā. 67. 126.

Bhīma (V)—a Mauneya Gandharva.

Br. III. 7. 3.

Bhīma (VI)—a son of Khaśā and a Rākṣasa.

Br. III. 7. 133; Vā. 69. 165.

Bhīma (VII)—a Vānara chief.

Br. III. 7. 235.

Bhīma (VIII)—a king; the son of Amāvasu, and father of Kāñcanaprabha;[1] a Viśvajit.[2]

[1] Br. III. 66. 23; Vi. IV. 7. 2-3. [2] Vā. 91. 52.

Bhīma (IX)—(Bhīmasena) the Pāṇḍava, who killed Jarāsandha and gave his chariot to Kṛṣṇa.

Br. III. 68. 28; Vi. V. 35. 28.

Bhīma (X)—one of the eleven Rudras; a son of Bhūta and Sarūpā;[1] the presiding deity of *ākāśa*.[2]

[1] M. 153. 19; Bhā. VI. 6. 17; Br. IV. 34. 41. Vi. I. 8. 6. [2] M. 265. 42.

Bhīma (XI)—an Asura of the Atala region.

Vā. 50. 17.

Bhīma (XII)—a Rākṣasa gaṇa.

Vā. 69. 165.

Bhīma (XIII)—a son of Mahāvīrya.

Vā. 99. 162.

Bhīmakarma—a minister of Bhaṇḍa who advised him to fight Indra.

Br. IV. 12. 56.

Bhīmadvādaśī—once called Kalyāṇinī; preached to Bhīma by Lord Kṛṣṇa; once observed by Ūrvaśī, Satyabhāmā and others to attain status; worship of Garuḍa, Govinda, Śiva, Vināyaka, Dikpālas.

M. 69. 19-57.

Bhīmanāda—one of the seven pralaya clouds.

M. 2. 8.

Bhīmaratha (I)—son of Ketuman and father of Divodāsa (Prajeśvara-*Br. P.*); himself known as Divodāsa in *Vā. P.*; king of Vārāṇasi.

Bhā. IX. 17. 5-6; Br. III. 67. 26; Vā. 92. 23; Vi. IV. 8. 11.

Bhīmaratha (II)—a son of Vikṛti, and father of Navaratha (Rathavara-*Br. P.*)

Bhā. IX. 24. 4; Br. III. 70. 43; Vā. 95. 41; Vi. IV. 12. 41.

Bhīmaratha (III)—a Vānara chief.

Br. III. 7. 238.

Bhīmaratha (IV)—a son of Vimala and father of Navaratha.

M. 44. 41.

Bhīmarathī—a R. in the Sahya hill in Dakṣiṇāpatha;[1] in Bhāratavarṣa; visited by Balarāma from the Sahya hill;[2] sacred to the Pitṛs.[3]

[1] Vā. 45. 104; Vi. II. 3. 12. [2] Bhā. V. 19. 18; X. 79. 12; Br. II. 16. 34. [3] M. 22. 45; 114. 29.

Bhīmaromakas (c)—a kingdom through which the Gangā flows.

M. 121. 47.

Bhīmavega—a Tripravara.

M. 196. 34.

Bhīmavratam—the observance of the vow leads to the world of Viṣṇu.

M. 101. 51.

Bhīmasena (I)—(also Bhīma); a Pāṇḍava son of Kuntī; father of Śrutasena; had another son Ghaṭotkaca by Hidimbā, and a third Sarvagata by Kālī;[1] failed to hit the fish in Lakṣmaṇā's *svayamvara;*[2] joy at Kṛṣṇa's visit to Indraprastha and Kṛṣṇa's respects to him; was consoled by Kṛṣṇa when banished to forest;[3] sent to the western territories with the Matsyas, Kekayas and Madrakas.[4] Advised by Uddhava to go in Brahmana's disguise to Jarāsandha and vanquish him; went with Kṛṣṇa and Arjuna to Girivraja. After killing Jarāsandha, Bhīmasena returned to Hastināpura.[5] Declined to follow Balarāma's advice not to fight; fought with Duryodhana at Kurukṣetra and felled him with his *gadā;*[6] was in charge of cooking in the Rājasūya of Yudhiṣṭhira;[7] fed Dhṛtarāṣṭra; advocated killing of Aśvatthāma and felt sorry at Kṛṣṇa's separation;[8] put an end to the Rākṣasas born of Krodhavaśā: propagator of *Bhīmadvādaśīvrata;*[9] gave Piṇḍa sitting on his left leg to Janārdhana,

and attained Brahmaloka with his brothers;[10] strength of; depended on the good will of Kṛṣṇa.[11]

[1] Bhā. IX. 22. 29-31; Vi. IV. 14. 35; 20. 40. [3] Bhā. X. 83. 23. [2] Ib. X. 71. 27; 58. 4; 64. 9. [4] Ib. X. 72. 13. [5] Ib. X. 71. 7; 72. 32-46; 73. 31. [6] Ib. X. 78 [95 (v) 39]; 79. 23 and 28; I. 7. 13. [7] Ib. X. 75. 4. [8] Ib. I. 13. 22; II. 7. 35; I. 7. 51 and 54; 9. 15; 10. 10. [9] M. 6. 43; 69. 12-3. [10] Vā. 86. 48; 108. 91. [11] Vi. V. 38. 33.

Bhīmasena (II)—a son of Parīkṣit.

Bhā. IX. 22. 35; Vi. IV. 20. 1; 21. 2.

Bhīmasena (III)—a Mauneya Gandharva.

Br. III. 7. 1.

Bhīmasena (IV)—an author of a treatise on Music.

Br. III. 61. 42.

Bhīmasena (V)—a son of Dakṣa.

M. 50. 38.

Bhīmasena (VI)—a son of Suratha.

Vā. 99. 229.

Bhīmasena (VII)—a son of Ṛkṣa, and father of Dilīpa.

Vā. 99. 233; Vi. IV. 20. 7.

Bhīmā (I)—a mother-goddess;[1] enshrined in Himādri.[2]

[1] M.179. 22. [2] Ib. 13. 47.

Bhīmā (II)—a R of the Ketumālā country.

Vā. 44. 18.

Bhīmeśvaram—a *tīrtha* on the Narmadā; sacred to the Pitṛs.

M. 22. 46, 75; 191. 5.

Bhīravas—one of the 14 gaṇas of Apsarasas, born of Mṛtyu.

Br. III. 7. 20.

Bhīru—a Yakṣa, son of Puṇyajanī and Maṇibhadra.

Br. III. 7. 123.

Bhīṣaṇa (I)—a Vānara born of Pulaha.

Br. III. 7. 179.

Bhīṣaṇa (II)—a son of Hṛdīka.

M. 44. 82.

Bhīṣaṇikā—a Goddess following Revatī.

M. 179. 73.

Bhīṣma—son of Śantanu; Grandsire of the Pāṇḍavas and Gangā. The best of Bharatas, the foremost of the Vasus, and versed in dharma: Learned, self-controlled, and devoted to Hari. His prowess was praised even by Paraśurāma. Leader of a thousand legions, called Sahasrāṇī;[1] Informed by Uddhava of Balarāma's visit to Hastināpura: was invited for the Rājasūya of Yudhiṣṭhira;[2] went to Syamantapañcaka for the solar eclipse and there met Kṛṣṇa and the Vṛṣṇis. Left it for his home.[3]

Joined Duryodhana's army and was commander for ten days when he was mortally wounded; while on his death-bed he welcomed the sages and the royal guests, who visited him;[4] told the Pāṇḍavas that they were safe under the guidance of Kṛṣṇa;[5] Yudhiṣṭhira addressed B. lying on a bed of arrows on the various aspects of dharma and especially *mokṣa dharma*. The discourse was over when it was *uttarāyana*, B. cast off his mortal coil with his mind fixed on Kṛṣṇa Vāsudeva. His praise of Kṛṣṇa;[6] was

seen among others by Akrūra, Kṛtavarman, Kṛṣṇa and Balarāma;[7] one of the twelve, who knew the *dharma* ordained by Hari;[8] gave piṇḍa in Viṣṇupada;[9] Baladeva's respect for;[10] narrated to Nakula what he heard from his Brahmana friend Kālingaka, on the mystery of birth and death;[11] the best of the Kurus;[12] heard a legend from Vasiṣṭha as to who was a *Nagna*.[13]

[1] Bhā. IX. 22. 19-20; I. 9. 4-6, 30; M. 103. 5. Vā. 99. 240. Vi. IV. 20. 33; V. 35. 5 and 27. [2] Bhā. X. 68. 17 and 28; 74. 10. [3] Ib. X. 82. 24; 84. 57, 69 [1]. [4] Ib. X. 78. [95 (v) 16], [28]; I. 9. 8-10; 15. 10. [5] Ib. I. 9. 11-14. [6] Ib. I. 9. 25-42; XI. 19. 11-12. [7] Ib. X. 49. 1; 52. [56 (v) 4, and 11]; 57. 2., [8] Ib. VI. 3. 20. [9] Vā. 111. 69. [10] Vi. V. 35. 36; 38. 16, 47, 49 and 64. [11] Ib. III. 7. 8. [12] Ib. III. 7. 35. [13] Ib. III. 17. 7.

Bhīṣmaka—the invincible king of Vidarbha, capital of Kuṇḍina (Berar);[1] had five sons (Rukmi one of them) and a daughter, known as Vaidarbhī and Rukmiṇī. Agreed to his son, Rukmi's wish to give Rukmiṇī in marriage to Śiśupāla: on the eve of the day of marriage, the city was decorated; prayers were offered to Pitṛs and Devas; presents were given to Brahmanas to exalt *mangalam*. Damaghoṣa and other friends of the Cedi King were welcomed. Housed Rāma and Kṛṣṇa in comfortable lodgings. But Kṛṣṇa won her in the *svayamvara;*[2] was stationed by Jarāsandha on the northern side during the siege of Gomanta;[3] went to the Syamantapañcaka for the solar eclipse.[4]

[1] Bhā. III. 3. 3; Vi. V. 26. 1. [2] Bhā. X. 52. 16, 21-22; 53. 7-35; Vi. V. 26. 3-6. [3] Bhā. X. 52. 11[15]. [4] Ib. X. 82. 15.

Bhīṣmacaṇḍika—a place near Benares.

M. 183. 62.

Bhujanga—served as a rope for Manu to tie the divine boat to the horn of the fish;[1] Indra took the guise of, to disturb the *tapas* of Vajrāngī;[2] born to ward off poison.[3]

[1] M. 2. 18; 4. 6. [2] Ib. 146. 65. [3] Ib. 219. 6.

Bhujangamas—see Nāgas; vanquished by Rāvaṇa.

Br. III. 7. 255.

Bhujātapūra—a Pravara Ṛṣi.

M. 199. 16.

Bhutāvāpti—of five elements: *pṛthvi, vāyu, ākāśa, āpa,* and *jyoti;* each has its own function; the body is of the earth, *prāṇa* of māruta or wind, the *ākāśa* of water, and *tejas* of *jyotsna;* by their virility, sangrāmas and viṣayas do their respective work.

Vā. 97. 55.

Bhudrakas—the Rākṣasas, being the destroyers of *yajñas* as also *nikaras.*

Vā. 69. 189.

Bhuraṇya—a Sudhāmāna god.

Br. IV. 1. 60.

Bhurbhara—a weapon.

Vā. 30. 236.

Bhuva (I)—also *antarikṣa*—the second of the seven created worlds: *Vāyu* is its presiding deity: burnt down by *pralaya* fire;[1] residents: Mārut, Mātariśva, Rudras, Aśvins, Ādityas, Sādhyas, Pitṛs, Angirasa sages etc., intervening between the earth and the sun; the residents here drink *soma* and ghee.[2]

[1] Br. II. 19. 155; 21. 21; IV. 1. 156; 2. 14-17, 27-30. [2] Vā. 101. 19, 29, 40, 43.

Bhuva (II)—the second kalpa.

Vā. 21. 29.

Bhuva (III)—the eleventh kalpa.

Vā. 21. 31.

Bhuva (IV)—a son of Unnetā.

Vā. 33. 56.

Bhuva (V)—the seventh son of Devakī.

Vā. 96. 181.

Bhuvata—a son of Kṣema, a Bṛhadratha: ruled in Magadha for 64 years.

Vā. 99. 303.

Bhuvana (I)—a son of Bhṛgu and a Deva.

Br. III. 1. 89; M. 195. 12; Vā. 65. 87.

Bhuvana (II)—(Bhuvaneśvara) a Rudra.

Br. III. 3. 71; Vā. 66. 70.

Bhuvanā—the sister of Bṛhaspati and wife of Prabhāta, the 8th Vasava.

Br. III. 3. 28.

Bhuvanāṇḍagarbha—Lord of the Universe; Brahmā.

M. 8. 10.

Bhuvamanyu—a son of Vitatha, and father of four powerful sons, Bṛhadkṣatra and three others.

M. 49. 35; Vā. 99. 158-59.

Bhuvarloka—from Bhuvana according to Niruktañja;[1] that world between the earth and the sun; burnt by the flame of Rudra in the dissolution.[2]

[1] Br. II. 38. 16; Vā. 23. 84; 49. 148; 64. 14; 100. 160. [2] Vi. II. 7. 17; VI. 3. 26 and 39.

Bhuvasthānam—the place of Acchāvaka agni.

Vā. 29. 28.

Bhuvaspati—is Vāyu, lord of Bhuva.

Br. IV. 2. 20; Vā. 101. 22.

Bhuśuṇḍi (I)—a weapon of war used in the Kubera Jambha war;[1] used by Kujambha;[2] Tāraka defeated Yama with.[3]

[1] M. 150. 73. [2] Ib. 150. 106. [3] Ib. 152. 28; 153. 195; 177. 9.

Bhuśuṇḍi (II)—a mind-born mother.

M. 179. 16.

Bhū (I)—Earth: (Bhūmi, s.v.) one of the seven worlds; released from Rasātala by Hari in Varāha form, this, Devī worships Hari in that form in Uttara-Kuru;[1] when Pṛthu wanted to punish her for scarce supply of food, she trembled and appealed to him to make the ground level plain and milk her with a calf and a pail; was milked by the King, sages, Gods, asuras and others; hilly tracts got levelled, and cities and villages were founded.[2] Bhū is said to have given *yogic pādukas* to Pṛthu.[3] presiding deity is Agni;

burnt by *pralaya* fire;[4] the measurement of the earth (Pramāṇam) attempted by Haryaśvas (s.v.).[5]

[1] Bhā. IV. 17. 34; M. 60. 2. [2] Bhā. IV. 17. 13-36; 18. 2-32. [3] Ib. IV. 15. 18. [4] Br. II. 19. 155; 21. 21; IV. 1. 156; 2. 9-19, 41, 223. [5] M. 5. 6.

Bhū (II)—(Samiti) a Kṛtaloka, the first world; first was said Bhū and then came this world;[1] is Pārthiva loka;[2] these lokas are burnt by the flames of the seven suns;[3] Marīci, Kaśyapa, Dakṣa and other Prajāpatis live here;[4] people here live on rice and juice.[5]

[1] Vā. 23. 107; 24. 18. 101. 11, 35-36. [2] Ib. 101. 18. [3] Ib. 101. 20. [4] Ib. 101. 34. [5] Ib. 101. 40, 42.

Bhūta (I)—a sage who married two daughters of Dakṣa—Bhūtā and Sarūpā. Had sons; eleven Rudras, besides crores of their attendants.

Bhā. VI. 6. 2, 17-18.

Bhūta (II)—a son of Pauravī and Vasudeva.

Bhā. IX. 24. 47.

Bhūta (III)—a name for Prajāpati.

Vā. 100. 239.

Bhūta (IV)—a member of the Rohiṇī family.

Vi. IV. 15. 22.

Bhūtaketu—a son of Dakṣa sāvarṇi.

Bhā. VIII. 13. 18.

Bhūtagaṇas—a deva gaṇa.

Vā. 72. 50.

Bhūtagrāma—the group of five bhūtas;[1] beings are of four kinds; viviparous, aṇḍaja (egg-born), udbhijja (sprouting as plant) and svedaja (sweat produced);[2] worshipped in ceremonies prior to the construction of tanks, etc.[3] Born of the sacrifice of Varuṇa clothed with *tamas, rajas* and *satva.*[4]

[1] Br. II. 37. 6; III. 1. 32; M. 1. 15; 165. 23-24. [2] Vā. 23. 82; 30. 101 and 227; 63. 5; 65. 122. [3] M. 53. 31; 58. 26; 166. 5-8. [4] Vā. 65. 33.

Bhūtajyotis—son of Sumati, and father of Vasu.

Bhā. IX. 2. 17.

Bhūtaḍāmarī—a mother-goddess.

M. 179. 31.

Bhūtatanmārga (*mātra*-*Vi. P.*) *sarga*—Bhūta and others.[1] elementary creation proceeding from *tāmasic ahamkāra;* see Puruṣa.[2]

[1] Vā. 4. 49. [2] Vi. I. 2. 46.

Bhūtananda—a prince who ruled from Kilikilā after the Mauṇas ceased to reign.

Bhā. XII. 1. 32.

Bhūtapati—is Agni;[1] also Śiva.[2]

[1] Br. IV. 2. 19; Vā. 101. 21. [2] Br. II. 25. 39.

Bhūtapatis—see Bhūtas.

Bhā. I. 2. 26.

Bhūta (*bali*)—see Andhaka.

M. 252. 5-19.

Bhūtamatā—a varṇa śakti.

Br. IV. 44. 58.

Bhūtarayas—a group of 13 gods of the Raivata epoch.

Bhā. VIII. 5. 3; Br. II. 36. 51 and 56; Vi. III. 1. 21.

Bhūtalam—is Pṛthvī.

Br. III. 2. 21.

Bhūtavaṭam—the residence of different Bhūtas and gaṇas of Trayambaka; description of.

Vā. 40. 20-6; 101. 208.

Bhūtavādī—as different from Bhūtānuvādi; is also Pravātī.

Br. III. 3. 125-6.

Bhūtavināyakas—leaders of Bhūtas and attendants on Rudra.

Bhā. VI. 6. 18.

Bhūtasamtāpa—an Asura who took part in the Devāsura war between Bali and Indra.

Bhā. VIII. 10. 20.

Bhūtasamtāpana—a son of Hiraṇyākṣa. A follower of Vṛtra in his battle with Indra.

Bhā. VII. 2. 18; VI. 10. [20]; Br. III. 5. 31; M. 6. 14; Vā. 67. 68; Vi. I. 21. 3.

Bhūtasamplava—the period when the planets, seers, Manus and other gods cease their work and seek their abode in Maharloka.

Br. II. 21. 156-64; 24. 85; 25. 106; 32. 63; 35. 168, 198 and 203.

Bhūtas (I)—(also Bhūtapatis)—fierce, and abandoned by those who seek *mokṣa*; spirits harassing children;[1] followers of Rudra (Śiva) some born of sexual union; and some mind-born; belong to the line of Krodhavaśā; vanquished by Rāvaṇa;[2] sons of Bhūti and followers of Rudra and Niśācaras; described.[3]

[1] Bhā. I. 2. 26; II. 6. 13; IV. 2. 15; VI. 8. 24; IX. 14. 6; X. 6. 27; 66. 34; XI. 10. 28. [2] Br. II. 25. 39; III. 7. 256, 359-74, 440; 8. 71; M. 8. 5. [3] Vā. 54. 37-43; 69. 242-56.

Bhūtas (II)—five elements—*Pṛthvī, Vāyu, Āpa, Ākāśa* and *Jyoti.*

Br. III. 72. 54; IV. 2. 116.

Bhūtā (I)—a wife of Bhūta and a daughter of Dakṣa. Her sons were the Ekādaśa Rudras.

Bhā. VI. 6. 17.

Bhūtā (II)—a daughter of Krodhavaśā (Krodhā-*Vā. P.*), and a wife of Pulaha.

Br. III. 7. 172; Vā. 69. 205.

Bhūtādika sarga—creation; first is *mahat sarga*, second *bhūta sarga*, third *aindriyaka sarga;* this is *prākṛta sarga.*

Vā. 4. 50; 6. 58-62.

Bhūtādit(k)a—(Ahamkāra); of the 6th sarga; the five bhūtas: earth, waters, fire, wind and ether; each is ten times greater than the preceding one.

Br. I. 5. 53-8; II. 32. 76. M. 123. 52; Vā. 101. 116.

Bhūtāni—three-fold movements; *naimittika, prākṛtika,* and *ātyantika; naimittika* is Brahmā; in the dissolution of creatures lies the natural destruction of all beings; *ātyantika* is due to knowledge, not as a result of action; from these Brahmā again begins the work of creation after he wakes

up from his sleep; during his sleep there is no continuous rain; rivers are with little or no waters; the sun's seven rays scorch the earth and draw away even the little water; everything is burnt down; no trees or plants; the heat penetrates the *Pātāla* and the *Vāyu lokas;* all the worlds are burnt down; everywhere is to be seen one flame of fire; then set in clouds in different hues and in different shapes, pour down rains and appease the fire which enters into waters, resulting in the condition of *ekārṇava* out of which emerges Brahmā, the first progenitor and *Puruṣa;* the seven sages see him; then, are gradually born all the kings one by one; similarly sages, men, gods and other things.

Br. IV. 1. 128 to 207.

Bhūti (I)—a son of Yuyudhāna and father of Yugandhara.

Br. III. 71. 101; Vā. 96. 100.

Bhūti (II)—the mother of Bhautya.

Br. IV. 1. 51.

Bhūti (III)—a Śakti.

Br. IV. 44. 74.

Bhūti (IV)—a son of Bhautya; the future Manu.

M. 9. 35; Vā. 100. 55.

Bhūti (V)—a Sādhya; destroyer of all Asuras.

M. 171. 44.

Bhūti (VI)—gave birth to Bhūtas, followers of Rudra.

Vā. 69. 242.

Bhūti (VII)—the wife of Pulastya.

Vi. I. 7. 7.

Bhūtinanda—the king after Dhanadharma. His brother was Nandiyaśa; the fifth ruler of Vidiśa.

Br. III. 74. 182; Vā. 99. 368.

Bhūtimitra—the son of Navakaṇṭhāyana, a Śunga ruled in Maghada for 24 years.

Vā. 99. 345.

Bhūteśa—as calf for the Yakṣas and the Rākṣasas, bhūtas and others, to milk *āsava* in a skull from the earth as cow.

Bhā. IV. 18. 21.

Bhūman (I)—a son of Pratihartu and Stutī; wife Ṛṣikulyā, and son Udgītha.

Bhā. V. 15. 5-6.

Bhūman (II)—a son of Unnetā.

Br. II. 14. 66.

Bhūmi—(also Bhū) Earth personified;[1] a Śakti;[2] equal to *divam* in measurement; 150 crores of yojanas; extends in all directions from Meru; wife of Dhruva and mother of Sṛṣṭi; milked as cow by Pṛthu with Cākṣuṣa Manu as calf, by Bṛhaspati for the sages, by the sun for the gods, by Antaka for Pitṛs, by Diti's son for the Asuras, by Vāsuki for the Nāgas, by Rajatanābha for the Yakṣas, by the Rākṣasas and Piśācas; 500 crores in extent.[3] Felt the heavy weight of the Asuras and reported to Brahmā in the assemblage of Gods at Meru with special reference to Kamsa,. Viṣṇu performed an *avatār* as Kṛṣṇa to do away with him.[4] On the death of Naraka, she appealed to Kṛṣṇa to forgive his inequities and liberate him.[5]

[1] Bhā. III. 3. 6. [2] Br. IV. 44. 74; M. 2. 32. [3] Br. II. 21. 3, 12-17; 36. 96; 202. 27; IV. 37. 90. [4] Vi. V. 1. 12-66. [5] Ib. V. 29. 23-30.

Bhūmigojaraka—the name of a Yakṣagaṇa.

Vā. 69. 40.

Bhū(mi)mitra (I)—the son of Vasudeva Kaṇva, and father of Nārāyaṇa; ruled for 24 years (14 years *M. P.*).

Bhā. XII. 1. 20; Br. III. 74. 158; M. 272. 34; Vi. IV. 24. 40.

Bhūmimitra (II)—a son of Vindhyasena, ruled for 14 years.

M. 272. 9.

Bhūmirākṣasas—sons of Vikacā and Virūpaka; inferior in status to the Rākṣasa clan,[1] move about in different guises unobserved both in air and on earth.[2]

[1] Br. III. 7. 153-5: [2] Vā. 69. 184-7.

Bhūyasi—a sage.

M. 196. 26.

Bhūyomedhas—a God of Sumedhasa group.

Br. II. 36. 59.

Bhūri (I)—a son of Somadatta of the Bāhlikas; resented Sāmba's action in seizing Lakṣmaṇā; took active part in the Rājasūya of Yudhiṣṭhira.

Bhā. IX. 22. 18; X. 68. 5; 75. 6; Vā. 99. 235; Vi. IV. 20. 32; V. 35. 27.

Bhūri (II)—a son of Gaveṣaṇa (Gaveṣa-*Vā. P.*).

Br. III. 71. 259; M. 47. 22; Vā. 96. 250.

Bhūri (III)—the eldest son of Vivakṣu.

M. 50. 80.

Bhūridyumna—a son of the first Sāvarṇa Manu.

Br. IV. 1. 65 and 72.

Bhūrindrasena—a son of Gaveṣaṇa (*Gaveṣa*).

Br. III. 71. 259; M. 47. 22; Vā. 96. 250.

Bhūriśravas (I)—a son of Somadatta; was stationed on the west of Gomanta during its siege by Jarāsandha, and also of Mathurā.

Bhā. IX. 22. 18; X. 52. 11 [11]; 50. 11 [5]; Vā. 99. 235; Vi. IV. 20. 32; V. 35. 27.

Bhūriśravas (II)—a Madhyamādhvaryu.

Br. II. 33. 14.

Bhūriśravas (III)—a son of Śuka.

Br. III. 8. 93; Vā. 70. 85.

Bhūriśruta—a son of Śuka.

Br. III. 10. 81; Vā. 73. 30.

Bhūriṣeṇa (I)—a sage who knew the yoga power of Hari; son of Brahmasāvarṇi.

Bhā. II. 7. 45; VIII. 13. 21.

Bhūriṣeṇa (II)—a son of Śaryāti.

Bhā. IX. 3. 27.

Bhūrisena (I)—a son of Sāvarṇa Manu II and one of the ten Mānavas.

Br. IV. 1. 71.

Bhūrisena (II)—a son of Brahmasāvarṇi.

Vi. III. 2. 28.

Bhūrloka—(Bhūloka) earth;[1] the first of the worlds.[2]

[1] Br. II. 38. 12, 14; M. 7. 2; Vā. 23. 84; 30. 101, and 227; 49. 148.
[2] Ib. 64. 10 11; 100. 160; 30. 65.

Bhūṣika—a northern country.

Br. II. 16. 50.

Bhṛgavas—Trayārṣeyas.

M. 199. 10.

Bhṛgu (I)—born from fire; one of the ten mind-born sons of Brahmā; born of his skin; married Kardama's daughter Khyātī and had two sons and a daughter; married the daughter of Puloma and brought forth twelve sons besides Cyavana and Ānuvan; married two daughters of Dakṣa; a sage of the Cākṣuṣa epoch;[1] a Mahaṛṣi; a Mantrakṛt; a Pravara; accompanied Brahmā going to Hiraṇyakaśipu; was present at the anointing of Vāmana Hari and praised the Lord and Aditi; learnt the *kriyayoga* from Brahmā;[2] and the Vedas from Manu.[3]

Deputed by the sages to find out the greatest of the Gods, went to his father's court without invoking him in praise; Brahmā grew angry but restrained his anger. Then he went to Śiva, who embraced him. Bhṛgu told him that he did not like his behaviour when Śiva grew angry and started to attack him with his trident. He was stopped by Pārvatī's intervention. Next he called on Hari and kicked him while sleeping, on His chest. Hari coolly bore it, bowed to him and said that only then he became purified and united with Lakṣmī. Bhṛgu wondered at his patience and concluded that he was the greatest of all the gods.[4] Wondered at Mārkaṇḍeya's *vrata;* took part in crowning Vena to avoid the evils of anarchy; did not find fault with Hara violating *dharma.*[5] Officiated at Viśvasṛja *yajña* when he cursed the followers of Śiva to become Pākhaṇḍis; created

Ṛbhus to put down the Pramathas and others who disturbed Dakṣa's sacrifice; was bound by Maṇiman and the beard cut off. It was Śiva's wish that the beard of a sheep be substituted for his original one.[6]

Was born again of Carṣaṇi and Varuṇa[7] acted as *adhvaryu* in Soma's Rājasūya;[8] cursed Viṣṇu to take the form of a human being seven times for slaying his wife to protect Indra.[9] Praised Śiva out to burn Tripura.[10]

Performed penance on the Narmadā but was not free from anger; cursed Śiva's riding animal when it was sent to examine his mind; but still he prayed to the Lord who blessed a *tīrtha* at that place in his honour.

[1]Bhā. III. 12. 22-23; 24. 23; IV. 1. 43; M. 3. 8; 5. 14; 9. 22; 195. 8; Vi. I. 7. 5, 7, 26, 37; 8. 15. [2] M. 145. 90, 98; 171. 27; 195. 29. [3] Bhā. VII. 3. 14; VIII. 23. 20-27; XI. 27. 3; 14. 4. [4] Ib. X. 89. 2-19. [5] Ib. XII. 8. 12; IV. 14. 1; 29. 43; VI. 17. 12. [6] Ib. IV. 2. 27-8; 4. 32; 5. 17 and 19; 7. 5. [7] Ib. VI. 18. 4. [8] M. 23. 20. [9] Ib. 47. 39, 105. [10] Ib. 102. 19; 126, 10; 133. 67.

Bhṛgu (II)—a sage and a contemporary of Kṛṣṇa; came to see Kṛṣṇa at Syamantapañcaka; one of the sages who left for Piṇḍāraka; came to see Parīkṣit practising prāyopaveśa.

Bhā. X. 84. 4; XI. 1. 12; I. 19. 9.

Bhṛgu (III)—a Ṛṣi presiding over the month of Nabhasya;[1] in the Sun's chariot in the month of Bhādrapada.[2]

[1] Bhā. XII. 11. 38. [2] Vi. II. 10. 10; Vā. 29. 9; 52. 9.

Bhṛgu (IV)—the father of Atharvaṇa Agni.

Br. II. 12. 10.

Bhṛgu (V)—one of the eighteen authors on architecture.

M. 252. 2.

Bhṛgu (VI)—in the Viśvacakra.

M. 285. 6.

Bhṛgu (VII)—the teacher of Vyāsa.

Vā. 1. 42; 3. 2; 10. 29.

Bhṛgu (VIII)—the author of 10380 Ṛkṣ and 1000 *mantras*.

Vā. 61. 71.

Bhṛgu (IX)—heard the *Viṣṇu Purāṇa* from Sārasvata and narrated it to Purukutsa.

Vi. VI. 8. 45.

Bhṛgus—Divine seers and teachers. Helped Bali in his *aśvamedha*. Śukra, a Bhṛgu.

Bhā. VI. 7. 24; VIII. 18. 20-21; IX. 18. 14. Vā. 10. 71.

Bhṛgukaccha—a place on the northern bank of the Narmadā. Here Bali performed his *aśvamedha*.

Bhā. VIII. 18. 21.

Bhṛgukṣetra—sages of, visited Dvārakā.

Bhā. X. 90. 28. [4].

Bhṛgutīrtham—the place where the sage Bhṛgu performed austerities until he was covered by an ant-hill; Umā asked Śiva to bless him; the Lord replied that he was not free from anger; and tested it by sending *Dharma* as a bull to ruin the ant-hill; seeing it, the sage cursed the animal. But later finding that it was the Lord's act uttered the prayer,

Karuṇābhyudayam and was blessed with a *tīrtha* on the Narmadā;[1] merits of the place.[2]

[1] M. 193. 23-49. [2] Ib. 193. 50-60.

Bhṛgutunga—a place fit for śrāddha; sacred to the Pitṛs;[1] Yayāti spent the evening of his life there.[2]

[1] Br. III. 13. 88; M. 22. 31; Vā. 23. 148; 77. 82. [2] Br. III. 14. 83; 68. 104; Vā. 93. 102.

Bhṛgudāsa—a Bhārgava.

M. 195. 33.

Bhṛgunagara—sacred to Lalitāpīṭha.

Br. IV. 44. 95.

Bhṛgupīṭham—in the ears of the personified Veda.

Vā. 104. 81.

Bhṛṅgarāja—a bird;[1] a god to be worshipped before building houses and palaces.[2]

[1] Vā. 36. 2. [2] M. 219. 19; 253. 25; 268. 14.

Bhṛṅgi (I)—the head of a Śiva gaṇa.

Br. III. 41. 28; IV. 30. 75; 34. 89.

Bhṛṅgi (II)—an image of, in attendance on Śiva.

M. 259. 24; 266. 42.

Bhṛtakīla—a Kauśika Brahmiṣṭha.

M. 145. 112.

Bhṛtī—one of the ten branches of the Rohita group of devas.

Vā. 100. 90.

Bhṛtyas—servants engaged for service, those who do not do properly or neglect, are liable to be punished with a fine of 8 Kṛṣṇalas besides being deprived of their wages;[1] conduct of, reported by cāras;[2] not loyal in the kaliyuga.[3]

[1] M. 227. 9. [2] Ib. 215. 89; Vā. 110. 54. [3] Ib. 58. 42.

Bhṛśa—to be worshipped in house-building, with fish.

M. 253. 24; 268. 12.

Bhṛśā—a queen of Uśīnara and mother of Nṛga.

M. 48. 16-17.

Bhṛśī—a Dānava.

Br. III. 6. 5.

Bhetta—a Vaikuṇṭha God.

Br. II. 36. 57.

Bheda (I)—one of the *upāyas;* to be used against the wicked, the insolent and the proud; makes the enemy afraid of himself and brings him under his control; this *upāya* is praised by statesmen; the king must endeavour to practise this against the enemy through his cognates.

M. 222. 2; 223. 1, 4, 15.

Bheda (II)—a son of Ṛkṣa; had five sons, Mudgala and others among whom were distributed the kingdom later known as Pāñcāla.

Vā. 99. 195.

Bheri—drums beaten in rituals for tank digging;[1] a war-musical instrument; [2] sounded by the Asuras and Devas in the battle of Tripuraṁ;[3] a call to arms;[4] in the Tārakāmaya.[5] in Rāma's *abhiṣecana.*[6]

[1] M. 58. 22. [2] Ib. 135. 83; Vā. 37. 12; 40. 24. [3] M. 136. 27, 53. [4] Ib. 148. 39. [5] Ib. 149. 2; 177. 24. [6] Vi. IV. 4. 99.

Bheruṇḍa—a bird, born of Jaṭāyu.

M. 6. 36.

Bheruṇḍā—an Akṣaradevī.

Br. IV. 19. 58; 25. 95; 37. 33.

Bhairava (I)—a Śiva gaṇa.

Br. III. 41. 27; IV. 14. 7; 17. 4; 19. 78-9; 33. 17.

Bhairava (II)—An epithet of Rudra; the form assumed by Śiva when Gaurī returned from penance; She became Bhairavī;[1] Image of, to be placed in each temple but not in *mūlāyantana.*[2]

[1] M. 158. 24; 179. 1. [2] Ib. 252. 10; 259. 14.

Bhairavam (I)—a *tīrtha* on the banks of Carmanvatī sacred to the Pitṛs.

M. 22. 31.

Bhairavam (II)—*tapas* performed by Brahmā.

Vā. 26. 10.

Bhairavatvam—an incarnation of Śiva (Bhairava s.v.).

M. 1. 8.

Bhairavas—an Apsarasa clan from Mṛtyu.

Vā. 69. 57.

Bhairavī—an epithet of Umā; when Śiva is Bhairava, Umā is Bhairavī;[1] a mother-goddess.[2]

[1] M. 158. 25. [2] Br. IV. 7. 72; 44. 22.

Bhogavatī (I)—the capital of the Nāgas, compared to the city of Puramjana;[1] north of Vāsukihrada, a sacred spot of Prayāgā.[2]

[1] Bhā. I. 11. 11; IV. 25. 15. [2] M. 163. 80.

Bhogavatī (II)—the name of Gangā in Pātāla.

Bhā. X. 70. 44.

Bhogavardhanas—the people of the southern country.

Br. II. 16. 58; Vā. 45. 127.

Bhogi—son of Śeṣa, the Nāga king.

Br. III. 74. 180; Vā. 99. 367.

Bhoginī—a Rahasya Yoginī Devī.

Br. IV. 19. 48.

Bhoja (I)—a Yadu prince. He once dreamt that he ate the remnants of the food of his enemy, and that his enemies deprived him of his wives, and kingdom. This caused deep misery in his mind. He left his home and bestowed all his thoughts on Paramātman from that day: entered *Brahmanirvāṇa*. Fought with Akrūra at Prabhāsā.

Bhā. X. 36. 33; VI. 15. 26 [1-4]; XI. 30. 16. Br. III. 61. 23.

Bhoja (II)—a king noted for his large elephant forces.

Br. II. 71. 126-7.

Bhoja (III)—a son of Bali.

Br. III. 5. 43.

Bhoja (IV)—a son of Jāmbavatī.

Br. III. 7. 303.

Bhoja (V)—a son of Pratikṣetra and father of Hṛdīka.

M. 44. 80.

Bhojas (I)—a Vindhya clan;[1] in Dvāravatī: one of the five clans (gaṇas) of the Haihayas beginning with Druhyu, son of Yayāti;[2] had two hundred branches;[3] all of them Kṣatriyas;[4] Kaśyapa gotrakāras.[5]

[1] Br. II. 16. 64; Vā. 45. 132; 86. 28. [2] Br. III. 69. 52; 74. 265; M. 34. 30; 43. 48; 44. 69; 163. 72; Vā. 94. 52. [3] Ib. 99. 452. [4] Ib. 32. 48. [5] M. 199. 2.

Bhojas (II)—a Yādava tribe to which Kamsa belonged: were related to the Pāṇḍavas;[1] defended Dvārakā against the enemies and praised the heroic deeds of Kṛṣṇa;[2] Kamsa planned in vain to vanquish them. Fought with their kith and kin and ended their lives;[3] line of the, traced from Mahābhoja; kings of Mṛttikāvara Pura; hence Mārttikāvaras: killed Sātvata Śatrughna and left Dvārakā with Akrūra.[4]

[1] Bhā. X. 1. 35, 37 and 69; IX. 24. 11 and 63; I. 14. 25; M. 114. 52; 273. 70. [2] Bhā. I. 11. 11; IX. 24. 63. [3] Ib. X. 36. 33; 39. 25; XI. 30. 18. [4] Vi. IV. 13. 7, 11.

Bhojakaṭa—the capital of Rukmin: the city founded by him for his residence, as he wanted to keep his word not to enter Kuṇḍina without killing Kṛṣṇa. Here was celebrated the marriage of Aniruddha and which Balarāma and others attended and then left for Dvārakā;[1] the *svayamvara* of Pradymna's daughter took place at.[2]

[1] Bhā. X. 54. 52; 61. 19 and 23 [5]; 61. 26 and 40. [2] Vi. V. 28. 9.

Bhoja(tvam)—usually a title of a monarch;[1] Śamīka, abandoned this title being a Rājaṛṣi.[2]

[1] Br. III. 71. 194, 223; Vā. 96. 190. [2] M. 46. 28.

Bhojana—Mt. of Krauñcadvīpa.

Bhā. V. 20. 21.

Bhojā (I)—the queen of Viravrata: mother of Manthu and Pramanthu.

Bhā. V. 15. 15.

Bhojā (II)—the wife of Śūra; mother of ten sons and five daughters.

M. 46. 1.

Bhautapāyanas—Kaśyapa gotrakāras.

M. 199. 3.

Bhautikam—see Vaidyuta—one of the three fires originating in waters.

Br. II. 24. 6; Vā. 53. 5.

Bhautya—the 10th Manu (14th. *Vā. P.*) of the future; son of Bhūti and Kavī;[1] the 14th Paryāya: under him the Kalpa comes to an end.[2]

[1] Br. IV. 1. 51; M. 9. 35; Vā. 62. 4; 100. 55, 110. [2] Br. II. 36. 4; IV. 1. 105-7, 116.

Bhauma (I)—a name of the Asura, Naraka (s.v.) a Saiṁhikeya Asura.

Bhā. I. 10. 29; XII. 3. 11; Br. III. 6. 20.

Bhauma (II)—Mars: one of the nine planets; also called Angāraka and Kumāra; of red colour;[1] his chariot drawn by eight horses.[2]

[1] Br. II. 23. 84; M. 93. 10; Vi. II. 12. 18. [2] M. 127. 4.

Bhauma (III)—a son of Rucira.

M. 50. 36.

Bhauma (IV)—the XIV Manu; Śuci is Indra; five groups of gods; Agnibāhu and others are sages; Ūru, Gambhīra and others, his sons.

Vi. III. 2. 42-5.

Bhaumajña—a name of Budha.

Vā. 111. 5.

Bhaumatāpana—of the Parāśara family; (white).

M. 201. 33.

Bhaumari—a son of Satyabhāmā.

Vā. 96. 239.

Bhauma(e)rikā—a daughter of Satyabhāmā.

Vā. 96. 240; Vi. V. 32. 1.

Bhaumavāra—Tuesday; unfit for commencing house building.

M. 253. 7.

Bhauvana (I)—a son of Manthu and Satyā. His queen was Dūṣaṇā and son Tvaṣṭa.

Bhā. V. 15. 15.

Bhauvana (II)—a son of Mahān, married Irāvatī: father of Airāvaṇa, the vehicle of Indra; sang the *Rathantara*.

Br. II. 14. 69; III. 7. 324-6; Vā. 33. 59.

Bhauvana (III)—a son of Bhṛgu.

M. 195. 12.

Bhauvana (IV)—see Airāvata.

Vā. 69. 209.

Bhramāvarta—of Siddhi: to go about as if aimlessly and with an absent mind induced by the inner soul.

Vā. 12. 7, 11 and 12.

Bhramiśiras—a Mauneya.

Vā. 69. 3.

Bhramī—a daughter of Śiśumāra and wife of Dhruva; mother of Vatsara.

Bhā. IV. 10. 1; 13. 11.

Bhrājit(k)as—a gaṇa of the epoch of Bhautya Manu: these are the seven rivers;[1] a group of gods of the XIV epoch of Manu.[2]

[1] Br. IV. 1. 106-8. [2] Vi. III. 2. 43.

Bhrājiṣṭha—a son of Ghṛtapṛṣṭha of the Plakṣadvīpa.

Bhā. V. 20. 21.

Bhrājiṣṇu—resides in the Vaibhrāja hill of Plakṣa.

Br. II. 19. 13.

Bhrāṣṭrakāyaṇi—a Bhārgava gotrakāra.

M. 195. 24.

Bhrāṣṭrakṛt—an Ārṣeyapravara; (Angiras).

M. 196. 21.

Bhrūkuṭī—a mind-born mother.

M. 179. 19.

Bhrūṇahattyā—(abortion): a person guilty of, gets released by performing *śubhasaptami*;[1] relieved by grahabali;[2] common in Kali.[3]

[1] M. 80. 12; Vā. 101. 152. [2] M. 93. 139. [3] Ib. 144. 55; 192. 16.

Mā.

Makara (I)—a Mt. to the north of Meru.

Bhā. V. 16. 27.

Makara (II)—a sea monster; gift of a golden one in the ceremony of digging tanks, etc.

M. 58. 19.

Makara (III)—one of the eight *nidhis* of Kubera.

Vā. 41. 10.

Makara (IV)—the Tamil month, Tai; with Sūrya,[1] in the Capricornus; the sun entering which, Uttarāyaṇa commences.

[1] Vā. 105. 48. [2] Vi. II. 8. 28, 68.

Makaras—the sons born to the daughters of Ṛkṣa.

Br. III. 7. 415.

Makaradhvaja—is Madana, God of Love with the fish standard.

Br. IV. 11. 28; 19. 67; 30. 56; M. 154. 244; 261. 53.

Makaradhvajā—a śakti.

Br. IV. 44. 74.

Makarandaka—sacred to Caṇḍikā.

M. 13. 43.

Makaravyūha—Jarāsandha arranged his army in this *vyūha* and attacked the Yadus; but it was broken by Kṛṣṇa with trees as missiles.

Bhā. X. 52. 6[1-4].

Makāra—is Pluta, consonant and svarloka; the third mātrā is plutavatī, protracted as a vowel.

Vā. 20. 9, 10, 14.

Makruṇā—a R. of the Bhāratavarṣa.

Vā. 45. 101.

Makṣikas—do not sit on poisoned food.

M. 219. 17.

Makha—same as *yajña*;[1] a share of it was rescued to the Maruts.[2]

[1] M. 7. 62; Vā. 97. 26. [2] M. 7. 65.

Makharatīrtham—got by churning the *araṇi* of the *śamī* wood.

Vā. 112. 51.

Makhaśatru—a commander and son of Bhaṇḍa.

Br. IV. 21. 81; 26. 48.

Makhāpeta—the Rākṣasa presiding over the month of Ūrja.

Bhā. XII. 11. 44.

Makhāskandi—a son and commander of Bhaṇḍa.

Br. IV. 21. 81; 26. 48.

Magadha (I)—the kingdom of Jarāsandha (s.v.), see also Māgadha.

Bhā. III. 3. 10; Br. III. 39. 2, 8.

Magadha (II) (c)—a Janapada; an eastern kingdom;[1] got from Pṛthu by Māgadha; kingdom of the Māgadhas;[2] kings of;[3] sometimes ruled by the Nāgas;[4] kingdom of Mahāratha Bṛhadratha;[5] under the Guptas.[6]

[1] Br. II. 16. 55; 18. 51; Vā. 45. 111. 47. 48; 62. 147; 99. 294; Vi. II. 3. 16. [2] Br. II. 36. 172; M. 50. 27. [3] Bhā. IX. 22. 44-5. [4] Br. III. 74. 195. [5] Vā. 99. 221. [6] Ib. 99. 383; Vi. IV. 24. 63.

Magadha (III)—king Viśvasphāṭika pulled down Kṣatriyas and established new *varṇas;* people of, like Kaivartas, Baṭu, Pulinda and Brahmanas.

Vi. IV. 24. 61.

Magadhagovindas—a Janapada of the East.

Vā. 45. 123.

Maghavān (I)—another name of Indra;[1] served as calf when the Gods milked the earth;[2] as Vāyu he mixed up the garments of girls playing in a pleasure garden especially those of Śarmiṣṭhā and Devayānī;[3] wife Śaci.[4]

[1] Bhā. I. 16. 21. Br. II. 13. 79; Vā. 64. 7. [2] Br. II. 36. 206. [3] M. 27. 3-4; 138. 1. [4] Vā. 30. 72.

Maghavān (II)—a dānava.

Br. III. 6. 5.

Maghā or *Maghas*—a constellation attached to Śiśumāra;[1] śrāddha in, marks the rise in social status.[2]

[1] Bhā. V. 23. 6; VII. 14. 22; XII. 2. 28-9. Vā. 66. 49; 80. 44; 81. 25; 82. 6; 99. 423. [2] Br. III. 17. 21; 18. 5; M. 17. 3; 54. 18; 55. 14; 204. 5.

Mankanam—Nikumbha appeared in the disguise of a barber of this name in a dream to Divodāsa before the ruin of the city and asked him to find his abode in the outskirts of the kingdom.

Vā. 92. 38.

Mangala (I)—the Matsya king, slain by Paraśurāma.

Br. III. 38. 49, 51.

Mangala (II)—a commander of Bhaṇḍa, vanquished by Svapneśī.

Br. IV. 21. 85; 28. 41.

Mangala (III)—a Yāmadeva.

Vā. 31. 7.

Mangalaprastha—a Mt. in Bhāratavarṣa.

Bhā. V. 19. 16.

Mangalā (I)—a servant maid of Pārvatī.

Br. IV. 40. 25.

Mangalā (II)—a goddess enshrined at Gangā; a mother goddess.

M. 13. 35; 179. 21.

Mangalā (III)—Gaurī;[1] prayer to.[2]

[1] Vā. 106. 58. [2] Ib. 112. 58.

Mangalā (IV)—Lakṣmī.

Vā. 109. 24.

Mangalārārti—done by women to Bhaṇḍa's sons marching against Lalitā's host.

Br. IV. 26. 62.

Mangu—a son of Gāndinī.

Br. III. 71. 111; Vā. 96. 110.

Majjā—a śakti.

Br. IV. 44. 90.

Manjarī—a Varṇa śakti.

Br. IV. 44. 59.

Mañjughoṣā—an Apsarasa.

Br. IV. 33. 19.

Maṭhas—public halls in the city of Tripura;[1] institutions of.[2]

[1] M. 139. 20. [2] Br. IV. 38. 57.

Maṇi (I)—a jewel of the king.

Br. II. 29. 75; IV. 21. 12; Vā. 57. 68; 78. 53.

Maṇi (II)—a Kādraveya Nāga.

Br. III. 7. 37; Vā. 69. 74.

Maṇi (III)—gems as ornaments of Nāgas.

Vi. II. 5. 6.

Maṇika—a big water vessel into which Manu threw the growing fish.

M. 1. 20.

Maṇikarṇikā—one of the five principal *tīrthas* at Benares; a person dying here will have his desires fulfilled.

M. 182. 24; 185. 69.

Maṇikūṭa—a boundary hill in Plakṣa.

Bhā. V. 20. 4.

Maṇigrīva—a son of Kubera (see Nalakūbara).

Bhā. X. 9. 22-23; 10 (whole).

Maṇicaka—a son of Havya.

Vā. 33. 16.

Maṇicakam—a varṣa round the Syāma hill of Śāka-dvīpam.

Vā. 33. 18; 49. 86.

Maṇitaṭā—a R. of the Bhadrā country.

Vā. 43. 29.

Maṇidatta—a son of Maṇibhadra.

Vā. 69. 154.

Maṇidhara—a Yakṣa living in the (Hemaśṛnga *M. P.*) Lohita hill; son of Rajatanābha.

Br. II. 18. 12; 36. 216; M. 121. 13.

Maṇidhānyakavaṁśa—enjoyed the Naiṣadha, Naimiṣaka, Kālakośa and Kañjanapadas.

Vi. IV. 24. 66.

Maṇidhānyajas—members of the Maṇidhānya royal family who ruled over the Niṣadhas, Yadukas, Śaiśitas and Kālatoyakas.

Vā. 99. 384; Br. III. 74. 196.

Maṇināga—the Nāga residing in the third Talam.

Br. II. 20. 30.

Maṇiparvatam—the crest jewel of Mandara stolen by Naraka; Kṛṣṇa removed it from Prāgjyotiṣa, after killing him.

Vi. V. 29. 10, 34; 30. 1.

Maṇipura—a city; Arjuna married the daughter of the king of Maṇipura.

Bhā. IX. 22. 32; Vi. IV. 20. 50.

Maṇibhadra—a son of Rajatanābha, (Bhadrā-*Vā. P.*) married Puṇyajanī who was the mother of a number of Yakṣas;[1] the commander of the army of the Yakṣas living in Candraprabhā; lived on the hill adjoining Caitraratha;[2] devoted to Lalitā;[3] Yakṣa senāpati.[4]

[1] Br. III. 7. 120; Vā. 69. 152, 157. [2] Br. II. 18. 7-8; M. 121. 8-9. [3] Br. IV. 33. 78. [4] Vā. 47. 7.

Maṇimat (also *Maṇiman*)—a Yakṣa devoted to Lalitā; followed Satī going to her father's sacrifice;[1] seized Bhṛgu at Dakṣa's sacrifice.[2]

[1] Bhā. IV. 4. 4; Br. IV. 33. 78. [2] Bhā. IV. 5. 17.

Maṇimatī—a R. sacred to the Pitṛs.

M. 22. 39.

Maṇiman—a son of Maṇivara.

Vā. 69. 158.

Maṇimanta (I)—a Yakṣa; a son of Puṇyajanī and Maṇibhadra.

Br. III. 7. 123.

Maṇimanta (II)—a Mt. in Śālmalidvīpa.

Br. III. 7. 453.

Maṇimantra—a Nāga of the Vitalam.

Vā. 50. 29.

Maṇivaka—a son of Havya, after whom was called the Maṇivakavarṣa.

Br. II. 14. 17-9.

Maṇivakam—(c) of Śākadvīpa.

Br. II. 14. 19; 19. 92.

Maṇivaktra—a son of Āpa.

M. 5. 22.

Maṇivaprā—a R. of the Bhadrā country.

Vā. 43. 28.

Maṇivara (I)—a son of Rajatanābha, his wife, Devajanī[1] a Yakṣa king in Kailāsa;[2] resides in the Lohita hill.[3]

[1] Br. III. 7. 120; 72. 2. [2] Vā. 41. 25. [3] Ib. 47. 12.

Maṇivara (II)—a son of Bhadrā; his wife, Devajanī or Devajananī; gave birth to a number of sons, known as Guhyakas.

Vā. 62. 183; 69. 151; 97. 2.

Maṇīvartana—the place where three crores of its inhabitants were slain by Arjuna.

Vā. 67. 73-4.

Maṇivāhana—one of the sons of Vidyoparicara.

Vā. 99. 222.

Maṇiśīla—a Mt. to the east of Aruṇoda.

Vā. 36. 18; 37. 16.

Maṇisthaka—a Kādraveya Nāga.

Br. III. 7. 36.

Maṇḍa—a Bhārgava gotrakāra.

M. 195. 21.

Maṇḍapas—three kinds of, superior, middling and inferior; the different varieties are Puṣpaka, Puṣpabhadra, Suvrata, Amṛtananda, Kauśalya, Buddhisamkīrṇa, Gajabhadrā, Jayāvaha, Śrīvatsa, Vijaya, Vāstukīrti, Śrutinjaya, Yajñabhadra, Viśāla, Suśliṣṭa, Śatrumardana, Bhāgapañca, Nandana, Mānava, Mānabhadraka, Sugrīva. Harita, Karṇikāra, Śatardhika, Simha, Śyāmabhadra, Subhadra, all totalling 27; these may be triangular, circular, semi-circular, eight cornered, sixteen cornered, etc.; generally ten kinds of doorways are furnished avoiding *Vedha;* fruit and flower trees are to be grown all round; a pool of water must be maintained; on the south a tapovanam, on the north a devī temple, on the north-east a kitchen and on the south-east a Vināyaka shrine and then Yajñaśālā; these constitute a temple; the bell near the gateway.

M. 270. 1-36.

Maṇḍala (I)—a mountain kingdom.

M. 114. 56.

Maṇḍala (II)—(Vartula): a palace in the form of a circle; the *toraṇa* is twenty *hastas.*

M. 269. 36, 49.

Maṇḍala (III)—of the sun; the place of all planets, stars and the moon.

Vā. 53. 28.

Maṇḍalam (I)—(Brāhmaṇam) to be selected for recitation at śrāddha.

M. 17. 39.

Maṇḍalam (II)—a place near Prayāgā protected by Hari;[1] five yojanas in extent;[2] every step there, is equal to an aśvamedha.[3]

[1] M. 104. 9. [2] Ib. 108. 9. [3] Ib. 111. 8.

Maṇḍalā—one of the ten *pīṭhas* for images; round in shape with a number of *mekhalas*.

M. 262. 6, 9, 17.

Maṇḍalādhyāyam—to be uttered in installing an image.

M. 265. 26.

Maṇḍaleśvaras—provincial heads.

Br. III. 38. 20.

Maṇḍavāya—the hill for performing śrāddha.

Vā. 77. 56.

Maṇḍūka—a Yakṣa; son of Punyajanī and Maṇibhadra.

Br. III. 7. 123.

Maṇḍūkam—gift of a copper one in ceremonials connected with the digging of tanks.

M. 58. 19.

Maṇḍodarī (I)—the queen of Rāvaṇa; heard of Rāvaṇa's death, and went to the battlefield and bewailed the fate of all Rākṣasas.

Bhā. IX. 10. 24-28.

Maṇḍodarī (II)—a daughter of Maya and Rambhā.

Br. III. 6. 29.

Matanga—a sage of great repute; father of Mātanga;[1] footprint of, seen in the Bharatāśrama.[2]

[1] Br. IV. 31. 90. [2] Vā. 77. 98.

Matangapadam—the āśrama of Matanga, the sage, at Gayā where the performance of Pitṛ śrāddha is an act of merit.

Vā. 108. 25.

Matangavanam—fit for performing śrāddha offerings.

Br. III. 13. 106.

Matangavāpī—a sacred place for performing śrāddha in the Kosala country;[1] in Gayā sacred to Matanga.[2]

[1] Vā. 77. 36. [2] Ib. 111. 24.

Matā—a goddess enshrined at Pārāvāratața.

M. 13. 44.

Mati (I)—a Yāma deva;[1] addressed as, by Brahmā.[2]

[1] Br. II. 13. 92; Vā. 31. 6. [2] Ib. 23. 8.

Mati (II)—an Ābhūtaraya god.

Br. II. 36. 55; Vā. 62. 48.

Mati (III)—a Bhavya god.

Br. II. 36. 72.

Mati (IV)—Bhagavān so-called because the Kṣetrajña has a knowledge of kṣetra.

Vā. 59. 77.

Matta—an attribute of Vighneśvara.

Br. IV. 44. 69.

Mattakāsikas—a Janapada of the Ketumālā country.

Vā. 44. 15.

Matsya (I) (*c*)—in the Madhyadeśa, on the way from Dvārakā to Hastināpura;[1] visited by Vidura;[2] king of, vanquished by Kṛṣṇa.[3]

[1] Bhā. I. 10. 34; X. 71. 22; Br. II. 16. 41; 18. 51; M. 121. 50. [2] Bhā. III. 1. 24. [3] Ib. II. 7. 35.

Matsya (II)—an *avatār* of Viṣṇu;[1] once during a Pralaya an Asura, Hayagrīva, carried off the Vedas when Hari took the form of a fish with one horn and fell into the palm of the Draviḍa king Satyavrata, performing ablutions; finding that it outgrew the size of his palm he took it to a pond; it outgrew the size of the pond when it was taken to a lake; it was also too small to hold it; hence after many trials it was taken to the sea; addressed by the king the fish revealed to him his true form and warned him of the Pralaya coming in a week and prepared him to get into a boat to be sent by him and have it tied to its horn; the deluge came and Satyavrata did as was directed; when they were all floating on the sea, Matsya Hari narrated to him the *Matsya Purāṇa;* after the deluge Matsya killed the demon, Hayagrīva and recovered the Vedas; through his blessings, Satyavrata became Vaivasvata Manu;[2] appeared to Vaivasvata Manu during deluge; protected Manu and others;[3] the form of Viṣṇu worshipped in Ramyaka.[4]

[1] Bhā. I. 15. 35; X. 2. 40; XI. 4. 18; Br. III. 7. 433; 22. 66; 57. 61; IV. 4. 22; 29. 136; M. 260. 39; 285. 6; 290. 23; Vi. I. 4. 8. [2] Bhā. VIII. ch. 24 (whole). [3] Ib. II. 7. 12; XI. 4. 18; M. 22. 92. [4] Bhā. V. 18. 24.

Matsya (III)—a Vasu; a son of Uparicara and a Cedipa.

Bhā. IX. 22. 6; M. 50. 28.

Matsya (IV)—gift of a silver one during the ceremonial relating to the digging of tanks.

M. 58. 19.

Matsya (v)—the image of.

M. 259. 2.

Matsya (vi)—the disciple of Śākalya.

Vā. 60. 64.

Matsya (vii)—also *Matsya Purāṇa;* a *Mahā Purāṇa* consisting of 14000 *ślokas,*[1] styled as Purāṇa Samhita with details of Sānkhya, Yoga and Karma narrated by Matsya Hari to king Satyavrata during the deluge.[2]

[1] Vi. III. 6. 23; Bhā. XII. 7. 24; 13. 8. [2] Ib. VIII. 24. 54-5.

Matsyas—a tribe; country of the;[1] placed on the East of the Gomanta hill by Jarāsandha;[2] enlisted by Jarāsandha against the Yadus;[3] followed Bhīma in his conquests;[4] rose against Śiśupāla;[5] heard of Kṛṣṇa going to Mithilā and met him with presents;[6] their king was Virāṭa;[7] he went to Syamantapañcaka for the solar eclipse.[8]

[1] M. 114. 35. [2] Bhā. X. 52. 11[7]. [3] Ib. X. 52. 50 (V) 2. [4] Ib. X. 72. 13. [5] Ib. X. 74. 41. [6] Ib. X. 86. 20. [7] Ib. X. 52. 11[7]. [8] Ib. X. 82. 13.

Matsyakāla—a son of Vidyoparicara.

Vā. 99. 222.

Matsyagandha—an Ārṣeya Pravara (Bhārgava).

M. 195. 43.

Matsyadagdha—not to marry with Angiras or Mudgalas.

M. 196. 42.

Matsyanadī—a R. sacred to the Pitṛs.

M. 22. 49.

Matsyamāmsa—for manes.

Vi. III. 16. 1.

Matsyayonijā—the birth of Pitṛkanyā Acchodā in the 28th dvāpara; wife of Parāśara and mother of Vyāsa.

M. 14. 13; Vā. 73. 16.

Matsyarāja—was Mangala, (s.v).

Br. III. 38. 42; 39. 1.

Matsyācchādya—a Pravara (Angiras).

M. 196. 16.

Mathana—a commander of Tāraka's army; the special arm was the noose;[1] threw darts on Viṣṇu;[2] on horse back;[3] Garuḍa was ordered to break his chariot; overpowered by the *gadā* of Mādhava, Mathana fell dead when Mahiṣa appeared on the scene.[4]

[1] M. 148. 43, 54. [2] Ib. 150. 224. [3] Ib. 151. 5. [4] Ib. 152. 7-14.

Mathanam—the divine union of Śakta and Śakti resulting in 25 truths.

Br. IV. 8. 29, 33.

Mathita (I)—born of Pulaha.

Br. III. 7. 179.

Mathita (II)—an Ārṣeya Pravara. (Bhārgava).

M. 195. 36.

Mathita (III)—a son of Bharatāgni.

Vā. 29. 8.

Mathurā (I)—founded by Śatrughna after killing Lavaṇa;[1] capital of Subāhu and Śūrasena; here was celebrated the marriage of Vasudeva and Devakī when the couple

were the recipients of rich presents of elephants, horses, *dāsis* and others; Kamsa joined in the festivities when a voice in the sky said that her eighth son was to kill him;[2] visited by Nanda to pay his annual tribute; left by Nanda;[3] capital of the Yadus, besieged by Jarāsandha and his followers; defended by the Yādavas on all the four sides; entered by Kṛṣṇa after defeating Jarāsandha; second attempt of Jarāsandha on the city with Bāṇa's army; entered by Kṛṣṇa after a third success over Jarāsandha;[4] Rājamārga and sabhā of;[5] with a huge army Kṛṣṇa and Rāma returned to; besieged by Yavana; abandoned by Kṛṣṇa in fear, for Dvārakā;[6] reached by Rāma, Kṛṣṇa, Akrūra and others; Gopa's camp outside the city; entered by the brothers and Gopas; the city described; joy of the women at the sight of the brothers;[7] left by Akrūra for Vraja by chariot, as also by Uddhava; Gopis' enquiry about Kṛṣṇa. Uddhava's return to Mathurā from Vraja.[8] reached by Nanda, Gopas and Gopis after Vasudeva's sacrifice at Syamantapañcaka;[9] Vajra anointed king of, by Yudhiṣṭhira;[10] sometime ruled by seven Nāga kings;[11] sacred to Devakī.[12] Vasudeva's residence in;[13] left by Akrūra in a chariot as directed by Kamsa to fetch Kṛṣṇa from Vraja; Kṛṣṇa's visit to, which travelling by chariot took one day;[14] ruled by Kamsa and then Ugrasena;[15] evacuated for fear of Kālayavana and migrated to Dvārakā,[16] temple of Hari at.[17]

[1] Bhā. IX. 11. 14; Br. III. 63. 186; IV. 40. 19; Vā. 88. 185-6; Vi. IV. 4. 101. [2] Bhā. X. 1. 27-34; 2. 4. [3] Ib. X. 5. 19, 32; 6. 31. [4] Ib. X. 50. 4. 11 [1-9], 20 [1-5], 36-40. 50 (V) 6, [51 (V) 21-3], [52 (V) 9]. [5] Ib. X. 50. 10-13. [6] Ib. X. 53 (V) 21-2, 50, 45, 53; 72. 31. [7] Ib. X. ch. 41 (whole); 42. 23. [8] Ib. X. 38. 1; 47. 21, 68. [9] Ib. X. 84. 69. [10] Ib. I. 15. 39. [11] Br. III. 74. 194. [12] M. 13. 39. [13] Vi. V. 3. 16. [14] Ib. V. 15. 24; 18. 9ff. [15] Ib. V. 19. 8 ff. [16] Ib. V. 21. 32; 23. 15. [17] Ib. VI. 8. 31.

Mathurā (II)—(Dakṣiṇa) visited by Balarāma.

Bhā. X. 79. 15.

Mathurā (III)—the capital of the Nāgas of whom seven are distinguished.

Vā. 99. 383.

Mathurānātha—is Kṛṣṇa.

Br. III. 36. 31.

Mathurāpīṭham—in the neck of the personified Veda.

Vā. 104. 80.

Mada (I)—followed Satī going to Dakṣa's sacrifice.

Bhā. IV. 4. 4.

Mada (II)—a son of Kali and Surā.

Br. III. 59. 9; Vā. 84. 9.

Mada (III)—born out of the *ahankāra* of Brahmā.

M. 3. 11.

Mada (IV)—an Ābhūtaraya god.

Vā. 62. 48.

Madam—a lake of Kailāsa.

Br. II. 18. 3.

Madagala—a Śrutarṣi.

Br. II. 33. 11.

Madajihva—a Śakti.

Br. IV. 44. 73.

Madana (I)—a name of Kāma, God of Love: also Makaradhvaja (s.v.);[1] created by Brahmā when he looked at Mahālakṣmī after praying to Janārdana; was given the flower dart and the sugarcane bow; Hari blessed him with all conquest and no defeat;[2] performed *Saubhāgya—Śayanam*;[3] at the request of the Devas and persecuted by Tāraka, Madana took courage and secretly entered Śiva's abode; the latter grew angry and burnt him with his third eye;[4] remembered by Indra, went to him and was ordered to create sexual desire in Śiva; he got frightened at Śiva's third eye, but pressed by Indra he agreed to meet the Lord and sent his arrow of Mohana when Siva's third eye burnt him down; Rati wept with Madhu or Spring and both went to Śiva; Rati praised him for grace; Śiva replied that Madana would attain fame as Ananga in the world sometime hence.[5]

[1] Bhā. XI. 4. 8. [2] Br. IV. 8. 24-9; 11. 7. [3] M. 60. 49. [4] Br. IV. 11. 28. [5] M. 154. 212-51, 260-70.

Madana (II)—the seventh son of Devakī.

M. 46. 19.

Madana(ka)—a commander of Bhaṇḍa sent to aid Viṣanga.

Br. IV. 21. 78; 25. 27.

Madanadvādaśīvratam—the vow observed on the 12th day of the bright half of Caitra, with the object of attaining sons; observed by Ditī.

M. 7. 7-26; 291. 3.

Madanapriyā—an apsarasa.

Vā. 69. 48.

Madanā—a Śakti.

Br. IV. 36. 76.

Madanāturā—a Śakti.

Br. IV. 36. 76.

Madayantī—the queen of Sandāsa; gave birth to Aśmaka through Vasiṣṭha with the assent of the King; prevented her husband from returning the curse on Vasiṣṭha.

Bhā. IX. 9. 18, 24 and 38; Vi. IV. 4. 56, 67-72.

Madirā (I)—one of Vasudeva's wives and mother of Nanda and other sons.

Bhā. IX. 24. 45, 48. Br. III. 71. 161, 171-2. Vā. 96. 160, Vi. IV. 15. 18, 23.

Madirā (II)—came out of the churning of the ocean of milk.[1] Balarāma indulged in.[2]

[1] M. 251. 2. [2] Vi. IV. 13. 157.

Madirā (III)—an epithet of Vāruṇi.

Vi. V. 25. 3.

Madirāsindhu—also Surāsindhu, Sindhurāja, Surāmbudhi, Sudhāmbudhi: a deity in the Kiricakraratha.

Br. IV. 20. 73; 28. 57, 62, 87-8.

Madotkaṭa—a commander of Bhaṇḍa.

Br. IV. 21. 88.

Madotkaṭā—a goddess enshrined at Caitraratha.

M. 13. 28.

Madoddhatā—a mind-born mother.

M. 179. 22.

Madgurakas—a tribe.

M. 114. 44.

Madyam—Liquor: Brahmanas forbidden to take it: *prāyascitta* for it: used in the worship of the mother goddess and the Śaktis.

Br. IV. 7. 66, 73-6; 8. 41.

Madras—an ancient tribe: enlisted by Jarāsandha against the Yadus, their king went to Syamantapañcaka for the solar eclipse

M. 208. 5; Bhā. X. [54 (V) 4] 82. 13.

Madraka—a son of Śibi; Kingdom of, Mādrakas.

Bhā. IX. 23. 3; Br. III. 74. 23; Vi. IV. 18. 10. Vā. 99. 23-24.

Madrakas—a tribe; turned into a ruling caste by Purañjaya;[1] followed Bhīma in his conquests;[2] established by Viśvasphāṇi.[3]

[1] M. 114. 41; Bhā. XII. 1. 36. [2] Ib. X. 72. 13. [3] Br. III. 74. 191.

Madradeśa—ruled by Purūravas in the Cākṣuṣamanvantara.

M. 115. 7; 118. 48 and 77.

Madrava—a sacred hill.

Br. III. 13. 52, 57.

Madrā (I)—one of the ten wives of Atri: mother of Soma.

Br. III. 8. 75.

Madrā (II)—a R. originating from the Vindhyas.

Vā. 45. 102.

Madrā (III)—a daughter of Ghṛtācī and Bhadrāśva.

Vā. 70. 68.

Madrā (IV)—one of the ten daughters of Raudrāśva.

Vā. 99. 125.

Madreśa—in Duryodhana's army: went to Syamanta-pañcaka for the solar eclipse.

Bhā. X. 78. [95 (V) 16]; 82. 26.

Madhu (I)—a son of Bindumān and Sanghā; his son was Vīravrata.

Bhā. V. 15. 15.

Madhu (II)—the father of Asura Lavaṇa;[1] killed by Hari.[2]

[1] Bhā. IX. 11. 14. [2] Ib. VII. 9. 37; X. 40. 17. Br. II. 37. 2; III 63. 38; IV. 29. 75.

Madhu (III)—a son of Kārtavīryārjuna; he had a hundred sons of whom Vṛṣni was the eldest.

Bhā. IX. 23. 27, 29; Vi. IV. 11. 21.

Madhu (IV)—a son of Devakṣatra (Devakṣetra *M. P.* and *Vi. P.*) and father of Kuruvaśa (Puravasa *M. P.*) (Kumāravamśa-*Vi. P.*).

Bhā. IX. 24. 5; M. 44. 44; Vi. IV. 12. 42.

Madhu (V)—a son of Kṛṣṇa.

Bhā. X. 90. 33.

Madhu (VI)—a month sacred to Dhātā;[1] good for the gift of the *Varāha P.*[2]; the king of seasons; generally spring, a kin of the God of Love;[3] the month of Citra (Veda), the first of the six ṛtus.[4]

[1] Bhā. XII. 11. 33; M. 53. 41. [2] Ib. 154. 211. [3] Ib. 154. 256; Vā. 30. 4; 50. 201. [4] Br. II. 13. 4, 9; Vā. 30. 8; 31. 49; 45. 27; 50. 201; 52. 5.

Madhu (VII)—an Ātreya and a sage of the Cākṣuṣa epoch.

Br. II. 36. 78; Vā. 62. 66.

Madhu (VIII)—a son of Praheti: a Rākṣasa.

Br. III. 7. 91; Vā. 69. 165.

Madhu (IX)—a son of Khaśā and a Rākṣasa.

Br. III. 7. 133.

Madhu (X)—a son of Devana and father of Nandana, Puruvasu Manu, and Manuvaśa.

Br. III. 70. 46; Vā. 95. 45.

Madhu (XI)—a Marīci god.

Br. IV. 1. 58.

Madhu (XII)—a son of Auttama Manu.

M. 9. 12.

Madhu (XIII)—a Rākṣasa who attacked Nārāyaṇa; was slain by Viṣṇu.

M. 135. 49; 178. 6, 18.

Madhu (XIV)—a mind-born son of Lord Viṣṇu born with Kaiṭabha representing *rajas* and *tamas* qualities;[1] with Kaiṭabha shook the lotus stand of Brahmā in the navel of Viṣṇu lying in waters after interview with Rudra; then Brahmā appealed to Viṣṇu in fear; Bhū, Bhuva and Suva entered Brahmā; Viṣnu and Jiṣṇu fought with Madhu Kaitabha when Brahmā acted as arbitrator; the battle continued for thousands of years; Brahmā entered into contemplation when Mohini or Viṣṇumāya appeared to the great grief of the Asuras; both were killed when Brahmā asked for permission to create four kinds of creatures; with

a view to this he performed austerities when he was filled with rage and tears out of which came wind, bile and kapha besides poisonous serpents; Brahmā's grief knew no bounds, and he swooned and lost his life; when Rudra appeared in eleven forms out of his face, revived him and helped him in his creation as his son.[2]

[1] M. 170. 1. [2] Vā. 25. 30-80.

Madhu (xv)—a son of Viśveśā.

M. 171. 49.

Madhu (xvi)—honey fit for ceremonies;[1] used for the ablution of deities;[2] fit for *piṇḍa* at Gayā.[3]

[1] M. 204. 5 and 7. [2] Ib. 266. 51, 55. [3] Vā. 30. 151; 56. 12; 105. 34.

Madhu (xvii)—a son of Lāṅgalī, the *avatār* of the Lord.

Vā. 23. 200.

Madhu (xviii)—a son of Vṛṣa; had a hundred sons of whom Vṛṣṇi was the eldest.

Vi. IV. 11. 26-7, 29.

Madhu (xix)—a son of Cākṣuṣa Manu.

Vi. III. 1. 28.

Madhus—a tribe whose Lord was Kṛṣṇa;[1] related to the Pāṇḍavas;[2] defended Dvārakā;[3] relieved by Kamsa's death;[4] heard of Kṛṣṇa's going to Mithilā and met him with presents;[5] their praise of the heroic deeds of Viṣṇu;[6] fought with their kinsmen and ended themselves.[7]

[1] Bhā. I. 8. 42; 10. 26. [2] Ib. I. 14. 25; IX. 24. 63. [3] Ib. I. 11. 11. [4] Ib. X. 45. 15. [5] Ib., X. 86. 20. [6] Ib. IX. 24. 63. [7] Ib. XI. 30. 18.

Madhuka—a Bhārgava and Madhyamādhvaryu.

Br. II. 33. 16.

Madhukulyā—R. in Kuśadvīpa.

Bhā. V. 20. 15; Vā. 109. 17; 112. 30.

Madhukṛṣṇas—the 14 śaktis attached to Vāsanta cakra.

Br. IV. 32. 53.

Madhucchandas—the middle one of the 101 sons of Viśvāmitra;[1] invited for the Rājasūya of Yudhiṣṭhira;[2] a sage;[3] a Kauśika Brahmiṣṭha.[4]

[1] Bhā. IX. 16. 29; Vi. IV. 7. 38. [2] Bhā. X. 74. 9; Vā. 91. 96. [3] Br. II. 32. 117; III. 66. 68. [4] M. 145. 112.

Madhudaṃṣṭrī—a goddess following Māyā.

M. 179. 70.

Madhudhenu—fit for gift during *Viśokadvādaśi vratam.*

M. 82. 19.

Madhunandi—a king; among the Angas after Nandana, he succeeded. His brother was Nandiyaśas.

Vā. 99. 369.

Madhupa—an Ajita deva.

Br. II. 13. 94; Vā. 31. 7.

Madhuparkam—an offering of milk and honey;[1] Paraśurāma was treated with it by Agastya.[2]

[1] M. 230. 11. [2] Br. III. 35. 52.

Madhupātram—a wedding present of Indra to Kāmeśvara.

Br. IV. 15. 22.

Madhupuri (*Mathurā*)—sacred to Hari;[1] the capital of the Yadus.

[1]Bhā. VII. 14. 31. [2]Ib. X. 1. 10.

Madhuphalā—a mythical tree in Uttarakuru yielding clothes, jewels, etc.

Br. II. 15. 72; Vā. 45. 12.

Madhubrāhmaṇam—to be recited in a śrāddha.

M. 17. 39.

Madhumān—a Mt. west of the Śitoda.

Vā. 36. 28.

Madhurā—also Mathurā (s.v.).

Br. III. 49. 6; Vi. I. 12. 4; IV. 4. 101.

Madhurāvaha—an Ārṣeya Pravara (Angiras).

M. 196. 22.

Madhuripu—an epithet of Kṛṣṇa.

Vi. IV. 13. 48.

Madhuruha—a son of Ghṛta Pṛṣṭha.

Bhā. V. 20. 21.

Madhuvanam—the region of Asura Madhu and his son Lavaṇa;[1] sacred to Hari on the bank of the Yamunā; here Ambarīṣa offered prayers to Hari by *abhiṣeka* according to *mahābhiṣeka vidhi*: Here Śatrughna killed Lavaṇa and founded the city of Madhurā.[2]

[1] Br. III. 63. 186; Vā. 88. 185. [2] Bhā. IX. 4. 30-31; 11. 14; Vi. I. 12. 2-4.

Madhuśuklas—the fifteen śaktis attached to Vāsanta cakra.

Br. IV. 32. 49-53.

Madhuśrī—a queen of Vasanta ṛtu.

Br. IV. 32. 23, 46.

Madhusūdana—an epithet of Viṣṇu;[1] temple of, in the Himālayan slopes visited by Purūravas;[2] also Madhudviṣa.[3]

[1] Br. III. 71. 52, 208. M. 7. 15; 9. 1; 16. 3; Vi. III. 7. 14-6; V. 5. 21; 6. 1; 7. 5; 12. 5; 13. 17; 20. 74, 85; 21. 9; 26. 11; 31. 18; 33. 18. [2] M. 119. 39; 167. 41; 243. 13; 244. 52; 248. 10; 249. 45; Vā. 96. 51, 203; 99. 44. [3] Vi. V. 33. 36, 39; 34. 34; 37. 15; VI. 4. 6.

Madhuhan (*Madhusūdana*)—a name of Hari.

Bhā. X. 6. 23.

Madhorvanam — (Madhuvana s.v.); the forest of Madhu; reference to the city of Mathurā on the Yamunā; the place where Dhruva performed *tapas;* was visited by Hari to see Dhruva.

Bhā. I. 10. 26; IV. 8. 42 and 62; 9. 1.

Madhaureyas—a Janapada of the Ketumālā continent.

Vā. 44. 14.

Madhya—a Gandharva.

Br. III. 7. 11.

Madhyadeśa(*ya*) (*c*)—the middle country to be conquered by Kalki; a kingdom of Ikṣvāku;[1] under Divākara its capital was Ayodhyā;[2] one of the three divisions of India.[3]

[1] Br. III. 73. 107. M. 12. 19; Vā. 58. 81; 98. 106. [2] M. 114. 36; 271. 5. [3] Br. II. 31. 81; 35. 11; Vi. II. 3. 15.

Madhyandina—a son of Puṣpārṇa and Prabhā;[1] a *Vājin.*[2]

[1] Bhā. IV. 13. 13. [2] Vā. 61. 25.

Madhyam—1000 crores × *prayutam* (*ayuṭam-Vā. P.*).

Br. IV. 2. 98 and 102; Vā. 101. 98.

Madhyama (I)—the eighteenth kalpa; the beginning of *madhyama svara.*

Vā. 21. 38.

Madhyama (II)—a name of a svara sacred to Dhaivata.

Va. 21. 39.

Madhyamagrāma—the middle scale in music; consists of *Śārṅgi, Pāvani* and *dṛṣṭāka*—20 different kinds in it.

Vā. 86. 38, 49.

Madhyama mārga—the middle path consisting of *Ārṣabhi, Govīthi* and *Jāraḍgavi.*

Br. III. 3. 51.

Madhyamdina—a pupil of Yājñavalkya.

Br. II. 35. 28.

Madhyānhā (I)—a śakti.

Br. IV. 32. 10.

Madhyānhā (II)—12 to 18 nālikas;[1] when the sun passes three muhūrtas from *Saṃgava.*[2]

[1] Vā. 50. 99; 56. 46. [2] Ib. 50. 172.

Madhvarṇā—a śakti.

Br. IV. 32. 57.

Madhvī—a R. from the lake Jayā.

M. 121. 71.

Mana (I)—the eleventh organ partaking of the character of *karma* and *jñāna;* proceeds to create induced by a desire to produce.

Br. II. 9. 1, 7; IV. 3. 22; M. 3. 21.

Mana (II)—a Jayādeva.

Br. III. 3. 7; 4. 3; Vā. 66. 7.

Mana (III)—a Sādhya god.

Br. III. 3. 16; Vā. 66. 15.

Mana (IV)—a Tuṣita god.

Br. III. 3. 19; Vā. 66. 18.

Mana (V)—a śālā adjoining Sahasrastambha śālā in Śrīpuram; reputed for its amṛtavāpika; by drinking its water yogis and siddhas became strong in body.

Br. IV. 35. 2-24.

Mana (VI)—a son of Śatarūpā.

M. 4. 25.

Mana (VII)—twenty-sixth kalpa; Śaṅkarī became twins.

Vā. 21. 59.

Mana (VIII)—another term for Mahān.

Vā. 102. 21.

Manavas—twelve sons of Brahmā with *mantraśarīras.*

Vā. 67. 6.

Manasa—the lake of the south.

Vā. 36. 16.

Manasya—a Bhavya deva.

Br. II. 36. 71.

Manasyu (I)—a son of Prācītvata.

M. 49. 2.

Manasyu (II)—a son of Aviddha.

Vā. 99. 121.

Manasyu (III)—a son of Mahānta.

Vi. II. 1. 39.

Manasyu (IV)—a son of Pravīra; father of Abhayada.

Vi. IV. 19. 1.

Manasvika—a Nāga.

Vā. 69. 73.

Manasvinī (I)—R. from lake Varcovan. (Sāyana-*Vā. P.*).

Br. II. 18. 66; Vā. 47. 63.

Manasvi(a)nī (II)—a daughter of Uttānapāda and the wife of Antināra.

Br. II. 36. 90; M. 49. 7; Vā. 62. 76.

Manasvinī (III)—the wife of Mṛkaṇḍu and mother of Mārkaṇḍeya.

Vā. 28. 5; Br. II. 11. 7.

Manu (I)—a son of Dhiṣaṇā and Kṛśāśva.

Bhā. VI 6. 20.

Manu (II)—a Pravara.

M. 196. 30.

Manu (III)—a Sādhya god.

M. 203. 11.

Manu (IV)—the author of a Dharmaśāstra; grass cut for cow is not punishable; so also flowers plucked from gardens other than those of temples for the worship of god.

M. 227. 27, 32, 113.

Manu (V)—approached by Varūtri's sons to ruin the offerings to Gods but interrupted by Indra.

Vā. 65. 79.

Manu (VI)—a son of Bāṣkala.

Vā. 67. 79.

Manu (VII)—a son of Śighraka; established himself in Kalāpagrāma by yoga.

Vā. 88. 210.

Manu (VIII)—one of the sons of Madhu.

Vā. 95. 45.

Manu (IX) (*Raivata*)—the fifth Manu; son of Priyavrata and brother of Tāmasa; Bali and others were his sons. Vibhu was Indra; Bhūtarayas were the gods of the epoch; Vaikuṇṭha was the manifestation of Hari in this *manvantara*.[1] Devabāhu and others were the seven sages; served as calf to milk the earth.[2]

[1] Bhā. V. 1. 28; VIII. 5. 2-5. [2] Br. II. 36. 3, 51. 64; 37. 17. 8.

Manu (x)—(*Cākṣuṣa*)—a son of Viśvakarman (Viśveśa-*M. P.*) and *Kṛtī*. Father of Viśvas and Sādhyas.

Bhā. VI. 6. 15; M. 171. 48.

Manu (xi) (*Sāvarṇi*)—the eighth Manu. A son of Chāyā and Vivasvān. Father of Nirmoka and other sons. In this epoch Sutapas, Virajas Amitābhas, Mukhyas were the gods. Bali was Indra. Gālava, Kṛpa, Rāma and others were the sages. Hari manifested himself as *Sārvabhauma*.[1] Initiated in the mystery of Lord's glories by Nārada, worshipping Naranārāyaṇa;[2] originally Śrutaśravas; performs austerities on the slopes of Meru even to-day.[3]

[1] Bhā. VI. 6. 41; VIII. 13. 11-7; 22. 31; Vi. III. 2. 4; 13-19. [2] Bhā. V. 19. 10. [3] Br. IV. 1. 28; III. 59. 49 and 80.

Manu (xii) (*Svāyambhuva*)—the first son of Brahmā and the first king (Samrāṭ) also Virāṭ. Ruled the earth, girt by seven seas, occupying Brahmāvarta with Barhiṣmatī as capital. A Viprarājarṣi. Learnt the Veda from his father, who asked him to rule according to Dharma. Wife Śatarūpā; sons Priyavrata and Uttānapāda besides eight more through Anantā and a daughter, Devahūtī. Other daughters were Ākūti and Prasūti[1] who married Dakṣa and Ruci respectively. Met Kardama on the Sarasvatī, spoke of interdependence of the Kṣatriya and the Brahmana, and offered his daughter Devahūtī in marriage to that sage.[2] Another daughter Dhanyā became the wife of Dhruva. Seeing Dhruva fighting with the Yakṣas in utter wrath, Manu asked him to cease slaughtering the innocents and to ask pardon of Kubera, their chief.[3]

Appointed Priyavrata in charge of the kingdom and retired to *tapas*. Spent 71 yugas meditating on Viṣṇu, and gave Him the name, Hari. Did not take objection to Hara's violation of *dharma*, though he was one of the twelve who knew the *dharma* ordained by Hari.[4] Served as calf for Pṛthu to milk the earth.[5] Formed one half of the Creator

and the other was Śatarūpā. Asked Brahmā for the earth being lifted out of the waters to form an abode for him and his subjects, when a Varāha issued from Brahmā's nostrils to do the work.[6]

Renouncing the world, Manu stood on one leg meditating on the glory of Hari on the bank of the Sunandā for a hundred years; when the Asuras tried to attack and devour him, Hari in the form of *yajña* slew them.[7] The first to give out *Smārta dharma, Varṇāśrama dharma* and the first to practice *śiṣṭācāra;* requested by Brahma to protect the *Vedas* and consequently the *yajñas.* Divided the Vedas into four sections.[8] An Ādipuruṣa. From him were born Vairājas.[9]

[1] Bhā. VIII. 1. 1, 5 and 7, XI. 14. 4; III. 20. 1 and 10; 21. 1-3, 25-26; 22. 26-9; VI. 1. 1; 8. 6; Br. II. 13. 105; M. 3. 44-5; 4. 34; 145, 90; Vā. 3. 2, 36; 23. 47; 59. 56-7; Vi. I. 7. 14-19; III. 1. 6. [2] Bhā. III. 21. 45; 22. 3-14. [3] Ib. IV. 11. 6-34; M. 4. 38. [4] Bhā. V. 1. 21-2; XI. 2. 15; III. 22. 31-6; II. 7. 2; VI. 17. 12; 3. 20; IV. 21. 28. [5] Ib. IV. 18. 12; 29. 42. [6] Ib. III. 12. 53-4; 13. 3-18. [7] Bhā. VIII. 1. 7-10. [8] Br. II. 29. 46, 61-4; 30.34; 32. 35-8, 96; 34. 2-8; 35. 175; 36. 3; 37. 14; IV. 1. 32 and 109; M. 142. 42. [9] Ib. 3. 45-6; 171. 27; 192. 10; 227. 32.

Manu (XIII)—(*Svārociṣa*)—the second Manu, and son of Agni. Father of Dyumat and others. In this epoch Rocana was Indra, Tuṣita and others were gods, Ūrjjastamba and six others were the seven sages.

Bhā. VIII. 1. 19-20; Br. II. 36. 3, 23; 37. 15.

Manu (XIV)—(*Vaivasvata*)—the seventh Manu, also known as 'Śrāddhadeva'.[1] Son of Samjñā and Vivasvat (Sureṇu and Vivasvān *Vā. P.*): wife Śraddhā: father of ten sons of whom Ikṣvāku was the eldest;[2] in this epoch Purandara was Indra: Kaśyapa, Atri and others were sages: Ādityas and Vasus were gods: Vāmana was the manifestation of Hari;[3] a Kṣatriya *mantravādin:* His sacrifice was disturbed by sons of Varūtri who were burnt by Indra in the *vedi:*

a Prajāpati: king and daṇḍadhara.[4] Saved by the Matsya Hari during the deluge. After anointing his son on the throne, M. performed penance on the Malaya Mt. for a lac of years when Brahmā blessed him as protector of the universe after the *pralaya*. Once in making a water oblation to his manes, a fish fell into his hand which he put into his water vessel. Finding its rapid growth he placed it in a well, tank, Ganges and the sea respectively. From its abnormal growth he suspected it to be an asura or Vāsudeva; on questioning it he found it to be the Lord and was asked to use it (the fish) as the life boat when the whole world went down in the deluge, saving at the same time some lives;[5] performed *tapas* on the Yamunā for one hundred years with a view to get progeny;[6] see Satyavrata; celebrated an Aśvamedha in honour of Mitra and Varuṇa; out came Ilā who went to them;[7] the Lord of men, and seven worlds with towns;[8] divided the Vedas into four for the progress of the world;[9] in order to get sons he performed the *Mitrāvaruṇa* ritual; owing to the *hota's* carelessness a daughter Ilā came out; she became again a male Sudyumna by name; by an imprecation of Śiva he again became a woman near Budha's hermitage. Budha got by her a son by name Purūravas;[10] interpretation of *Śabdabrahma* by.[11]

[1] Bhā. VIII. 13. 1-9; Br. II. 36. 4, 81; III. 59. 22 and 38; 63. 215; IV. 1. 6-28; Vā. 84. 22; Vi. IV. 1. 6-7. [2] Br. II. 38. 1. [3] Bhā. VIII. 13. 1-9. [4] Br. II. 32. 120; 38. 26 and 32; III. 1. 3 and 6; 8. 21; 10. 98; 60. 7; M. 145. 115; 248. 15. [5] Ib. 1. 11 to the end; 2. 16; 9. 1; 16. 1; 52. 3. [6] Bhā. I. 3. 15; VIII. 24. 50; IX. 1. 3-12; 2. 1; 6. 4. [7] Br. III. 60. 1-10. [8] Vā. 70. 18. [9] Ib. 60. 8. [10] Vi. IV. 1. 8-12. [11] Ib. VI. 5. 64.

Manu (xv) (*Dakṣa Sāvarṇī*)—the ninth Manu. Born of Varuṇa; father of Bhūtaketu and other sons. Pāras and others were gods of his epoch, and Adbhuta was Indra; Dyutimat and others were sages. During this period Hari manifested himself as Ṛṣabha.

Bhā. VIII. 13. 18-20.

Manu (XVI) (*Rudrasāvarṇi*)—the twelfth Manu; father of Devavān and other sons. Ṛtadhāman was Indra. Hārita and others were gods. Tapomūrti and others were sages. Svadhāma was Hari manifesting in this epoch;[1] the fourth Sāvarṇa Manu in the 12th *paryāya.*[2]

[1] Bhā. VIII. 13. 27-29. [2] Br. IV. 1. 82-93.

Manu (XVII) *Sāvarṇa(i)*—the second Manu in the epoch of the Vaivasvata Manvantara; son of Sāvarṇa;[1] in his age Bali was to reign over the whole world.[2]

[1] Br. IV. 1. 51-5, 73-81. [2] Ib. II. 36. 4; III. 73. 52.

Manu (XVIII) (*Raucya*)—a Sāvarṇa Manu of the XIII *paryāya;* three groups of gods, all addicted to Soma and ghee through *yajñas.*

Br. IV. 1. 95-116.

Manu (XIX)—(*Cākṣuṣāntaram*)—Bhṛgu and other sages lived in this epoch.[1] There were five classes of devas, Lekha, Ṛbhava, Ṛbhādya, Vārimūla, and Divaukasa; Cākṣuṣa had ten sons commencing with Ruru;[2] King Purūravas flourished in the same line in this epoch.[3]

[1] M. 2. 14; 6. 3; 8. 12. [2] Ib. 9. 22, 25. [3] Ib. 115. 7-8.

Manu (XX) (*Auttama*)—the third Manu;[1] father of ten sons; the devas of the epoch are Bhāvanas and there were also seven sages, Kaukuruṇḍi, etc., all engaged in yoga.[2]

[1] M. 3. 47. [2] Ib. 9. 11.

Manu (XXI) (*Cākṣuṣa*) (VI)—the son of Cakṣu and Vīriṇī; married a royal princess Naḍvalā and had ten sons.

M. 4. 40; Vi. I. 13. 4.

Manu (XXII)—the son of Haryaśva and father of Pratika.

Vi. IV. 5. 27.

Manus—worshipped with Devas for kingdom; their duties in different epochs described.[1] Fourteen in number; went to Maharloka when their duties were over;[2] in order: Svāyambhuva, Svārociṣa, Auttama, Tāmasa, Raivata, Cākṣuṣa; these six are past ones; the future are eight; Sāvarṇa, Pañcaraucyas, Bhautya and Vaivasvata.[3]

[1] Bhā. II. 3. 9; VIII. 14. 2-10 [2] Br. IV. 2. 2 nad 5. [3] Vā. 62. 3-4.

Manukāla—the whole period of the fourteen Manus covering a *kalpa* of one thousand yugas—the fourteen manvantaras.

Bhā. VIII. 13. 36; 14. 11.

Manuga—a son of Dyutimān after whose name is a Janapada.

Vā. 33. 21.

Manuja—a Viśvedeva.

M. 203. 13.

Manutīrtha—a *tīrtha* visited by Balarāma.

Bhā. X. 79. 21.

Manuttama (*Maṇutta* or *Marutta*)—a king equal to a cakravartin, went to heaven with Samvarta, a sage; father of Nariṣyanta.

Vā. 86. 9.

Manuvantī—a daughter of Tumburu.

Br. III. 7. 13.

Manuvamśadhara—an *avatār* of Hari.

Bhā. II. 7. 20.

Manuvaśa—a son of Madhu.

Vā. 95. 45.

Manuṣyas—created out of the *rajas* element;[1] four *varṇas* of.[2]

[1] Vi. I. 5. 23, 37-8; 6. 1. [2] Ib. I. 6. 5.

Manuṣyapitṛs—are Laukikas (s.v.).

Br. II. 28. 71, 78, 95.

Manojava (I)—a son of Medhātithi of Śākadvīpa.

Bhā. V. 20. 25.

Manojava (II)—a son of Īśāna and Śivā.

Br. II. 10. 79; Vā. 27. 52.

Manojava (III)—a Lekha god.

Br. II. 36. 75.

Manojava (IV)—the Indra of the Cākṣuṣa epoch.

Br. II. 36. 76; Vi. III. 1. 26.

Manojava (V)—a son of Anila (Aṇala-*M. P.*) a Vasava.

Br. III. 3. 26; M. 5. 25; Vā. 66. 25; Vi. I. 15. 114.

Manojava (VI)—a god of one of the ten branches of the Harita gaṇa.

Br. IV. 1. 84; Vā. 100. 89.

Manojavā—a R. in Krauñcadvīpa.

Br. II. 19. 75; M. 122. 88; Vā. 49. 69; Vi. II. 4. 55.

Manodaṇḍa—restraint of mind.

Vā. 17. 6.

Manonuga (I)—a son of Dyutimān after whom the kingdom, Mānonuga took its name.

Br. II. 14. 22, 24.

Manonuga (II) (c)—a region of the Krauñcadvīpa adjoining the Vāmana hill.

Br. II. 14. 24; 19. 71; M. 122. 84.

Manonuga (III)—a varṣa of the hill, Vāmanaka.

Vā. 49. 66.

Manobhavā—an Apsarasa.

Br. III. 7. 7.

Manoramā (I)—a mind-born mother.

M. 179. 26.

Manoramā (II)—an Apsarasa.

Vā. 69. 6.

Manovatī (I)—the sabhā of Brahmā on the first inner-slope of Meru in which reside Īśāna and Indra besides sages and seers.

Vā. 34. 72-7.

Manovatī (II)—a daughter of Tumburu.

Vā. 69. 49.

Manoharam—a *tīrtha* on the Narmadā sacred to Pitṛs.

M. 194. 7.

Manoharā (I)—a wife of Dhara.

M. 5. 24.

Manoharā (II)—the wife of Dharma, the Vasu.

Vi. I. 15. 113.

Mankana—the form of a Brahmana assumed by Gaṇeśa Nikumbha when he appeared in a dream to Divodāsa.

Br. III. 67. 42.

Mankuti—a R. from the Ṛkṣa hill.

Br. II. 16. 31.

Mantradruma—Indra of the Cākṣuṣa epoch.

Bhā. VIII. 5. 8.

Mantra(i)nāthā—also Mantriṇī,[1] and Mantriṇīśyāmā; war master of Lalitā; residence at Kadambavanavāṭikā;[2] helped Kumārī in vanquishing Bhaṇḍa's sons; rode on Kiri-cakra; consulted Daṇḍanāthā;[3] invoked Madirāsindhu (s.v.).[4]

[1] Br. IV. 17. 22, 27; 27. 58; 19. 61. [2] Ib. IV. 31. 82, 89. [3] Ib. IV. 26. 2,, 83, 113; 27. 58. [4] Ib. IV. 28. 14, 48, 92, 103.

Mantra(i)nāyikā—see Mantranāthā.

Br. IV. 17. 31, 33, 40.

Mantrapravacanas—a branch of the Vedic literature.

Vā. 58. 14.

Mantrabrāhmaṇam—a branch of Vedic literature;[1] ety. of.[2]

[1] Br. II. 31. 12; 33. 54; Vā. 59. 138. [2] Ib. 50. 141; 61. 102.

Mantram (I)—(also Mantrasthānam; Council Chamber) consultation to be held with many and individually and with people in whom the king has confidence; at least one expert must be consulted; generally with people learned in the three Vedas, elders who have the ability to correct the erring king;[1] kingdom rests on mantra;[2] king not to decide alone nor to consult too many;[3] Bhaṇḍa's War Council.[4]

[1] M. 215. 48-52. [2] Ib. 220. 33. [3] Ib. 220. 37. [4] Br. IV. 21. 21; 25. 3

Mantram (II)—a portion of the Pūrva samhitā.

Vā. 61. 65.

Mantras—take the food offered in sacrifices to the Pitṛs as the calf finds out its mother among the lost cows;[1] came out of discontent, fear, difficulties, happiness and misery of ṛṣis; later put into form and order by sages; differences in *mantras* as many as twenty-four;[2] the two major divisions —*grāmyam* and *āraṇyakam*;[3] Veda mantras, Viṣṇu mantra, Durgā mantra, Gāṇapata mantra, etc.;[4] ety. of.[5]

[1] Br. II. 28. 91; Vā. 59. 61. [2] Br. II. 32. 68; 33. 42; Vā. 59. 35-61; M. 145. 62-3. [3] Br. II. 35. 73, 85; IV. 8. 51-3, 57. [4] Ib. IV. 38. 4. [5] Vā. 59. 141.

Mantramālā—a R. in Kuśadvīpa.

Bhā. V. 20. 15.

Mantraya—a son of Satyabhāmā.

Vā. 96. 238.

Mantravit—a son of Satyabhāmā and Kṛṣṇa.

Br. III. 71. 247.

Mantraśarīras—the 12 sons who came out of Brahmā's face.

Vā. 67. 4.

Mantrātma śaktikā—a Varṇa śakti.

Br. IV. 44. 58.

Mantri (I)—a Vānara chief.

Br. III. 7. 238.

Mantri (II)—the chief counsellor of the king;[1] looks after the kingdom in the absence of the king;[2] to be consulted before undertaking an expedition;[3] residence of.[4]

[1] Vā. 57. 70. [2] M. 115. 17; 217. 18. [3] Ib. 223. 9; 240. 27. [4] Ib. 254. 20.

Mantriṇi—is Mantranāthā.

Br. IV. 17. 33; 19. 87; 31. 82-9.

Mantripravaram—the ministry which ruled the kingdom in the absence of king, Sagara.

Br. III. 50. 32.

Mantropaniṣad—a secret mantra in honour of Sankarṣaṇa, taught to king Citraketu by Nārada; its text.

Bhā. VI. 15. 27; 16. 18-25.

Manthu—a son of Vīravrata and Bhojā; his wife was Satyā, and son Bhauvana.

Bhā. V. 15. 15.

Manda—a son of Abhramu elephant;[1] also Padma; the vehicle of Kubera.[2]

[1] Br. III. 7. 330. [2] Vā. 69. 214, 216.

Mandaka—a son of Śrīdevā and Vasudeva.

Br. III. 71. 181.

Mandagas—the Śūdra caste of Śākadvīpa.

Vi. II. 4. 69.

Mandagā—a R. from the Śuktimat.

Br. II. 16. 38; M. 114. 32; Vā. 45. 107.

Mandagāminī—a R. from the Śuktimat hill.

Br. II. 16. 38.

Mandanī—a *mūrchana*; the presiding deity of the Viśvedevas.

Vā. 86. 63.

Mandapannaga—a Marut gaṇa.

M. 171. 54.

Mandabāhya—a son of Balarāma.

Br. III. 71. 167.

Mandara (I)—(Mt.) on one side of Meru; one of Viṣkambhagiris round the Meru; sacred to Śiva; in its valleys Hiraṇyakaśipu performed austerities; used in churning the milk ocean; lest it should sink in the sea Hari in the form of Kūrma supported the mountain; was lifted up with great difficulty by the Gods and Asuras, who could not carry it to the ocean, when Hari asked Garuḍa to bear it on his back to the sea and which he did.[1] Recipient of mango fruits as large as hill-tops falling from a divine mango tree, 1100 yojanas high (see Aruṇōdā).[2] Here Pṛthu died and was cremated.[3] (Also known, Mandaragiri and Mandarācalam).

Bhadrāśva varṣa and Caitraratha park in;[4] Śiva spent his honeymoon here with Umā after marrying her; Umā's delights in the woods.[5]

[1] Br. IV. 9. 51, 56, 60; Bhā. I. 3. 16; III. 28. 27; V. 16. 11; VII. 3. 2; 7. 2; VIII. 5. 10; 6. 33-9; X. 40. 18; XII. 13. 2; M. 69. 1; 249. 15; 250. 26; 251. 35; Vi. I. 9. 77, 84. [2] Bhā. V. 16. 16. [3] Ib. IV. 23. 24. [4] M. 83. 20, 31. [5] Ib. 113. 45; 154. 496, 573; 163. 87; 183. 1.

Mandara (II)—a Mt. of Kuśadvīpa, from waters called *mandas*;[1] a son of Meru;[2] on the other side of Gandhamādhana; its mahāvṛkṣa is Keturāṭ.[3]

[1] Br. II. 13. 36; 19. 56; Vā. 36. 19; 42. 14; 45. 90; 49. 51; 101. 288. [2] Ib. 30. 33. [3] Ib. 35. 16.

Mandara (III)—a Mt. in Bhāratavarṣa.

Br. II. 16. 20; III. 27. 28.

Mandara (IV)—a *tīrtha* sacred to Kāmacāriṇī.

M. 13. 28; 184. 18.

Mandara (V)—same as Kakudmān.

M. 122. 61.

Mandara (VI)—a palace of 12 floors; three-fourths of Meru; the toraṇa is 45 *hastas*.

M. 269. 28, 32, 47.

Mandara (VII)—a Mt. in Malayadvīpa.

Vā. 48. 23.

Mandara (VIII)—a hill on the east of Ilāvṛta.

Vi. II. 2. 18.

Mandaraśobhi—a son of Maṇibhadra.

Vā. 69. 155.

Mandarahariṇa—an *upadvīpa* to Jambūdvīpa.

Bhā. V. 19. 30.

Mandarācala—a chief hill of Kuśadvīpa.

Vi. II. 4. 41.

Mandavāhinī—R. from Śuktimanta (Śuktimat).

M. 114. 32; Vā. 45. 107.

Mandavāhya—a son of Sāraṇa.

Vā. 96. 165.

Mandāki—a son of Bhavya of Śākadvīpa.

Vi. II. 4. 60.

Mandākinī (I)—a R. in Bhāratavarṣa; Gangā in Devaloka;[1] R. of the Kailāsa hill. Here Aila and Urvaśī lived for sometime.[2] Other rivers in Kailāsa are Alakanandā and Nandā.[3]

[1] Bhā. V. 19. 18; X. 70. 44; Vā. 45. 99. [2] Br. II. 18. 3; III. 66. 6; M. 121. 4; Vā. 41. 14-17; 91. 6. [3] Ib. 41. 18; 47. 3.

Mandākinī (II)—a R. sacred to the Pitṛs;[1] rises from Ṛṣyavān;[2] water for bathing a deity.[3]

[1] M. 22. 23. [2] Ib. 105. 10; 114. 25. [3] Ib. 267. 20.

Mandākinyas—Kaśyapa gotrakāras.

M. 199. 3.

Mandākūrī—a R. from the Ṛkṣa hill.

Br. II. 16. 30.

Mandāra—a Śiva gaṇa.

Br. III. 41. 27.

Mandāravatī—a division of Śrīpuram.

Br. IV. 32. 33.

Mandārasaptamī—the performance of, on the fifth day of the bright half of the month of Māgha in honour of the Sun God, gets one the desired objects.

M. 74. 3; 79. 1.

Mandulaka—an Andhra king who ruled for five years.

M. 273. 10.

Mandehas (I)—three crores of Rākṣasas who attack the rising sun and who are disarmed by the *sandhya* worship of gods and by the chanting of the *Gāyatrī* by the Brahmanas.

[1] Br. II. 21. 110; Vā. 50. 163.

Mandehas (II)—the Śūdra caste of Kuśadvīpa.

Vi. II. 4. 38.

Mandodaka—the lake in the Kailāsa; the water in it is like curd; the Nandana is on its bank, and the Mandākinī rises from it.

M. 121. 4-5.

Mandodarī (I)—a daughter of Maya.

M. 6. 21; Vā. 68. 29.

Mandodarī (II)—a *tīrtha* sacred to the Pitṛs.

M. 22. 41.

Manmatha—(Kāma); God of Love;[1] on the third Parva of the Geyacakra;[2] recreated by Lalitā, who said he was her son; went to Śiva's abode accompanied by his friend Vasanta.[3] Got burnt by Śiva and in effecting his revival Māyavatī (Ratī) deluded Śambara by her charms; she brought up Pradyumna who was a part of the Love God.[4]

[1] M. 118. 13. [2] Br. IV. 19. 67. [3] Ib. IV. 30. 46. [4] VI. V. 27. 28-30.

Manmathā—a goddess enshrined at Hemakūṭa.

M. 13. 50.

Manyu (I)—a name of a Rudra.

Bhā. III. 12. 12.

Manyu (II)—the son of Vitatha (Bharadvāja); father of Bṛhadkṣatra and four other sons.

Bhā. IX. 21. 1; Vi. IV. 19. 20, 21.

Manyumān—the son of Jāṭharāgni; see Vidvānagni.

Br. II. 12. 34; Vā. 29. 32.

Manvantaras—periods of Manus; seven in number and seven to come, of Svāyambhuva, Svārociṣa, Auttama, Tāmasa, Raivata, Cākṣuṣa, Sāvarṇi (after Vaivasvata in *M. P.*), *Raucya* (*Br. P.*); Vaivasvata present according to the *M. P.*) Ruçi, Bhautya, Meruṣāvarṇi, Rta, Ṛtadhāmān and Viṣvaksena; the last seven are future Manus;[1] one of the five characteristics of the Purāṇa;[2] calculation of the duration of the epochs of Manus;[3] constitutes 71 yugas at the end of which comes Kṣaya[4] according to Mānuṣa and Divyavatsara.[5]

[1] Br. II. 6. 6, 20; 36. 1-4; M. 2. 22; 9. 2-36; Vā. 21. 11, 14, 19, 38, 44; 57. 33-6; Vi. I. 3. 18. [2] M. 53. 65; Br. I. 1. 37; Vā. 4. 10. [3] M. 142. 30. [4] Vā. 10. 12; 32. 41. [5] Ib. 61. 138-144; 150. 176.

Manvantara of Svāyambhuva Manu—the Gods of three worlds, sages, pitṛs, and people help him; but finding the diminished powers, go to Maharloka.

Vā. 61. 149-51.

Mamatā—the wife of the sage Uśija (Asija-*Vā. P.*), (Utathya *Vi. P.*) whose younger brother Bṛhaspati wanted sexual union with her when she was pregnant eight months; he raped her, and cursed the baby in the womb which obstructed the completion of the act, to be ever in darkness, and hence the child was born blind, Dīrghatamas; the result of the union was Bharadvāja; Mamatā, abandoned Bharadvāja fearing divorce by her husband on account of the indiscret act of Bṛhaspati (s.v.) see also Dīrghatamas.

Bhā. IX. 20. 37-39; Br. III. 74. 36-7; M. 48. 32-41; 49. 17, 26; Vā. 99. 36-8; Vi. IV. 19 16.

Maya (I)—The architect of the Asuras of the other world, and a past master in the practice of *māyā*. Served as calf for the Māyins to derive *māyā* from Earth. Built aerial cities, three in number, of gold, silver and iron for the protection of the Asuras, and constructed the divine *sabhā*. The cities were well equipped and furnished, with paintings and drawings of couples of Nāgas and Asuras, pigeons, parrots and *śārikas*, interspersed by charming gardens of flowers and fruits with lakes of crystal waters. Being the Lord of Tripura which he built, he took part with Bali in the Devāsura war, and also fought with Viśvakarman;[1] son of Viśvakarman; Sureṇu was his sister;[2] had an evil dream that a naked lady and a man of three eyes burning the city: reported it to the Sabhā: was explained by Nārada: precautions for defence: army stationed at respective places of vantage; Vidyunmāli was over-powered; Maya constructed a tank of medicinal waters to make the dead live and restored Vidyunmāli. Knowing this immortalising fluid, Brahmā and Hari drank the whole of it; fierce war; Śiva directed his arrows against the three cities and killed the Asuras by destroying their cities. Maya's address to the Asuras for a bold stand. Vidyunmāli and Tāraka were killed. Maya was let off and asked to live in a special house

after burning the city. In the Tārakāmaya it is said he rode on a golden chariot with arms and weapons.[3]

[1] Bhā. I. 15. 8; II. 7. 37; IV. 18. 20; V. 24. 9-10; VII. 10. 22 and 29, 51-60. [2] Br. III. 59. 21; IV. 12. 3; 20. 46; 31. 7; Vā. 84. 20-1. [3] M. ch. 129; 131. 25-30; 134. 9-30; chh. 135-140. 173. 2-13; 177. 3-6.

Maya (II)—the Asura architect and a contemporary of Kṛṣṇa. His son enslaved the gopas and hid them in a cave. Kṛṣṇa recovered them;[1] freed from the forest fire of Kāṇḍava by Arjuna, he erected a *sabhā* for the use of the Pāṇḍavas. Once Duryodhana (s.v.) mistook a floor of this for a sheet of water and had a nasty fall;[2] Supplied a magic car to Śālva under orders of Śiva.[3]

[1] Bhā. II. 7. 31. [2] Ib. X. 55. 21; 71. 45; 58. 27; 75. 34 and 37. [3] Ib. X. 76. 7; 77. 28.

Maya (III)—an Asura; Lord of Talātala region, won the grace of Śiva and attained *mokṣa* by *satsanga*. A follower of Vṛtra in his battle with Indra;[1] wife Rambhā and father of six sons;[2] had daughters like Upadānavī.[3]

[1] Bhā. V. 24. 28; XI. 12. 5; VI. 10. 31. [2] Br. III. 6. 5 and 28; Vā. 68. 28-9. [3] M. 6. 21.

Maya (IV)—father of Māyā.

Br. II. 9. 64.

Maya (V)—an author on architecture.

M. 252. 2.

Mayā—a Śakti created from the heart of Nṛsimha.

M. 179. 64.

Mayūra (I)—the riding animal of Kārttikeya; several on the Himālayas;[1] a banner of Skanda presented to Vāyu.[2]

[1] Br. II. 25. 16, 27; III. 10. 47. M. 160. 21. Vā. 36. 2; 54. 19. [2] Ib. 72. 46.

Mayūra (II)—a peak on the Varāha hill.

Vā. 42. 70.

Mayūradhvaja—Bāṇa with the peacock standard; the breaking of the flag was a sign of impending war

Vi. V. 33. 3.

Mayobhuva—of the Agastya family.

M. 202. 2.

Marīcaka—a son of Bhavya of Śakadvīpa.

Vi. II. 4. 60.

Marīca (i) Kaśyapa—a Prajāpati; husband of Aditī and father of the Ādityas.

Vā. 30. 72; 50. 168; 52. 95; 67. 43; 100. 20; 101. 35 and 49.

Marīci (I)—a mind-born son of Brahmā born with Nārada at the beginning of creation;[1] married Kalā a daughter of Kardama;[2] father of Kaśyapa;[3] came with Brahmā to see Kapila born to Kardama;[4] was present in Dakṣa's *yājña;*[5] directed the *Aśvamedha* of Indra;[6] came to see the Trivikrama *avatār* of the Lord;[7] did not comprehend Hari's *māya.*[8]

The chief sage of Vena's reign responsible for punishing him. A sage in Dāruvana;[9] one of the seven sages of Svāyambhuva epoch: instructed by Brahmā on the eighteen *Purāṇas;* praised Śiva, out to destroy Tripuram;[10] had a daughter Surūpā, whom Angiras got married.[11]

[1] Bhā. I. 6. 31; III. 12. 22; IX. 1. 10; Br. II. 32. 96; III. 1. 21, 43-4; M. 3. 6; 4. 26; 195. 9. [2] Bhā. III. 24. 22; IV. 1. 13. [3] Ib. III. 14. 7; 20. 10. [4] Ib. III. 24. 9. [5] Ib. IV. 7. 43; 29. 43. [6] Ib. VI. 13. 21. [7] Ib. VIII. 21. 1. [8] Ib. IX. 4. 58. [9] Br. II. 21. 115; 27. 104; 36. 133; III. 10. 52; M. 145. 90; 154. 352; 171. 27. [10] Ib. 9. 4; 53. 12; 102. 19; 127. 24; 133. 67. [11] Ib. 196. 1; 245. 86; 250. 4.

Marīci (II)—a son of Samrāṭ and Utkalā. Father of Bindumatī.

Bhā. V. 15. 15.

Marīci (III)—His wife was Ūrṇā; had six sons in the first antara; then Gods laughed at Brahmā seeking connection with his daughter; these were born of Hiraṇyakaśipu as Asuras, but were taken away by Yogamāyā; then they were born of Devakī and killed by Kamsa.

Bhā. X. 85. 47-49.

Marīci (IV)—created from the eyes; one of the Nine Brāhmaṇas alluded to in the *Purāṇas.*

Br. I. 5; II. 9. 18 and 22; 11. 10; 13. 54.

Marīci (V)—a sage of the Svāyambhuva epoch;[1] son-in-law of Dakṣa;[2] married Sambhūtī;[3] advised Dhruva to pray to Viṣṇu.[4]

[1] Vā. 3. 2; 31. 16; 62. 113; 65. 44. [2] Ib. 30. 48. [3] Br. II. 9. 55; Vā. 28. 8; Vi. I. 10. 6; 11. 43. [4] Ib. I. 12. 6.

Marīci (VI)—a son of Brahmā married Dharmavratā, the daughter of Dharma whom he cursed for dereliction of duty, to become a stone; got one hundred sons through her; in turn cursed by her for the unjust curse.

Vā. 107. 7, 26; 112. 36.

Marīci (VII)—a mind-born son of Brahmā; married Sannatī.

Vi. I. 7. 5, 7, 37.

Marīcigarbhās (I)—the gods of the ninth Manvantara; a gaṇa of 12 gods.

Bhā. VIII. 13. 19; Br. IV. 1. 55, 58-9; Vi. III. 2. 21.

Marīcigarbhas (II)—the world of Haviṣmanta Pitṛs in the Mārtāṇḍamaṇḍalam.

M. 15. 16.

Marīcigarbhas (III)—the world of Upahūta Pitṛs; belonging to Kṣatriyagaṇa.

Vā. 73. 38-9.

Marīcigarbhas (IV)—sons of Meru Sāvarṇi.

Vā. 100. 59.

Marīcipas—do severe austerities at Benares.

M. 183. 31.

Marīciman—a Vānara chief.

Br. III. 7. 244.

Marīcirakṣaka—one of Danu's sons.

Vā. 68. 5.

Marīṣā—a daughter of trees given by Soma as wife of Pracetasa for the generation of Dakṣa.

Vā. 63. 33-7.

Maru (I)—the name of a desert;[1] water in, due to ignorance.[2]

[1] Bhā. I. 10. 35. [2] Vā. 104. 39.

Maru (II)—the son of Śighrarāja and father of Praśruta (Prasuśraka-*Vi. P.*); having attained perfection in *yoga*: he

resides in Kalāpagrāma (still rooted in Yoga-*Vi. P.*): would revive the solar race at the end of Kali.

Bhā. IX. 12. 5-7; Br. III. 63. 210-11. Vi. IV. 4. 108-11.

Maru (III)—a son of Haryaśva and father of Pratīpaka (Pratyambaka *Br. P.*; Pratitvaka-*Vā. P.*).

Bhā. IX. 13. 15-6; Br. III. 64. 11. Vā. 89. 11.

Maru(c) (IV)—on the way from Dvārakā to Hāstinapura.

Bhā. X. 71. 21.

Maru (V)—of the Ikṣvāku line, living in Kalāpagrāma and endowed with Yoga.

Bhā. XII. 2. 37.

Maru (VI)—a son of the III Sāvarṇa Manu.

Br. IV. 1. 81.

Maru (VII)—the place sacred to Lalitā.

Br. IV. 44. 98.

Maruṇḍas—13 Kings of this line ruled for 200 years with Vṛṣalas.

Vā. 99. 360, 363.

Maruta (I)—a son of Karandhama; he had no son and regarded Duṣyanta of Puru's family as his son.

Bhā. IX. 23. 17.

Maruta (II)—born of Marutvatī.

Br. I. 1. 112; 2. 41; Vā. 10. 71; 66. 33.

Maruta (III)—Mitrajyoti was his daughter.

Br. III. 68. 1, 4.

Maruts (I)—fortynine in number, born of Diti and Kaśyapa; seven in each of the seven *vātaskandhas;* brothers of Indra and participators in sacrifices;[1] when Diti conceived a son to be the slayer of Indra, the latter began to serve her throughout her pregnancy. Once finding that she did not keep to her vows he entered her womb and cut the foetus into 49 pieces, when they cried. He said to them *mā ruda* and hence māruta: being divine, were born as 49 sons: at the request of their mother Indra made them a devagaṇa, called Marutgaṇa.[2]

Gods of the Vaivasvata epoch, Indra being their over-lord: requested Soma to give up Tārā to Bṛhaspati.[3]

Fought with Nivātakavacas in the Devāsura war: mounted guards in Marutta's *Yajñas*: nourished Bharadvāja abandoned by Mamatā and gave him to Bharata as his son;[4] helped Indra in the heavy downpour on Nandavraja: went with the gods to Dvārakā to request Kṛṣṇa to go back to Vaikuṇṭha;[5] Fathers of Śobhavatya group of Apsarasas; presiding deity of Kālopanata *mūrchana;* line in Bhuvar-loka and Lokāloka: perform śrāddha;[6] are worshipped for lasting strength (*ojas*).[7]

Their service in the battle of Tripuram: Shaken by Hiraṇyakaśipu; glad at Hari's attack on the Asuras;[8] attained *siddhi* at Siddeśvaram;[9] companions of those who are devoted to their brothers;[10] brought up Bharadvāja, son of Bṛhaspati.[11]

[1] Bhā. VI. 18. 19, 23-77: VIII. 13. 4: Br. III. 5. 79, 90, 99, 104: M. 6. 47; 163. 22-3. [2] M. Ch. 7. [3] Ib. 8. 4: 9. 29: 23. 35: 36. 1. [4] Bhā. VI. 10. 17: IX. 2. 28; 20. 35-9: M. 49. 15, 25-30: 58. 33. [5] Bhā. X. 25. 7: XI. 6. 2. [6] Br. III. 7. 20: 61. 46: IV. 2. 27, 197: III. 10. 110. [7] Bhā. II. 3. 8. [8] M. 58. 33: 132. 3; 137. 18; 172. 14-44; 174. 32. [9] Ib. 191. 117; 246. 60. [10] Bhā. VI. 5. 31. [11] Vā. 99. 139-51.

Maruts (II)—one of the Marut gaṇas.

Vā. 67. 128.

Marutgaṇas (I)—the seven pieces of Diti's *garbha* became seven gaṇas in the Vāyu *mārga;* each originated seven gaṇas in turn and thus 49 Marut gaṇas are distinguished; they partake in *yajñas* especially *garuḍa śayana yajña;*[2] residents of Bhuvarloka;[3] part of Viṣṇu;[4] see Śakra.

[1] Vā. 30. 99: 64. 2: Vi. I. 9. 64 and 70: 21. 40. [2] Vā. 67. 110, 123-29. [3] Ib. 101. 29: [4] Vi. V. 1. 17.

Marutta (I)—the son of Avikṣit, a cakravarti and father of Dama; helped by Samvarta, he performed sacrifices; his *yajñas* were of a high order; Indra was much pleased with *soma,* and the Brahmanas with *dakṣiṇā;* Maruts were the guards and Viśvedevas were members of the *sabhā;*[1] still is sung the glory of his sacrifice in which everything was of gold; father of Nariṣyanta.[2]

[1] Bhā. IX. 2. 26-9. [2] Vi. IV. 1. 31-4. Br. III. 61. 7; 8. 35.

Marutta (II)—a son of Karamdhama (Karamdana-*Vi. P.*): issueless, adopted Duṣkanta of the Paurava line and thus Purvasu family got merged in the Paurava line. It was a result of Yayāti's curse.

Br. III. 74. 2-4; Vā. 99. 2-4: Vi. IV. 16. 3-6.

Marutta (III)—a son of Uśanas, a great warrior and Rājarṣi; father of Kambalabarhis.

Br. III. 70. 25: M. 44. 24: Vā. 95. 24.

Marutvatī—a mind-born daughter of Brahmā (a daughter of Dakṣa, *Bhā. P.* and *Vi. P.*) and one of the ten wives of Dharma; mother of the Maruts among whom were Marutvān and Jayanta;[1] other names of the Maruts.[2]

[1] Bhā. VI. 6. 4 and 8: Br. III. 3. 2 and 32: M. 5. 15, 17: 171. 32, 51, 55; 203. 9. Vā. 66. 2: Vi. I. 15. 105. [2] M. 171. 52-5.

Marutvantas—sons of Marutvatī and Dharma;[1] for names of the gaṇas of the Maruts.[2]

[1] M. 5.17; 36.1; 132. 3; 171. 51; Br. III. 3. 32; Bhā. VI. 6. 8; Vi. I. 15. 105. [2] M. 171. 52; 203. 9.

Maruts(t)oma—a sacrifice performed by Bharata anxious to have a son;[2] performed by Marutta for 60 years to please the Maruts and get inexhaustible *annam* from them.[2]

[1] Bhā. IX. 20. 35: Br. III. 68. 2: M. 49. 28. Vā. 99. 153; Vi. IV. 19. 6. [2] Vā. 93. 2-3.

Marudeva—a son of Supratīka (Supratīpa-*M.P.*) and father of Suṇakṣatra.

Bhā. IX. 12. 12: M. 271. 8; Vi. IV. 22. 4.

Maru(deśa)—also Marudhanva; arid tract[1] where *Samjñā* roamed in the guise of a mare;[2] heaven became like a desert by the havoc of Tāraka.[3] (See Maru).

[1] Vā. 86. 51. [2] Bhā. I. 10. 35. M. 11. 26. Vā. 8. 97; 88. 35. [3] M. 154. 34.

Marudvṛdhā (Marudvriddha-Br. P.)—a R in Bhārata-varṣa.

Bhā. V. 19. 18.

Marka—(Śaṇḍa) an Asura; one of the four sons of Śukra and a tutor of Prahlāda;[1] seen by the Gods at the sacrifice;[2] one of the two disciples the other being Śaṇḍa of Śukra sent to help the Asuras; but he joined the camp of the Devas, the latter offering him a place in sacrifices.[3]

[1] Bhā. VII. 5. 1-2, 48-50; Br. III. 1. 78; 72. 72, 87; 73. 63-4; M. 47. 41; Vā. 65. 77. [2] M. 47. 54. [3] Ib. 47. 224-31; Vā. 97. 72 and 86; 98. 63; 108. 60.

Markoṭa—sacred to Mukuṭeśvarī.

M. 13. 33.

Mardalas—war musical instruments.

M. 140. 43; Vā. 54. 37.

Maryādas (I)—thousands of mountains on all directions of Merumūla, full of lofty buildings; boundary limits;[1] transgression of, punished.[2]

[1] Vā. 35. 3; 40. 1; 42. 72. Vā. 101. 157. [2] M. 227. 184.

Maryādas (II)—conventions of society for the welfare of the world introduced after those of *vārtā;* establishment of, by kings; for breaking them, a king goes to hell.

Br. II. 7. 153; 29. 89; 36. 133; IV. 2. 159; M. 225. 10; Vi. I. 6. 32.

Marṣa—another name for Sahasvān.

Vā. 88. 211.

Marṣanas—belonging to the Kauśika gotra.

Br. III. 66. 70; Vā. 91. 98.

Malaka (I)—was the Asura who entered heaven, snatched away the nectar vessel from Dhanvantari: Mohinī helped the gods in the scuffle that ensued and Malaka fled to Pātālam.

Br. IV. 9. 38. 10. 2, 23.

Malaka (II)—a commander of Bhaṇḍa.

Br. IV. 21. 85.

Malada—was attacked by Unmattabhairavī.

Br. IV. 28. 40.

Maladas—a Vindhyan tribe; an eastern kingdom.

Br. II. 16. 53 and 63.

Maladā (I)—one of the ten wives of Atri.

Br. III. 8. 75.

Maladā (II)—a daughter of Bhadrāśva and Ghṛtācī.

Vā. 70. 68.

Malandarā—a R. sacred to the Pitṛs.

M. 22. 63.

Malaya (I)—a son of Ṛṣabha and Jayantī.

Bhā. V. 4. 10.

Malaya (II)—a Mt. (Kulaparvata *Vā. P.*) in Bhāratavarṣa;[1] noted for sandal;[2] sacred to Hari;[3] the residence of Agastya;[4] visited by Balarāma;[5] Manu performed *tapas* at.[6]

[1] Bhā. V. 19. 16; Br. II. 16. 18; Vā. 45. 89, 105; Vi. II. 3. 3. [2] Bhā. I. 8. 32. [3] Ib. VII. 14. 32. [4] Ib. VI. 3. 35; X. 79. 17; XII. 8. 16; M. 61. 37. [5] Bhā. X. 79. 16. [6] M. 1. 12.

Malayadvīpam—a pradeśa of Jambudvīpa of the *Mlecchas;* here is Mahāmalaya hill called second Mandaram as also Agastya's āśrama and Lankā.

Vā. 48. 14, 20-30.

Malayadhvaja—the Pāṇḍya who married the daughter of the Vidarbha King Rājasimha and became the father of a daughter and seven sons; a Rājarṣi; divided his kingdom among his sons and with his mind set on Kṛṣṇa retired to Kulācala followed by his queen; after a period of strenuous *tapas* he died and the queen wailed.

Bhā. IV. 28. 29-30, 33-34, 36-50.

Malayaparvata—sacred to Goddess Rambhā;[1] rich with tamāla trees.[2]

[1] M. 13. 29. [2] Ib. 114. 17, 30; 163. 71.

Malayācala—sacred to Kalyāṇī.

M. 13. 36.

Malavartikas—an eastern kingdom.

Br. II. 16. 53.

Malina—a son of Trasu, a Brahmavādin.

Vā. 99. 132.

Malla (I)—Candraketu, a son of Lakṣmaṇa styled thus or his country ?

Vā. 88. 188.

Malla (II)—the Lord of Rājagṛha, vanquished by Kṛṣṇa.

Br. III. 73. 100.

Mallas—a tribe and an eastern kingdom.

Br. II. 16. 55; M. 163. 67.

Mallakrīḍa—wrestling matches in ancient Mathurā in which all the people from the peasant to the king took part; described.

Bhā. X. 36. 24; 42. 32-38; 44. 2-5.

Mallaga—a son of Dyutiman after whom came the kingdom of Mallagam.

Vi. II. 4. 48.

Mallarāja—killed by Kṛṣṇa.

Vā. 98. 101.

Mallavarṇakas—a tribe.

M. 114. 44.

Maṣīpātraṇi—Ink bottles.

Br. IV. 37. 89.

Masamūlika(c)—watered by R. Cakṣu.

Br. II. 18. 46.

Masūras—lentils unfit for śrāddha.

Vi. I. 6. 21; III. 16. 7.

Masṛṇa—a Pravara sage.

M. 199. 17.

Maha (I)—a son of Bharatāgni.

Vā. 29. 8.

Maha (II)—one of the twenty Amitābha gods.

Br. IV. 1. 17; Vā. 100. 16.

Maha (III)—(Maharloka) the fourth of the seven worlds;[1] Manus went to it after *tapas* at Meru; Manus retire to this place when the periods of their duties are over; Gods like Ajitas, Yāma gaṇas and Āyuṣmantas besides Śukra, Cākṣuṣa and others live in Maharloka;[2] the space between Dhruva and Jana; the residents of this loka possess mental powers to create any desired thing; even gods sacrifice to each other;[3] created from Vyāhṛti.[4]

[1] Br. II. 19. 155; M. 60. 2; 61. 1; 184. 23; Vā. 101. 17. [2] Br. II. 21. 22; 35. 179, 197; IV. 1. 25, 33, 122. Vā. 101. 41, 52, 208; 109. 48. [3] Br. IV. 2. 2, 21, 40, 42-3; Vā. 101. 44. [4] Br. IV. 2. 2, 21; Vā. 101. 23.

Mahat (I)—a *tatva* or principle;[1] identified with Brahmā;[2] a name of Rudra;[3] absorbs the *ahankāra*[4] covered by Pradhāna.[5] Ten times greater than *bhūtādi;* the order

of evolution of the universe according to Sānkhya;[6] evolution of Prakṛti in its *vikāras*.[7]

[1] Bhā. I. 3. 1; II. 1. 35; M. 3. 17. [2] Bhā. III. 6. 26; XI. 14. 14; 16. 37-8; 24. 25-26; 28. 16. [3] Ib. III. 12. 12. [4] Ib. XII. 4. 17. [5] Br. II. 21. 27; 32. 76; IV. 3. 6 and 21. [6] M. 123. 52-61. [7] Ib. 3. 17-26; Vā. 100. 243.

Mahat (II)—(a Rudra), son of Bhūta and Sarūpā.

Bhā. VI. 6. 18.

Mahatī (I)—a R. from Ṛṣyavān in Bhāratavarṣa.

M. 114. 23; Vā. 45. 97.

Mahatī (II)—a R. of the Kuśadvīpa.

M. 122. 74.

Mahatpaurava Nandana—of the family of Sārvabhauma.

Vā. 99. 187.

Maharloka—the neck of the Puruṣa;[1] due to fire of Sankarṣaṇa sages leave this to Janaloka;[2] the goal of yogins[3] (see Mahat) above the Pole Star; the residence of Kalpa people; at a distance of two crores of yojanas is Janaloka; becomes devoid of all beings at the end of the kalpa but not extinguished;[4] burnt in the Pralaya.[5]

[1] Bhā. II. 1. 28. [2] Ib. VIII. 20. 34. [3] Ib. XI. 24. 14. [4] Vi. II. 7. 13. [5] Ib. VI. 3. 28-9.

Maharṣis—mind-born sons of Brahmā, seven in number, like Bhṛgu, Marīci, and Angiras;[1] ety. from root *ṛṣi gatau*—meaning knowledge; great *jñānins*;[2] their role in creation.[3]

[1] Br. II. 32. 89, 97; M. 145. 85; 247. 10. [2] Br. II. 6. 71; Vā. 7. 74; 59. 82 and 89. [3] Ib. 7. 75-6.

Mahavīrya—a son of Virāṭ.

Vā. 33. 58.

Mahasvat—a son of Amarṣaṇa and father of Viśvasāhvan.

Bhā. IX. 12. 7.

Mahākarṇa (I)—a Kādraveya Nāga.

Br. III. 7. 34; Vā. 69. 71.

Mahākarṇa (II)—a sage.

M. 200. 7.

Mahākāpi—a Pravara (Angiras).

M. 196. 14.

Mahākāya—a son of Bhaṇḍa.

Br. IV. 26. 47.

Mahākāla (I)—a son of Guhāvasa, the *avatār* of the 17th dvāpara.

Vā. 23. 177.

Mahākāla (II)—a Gaṇeśvara; an attendant of Śiva; with Mahākāli engaged in the service of Lalitā as one of her guardsmen; he is served by servants like Kālamṛtyu; in charge of the first entrance to Śrīpuraṁ; other Śaktis attached to him are Mahāsandhya and Mahāniśā in the Trikoṇa and five Śaktis on the Pañcakoṇa as also those on the *ṣoḍaśa patra* and *nāga patra;* his seat is Kālacakra.

Br. III. 41. 26; M. 183. 64; 192. 6; 266. 42; Br. III. 32. 23; IV. 30. 75; 32. 2, 40; 34. 89.

Mahākāla (III)—sacred to Maheśvarī.

M. 13. 41.

Mahākālam—a place sacred to Śiva.

M. 181. 26.

Mahākālatvam—attained by Bāṇa.

M. 6. 13.

Mahākālavanam—a garden in the country of Avantī.

M. 179. 5.

Mahākālī (I)—a Varṇa śakti.

Br. IV. 44. 57; 32. 4.

Mahākālī (II)—a mind-born mother.

M. 179. 14; Vi. II. 13. 49.

Mahākālī (III)—came out from the wrath of Śiva.

Vā. 101. 298.

Mahākūṭa—a sacred hill[1] fit for śrāddha.[2]

[1] Br. III. 13. 58. [2] Vā. 77. 57.

Mahākeśas—a Janapada of the Bhadrā country.

Vā. 43. 20.

Mahāgaṇapati—(also) Mahāgaṇeśvara.

Br. IV. 14. 8; 27. 83, 102; 36. 18.

Mahāgārgya—one of the sons of Danu.

Vā. 68. 5.

Mahāgiri—a Dānava.

Br. III. 6. 9; Vā. 68. 9.

Mahāgirinagara—a city in the Himālayas.

M. 154. 469.

Mahāguru—he, who imparts Brahmopadeśa.

Br. IV. 8. 4.

Mahāgoṣa—a kinnara gaṇa; horse-faced.

Vā. 69. 32.

Mahāgaurī—a R. from the Vindhyas.

Br. II. 16. 33; M. 114. 28; Vā. 45. 103.

Mahāgrīvā—a mind-born mother.

M. 179. 24.

Mahāghora—a hell.

Vā. 101. 148.

Mahācakrā—a R. of Bhadrā country.

Vā. 43. 25.

Mahācakri—a Kaśyapa gotrakāra.

M. 199. 5.

Mahācitrā—a mind-born mother.

M. 179. 26.

Mahājambha—a Rākṣasa in Sutalam.

Br. II. 20. 21; Vā. 50. 20.

Mahājaya—a son of Maṇivara.

Vā. 69. 159.

Mahājihvā—a Brahmarākṣasī.

Br. III. 7. 99; Vā. 69. 134.

Mahājvāla—a hell for several offences detailed; such as sexual intercourse with daughters and daughters-in-law, selling or censuring the Vedas, insulting or assaulting the ācāryas.

Br. IV. 2. 147, 151, 156-7; Vā. 101. 146, 155; Vi. II. 6. 2 and 12.

Mahāngas—a Janapada of the Ketumālā country.

Vā. 44. 14.

Mahāṇḍa—a commander of Bhaṇḍa.

Br. IV. 21. 89.

Mahātala—the ankle of the creator; [1] an underworld, where a gaṇa of Nāgas by name Krodhavaśa live;[2] of gravel colour where are the cities of Virocana, the Asura chief and eight others.[3]

[1] Bhā. II. 1. 26; 5. 41. [2] Ib. V. 24. 7, 29. [3] Vā. 50. 12, 34-7.

Mahātripurasundarī—a name of Lalitā.

Br. IV. 18. 14.

Mahādanta—a Nāga in Vaidūrya śālā of Lalitā.

Br. IV. 33. 36.

Mahādamṣṭra—a commander of Bhaṇḍa.

Br. IV. 21. 86.

Mahādīpta—a Vānara chief.

Br. III. 7. 236.

Mahādruma—a son of Havya after whom the Mahādruma varṣa.

Br. II. 14. 17. 21.

Mahādeva—an attribute of Śiva;[1] presiding deity of the moon;[2] in one of his previous births was Kṛṣṇa;[3] of the Kailāsa hill;[4] drinks soma;[5] worshipped by Lavaṇa Asura;[6] worshipped by the followers of Bhaṇḍa;[7] claimed Bhṛgu as his son;[8] made the mind-born creatures of Dakṣa not to grow; blessed Surabhī with eleven sons, Rudras;[9] Śukra went to,

for learning *nītī*;[10] roamed about in the Mahākālavana with Pārvatī;[11] in his name Gārgya performed penance for a son.[12] *Avatārs* of, were in Kali and not in the previous yugas;[13] his *mānasītanu*, Candra;[14] wife Rohiṇī and son Budha.[15]

[1] Br. II. 26. 1; M. 47. 75; Vi. I. 8. 6. [2] M. 246. 61; 265. 42. [3] Ib. 47. 1. [4] Ib. 54. 2. [5] Br. IV. 28. 89. [6] Ib. III. 3. 70; 7. 91-2. [7] Ib. III. 10. 17; 21. 76; 25. 14; 60. 28; 72. 3, 108, 116. IV. 10. 29; 11. 32; 12. 16. [8] Ib. III. 1. 38. [9] Ib. III. 2. 4. [10] M. 47. 75. [11] Ib. 179. 3. [12] Vi. V. 23. 3. [13] Vā. 26. 2. [14] Ib. 27. 16. [15] Ib. 27. 47, 56.

Mahādevābhiṣeka—from the anointment of Mahādeva to the birth of Parīkṣit 1050 years lapsed; Parīkṣit to Mahāpadma, 836 ? Mahāpadma to Andhras 836 ?

Vā. 99. 415.

Mahādevā—a daughter of Devakā and Vasudeva.

Vā. 96. 130.

Mahādevī—a mother Goddess; a name of Lalitā, as originating from Agnikuṇḍa of Indra and gods who propitiated Devī to get rid of Bhaṇḍa.[1] The goddess enshrined at Śālagrāma.[2]

[1] Br. IV. 6. 3; 12. 74; 13. 29; 14. 26; 15. 3; 18. 15; 36. 4; M.179. 31. [2] Ib. 13. 33.

Mahādyuti—a Yakṣa, and a son of Puṇyajanī.

Br. III. 7. 124.

Mahādruma (I)—(*c*) a kingdom of Śākadvīpa adjoining Keśava(ra-*Vā. P.*) hill.

Br. II. 14. 21; 19. 93; Vā. 49. 87.

Mahādruma (II)—a continent around the Vibhrāja hill.

M. 122. 25.

Mahādruma (III)—a son of Havya.

Vā. 33. 16.

Mahādruma (IV)—a Kinnara with human face.

Vā. 69. 35.

Mahādruma (V)—a son of Bhavya of Śākadvīpa.

Vi. II. 4. 60.

Mahādrumam—a varṣa called after Mahādruma.

Vā. 33. 20.

Mahādṛti—a son of Vibudha, and father of Kīrtirāta.

Br. III. 64. 12.

Mahādhṛti—a son of Vistṛuta (Vibudha-*Vi. P.*, Visruta, Burnouf) and father of Kṛtirāta.

Bhā. IX. 13. 16-17; Vi. IV. 5. 27.

Mahān (I)—a son of Dhīmān.

Br. II. 14. 69; Vā. 33. 59.

Mahān (II)—one of the twenty Amitābha gods.

Br. IV. 1. 17; Vā. 100. 16.

Mahān (III)—a son of Śatarūpā.

M. 4. 25.

Mahān (IV)—manas (mind); came out of Prakṛti (sūkṣma śarīram); out of this mahas came other things; *mati* or wisdom is Brahmā; buddhi is *bhū;* khyāti is Īśvara; Prajña citti; smṛti, samvid; ety of; its two vṛttis sankalpa and adhyavasāya;[1] attains virāra during Pralaya;[2] a *pradhāna tatva.*[3]

[1] Vā. 4. 24-30, 46; 102. 29-21. [2] Ib. 102. 6 and 12. [3] Vi. I. 2. 34-6, 54.

Mahānada—a R. from the Rkṣa hill.

Br. II. 16. 29.

Mahānadī (I)—a R. from the Pāriyātra hill; in Draviḍa.

Bhā. V. 8. 1; 19. 18; XI. 5. 40; Br. II. 16. 28.

Mahānadī (II)—a R. of the Bhadrā continent.

Vā. 43. 29.

Mahānandi—the son of Nandivardhana, the last of the ten Śiśunāgas (Śiśunābhas) who ruled for a total period of 362 years; had a son, Mahāpadma by a Śūdra woman; ruled for 43 years, 1050 years after Parīkṣit. The latter ruined the Kṣatriya families; contemporaneous with them were the Aikṣvākas 24, Pāñcālas 25, Kālakas 24, Haihayas 24, Kalingas 32, Śākas 25, Kuravas 36, Maithilas 28, Sūrasenas 23, Vītihotras 20.

Bhā. XII. 1. 7-9; Br. III. 74. 227; M. 272. 12-18. Vā. 99. 320-25; Vi. IV. 24. 18-19.

Mahānasa—a boundary hill of Śākadvīpa.

Bhā. V. 20. 26.

Mahānāda (I)—an Asura residing in Tatvalam.

Br. II. 20. 16.

Mahānāda (II)—a name of Vighneśvara.

Br. IV. 44. 67.

Mahānādam—a *tīrtha* sacred to the Pitṛs.

M. 22. 53.

Mahānādā—a mother goddess.

M. 179. 31.

Mahānābha (I)—a son of Hiraṇyākṣa;[1] followed Vṛtra in his battle with Indra.[2]

[1] Bhā. VII. 2. 18; M. 6. 14; Vā. 67. 68; Vi. I. 21. 3. [2] Bhā. VI. 10. [20]; Br. III. 5. 31.

Mahānābha (II)—in Harikūṭa hill.

Vā. 39. 58.

Mahānāsā—a mind-born mother.

M. 179. 21.

Mahānāsas—a Janapada of the Ketumālā continent.

Vā. 44. 13.

Mahāniśā—a śaktī attached to Mahākāḷa.

Br. IV. 32. 9.

Mahānīla (I)—a Kādraveya Nāga.

Br. III. 7. 34; M. 6. 39; Vā. 69. 71.

Mahānīḷa (II)—(Mt.) a Parvata to the east of Aruṇoda;[1] contains fifteen cities of the Kinnaras.[2]

[1] Vā. 36. 19. [2] Ib. 39. 32; 42. 68.

Mahānetra—a Vidyādhara in the Veṇumanta hill.

Vā. 39. 38.

Mahānetras (I)—a Janapada of the Bhadrā country.

Vā. 43. 21.

Mahānetras (II)—a Kinnara gaṇa, horse-faced.

Vā. 69. 32.

Mahānta—a son of Dhīman.

Vi. II. 1. 39.

Mahāpathas—grand trunk roads as frequented by Piśācas.

Br. III. 7. 405; 49. 14.

Mahāpadma (I)—a Kādraveya Nāga;[1] with the Hemanta sun;[2] in the Vaiḍūryaśālā;[3] shaken by Hiraṇyakaśipu.[4]

[1] Br. III. 7. 33; M. 6. 40; Vā. 69. 70. Vi. I. 21. 21. [2] Br. II. 23. 17; M. 126. 18; Vā. 52. 17; Vi. II. 10. 13. [3] Br. IV. 20. 54; 33. 36. [4] M. 163. 56.

Mahāpadma (II)—an elephant.

Br. III. 7. 346.

Mahāpadma (III)—the son of Mahānandi by a Śūdra woman; he was the universal emperor and brought the earth under his umbrella; ruled for 88 (28 *Vi. P.*) years; from him all kings became unrighteous; he was a scourge of the Kṣatriyas, and just like Paraśurāma rooted out their families; he had eight sons, Sumālya (Sumātī *Vi. P.*, Sukalpa *M. P.*) and others, all of whom ruled altogether for 100 (12 *M. P.*) years; then a Brahmana Kauṭalya *M. P.*) brought about their fall;[1] from Parīkṣit to Mahāpadma is 1050 years; from Mahāpadma to Puloma Andhra is 836 years.[2]

[1] Bhā. XII. 1. 9-12; Br. III. 74. 139-42, 228; M. 272. 18-22; Vā. 99. 326-31; Vi. IV. 24. 20-3 and 26. [2] M. 273. 36-37.

Mahāpadmam—one of the eight *nidhis* of Kubera.

Vā. 41. 10.

Mahāpadmāṭavī—in the Śṛngāra śālā of Śrīpuram; detailed.

Br. IV. 35. 64, 69-80, 105.

Mahāparṇī—a R. in Muktāphalaśālā of Śrīpuram.

Br. IV. 33. 52.

Mahāpātakas—the murder of a Brahmana, taking of liquor, theft and intercourse with preceptor's wife, for all of which death is the punishment; the Brahmana culprits were however, banished with different signs marked on their faces.

M. 227. 161-165.

Mahāpāṁśu—a son of Viśravas and Puṣpotkaṭā.

Vā. 70. 49.

Mahāpārśva (I)—a son of Puṣpotkoṭā.

Br. III. 8. 55.

Mahāpārśva (II)—an Asura in the sabhā of Hiraṇyakaśipu.

M. 161. 80.

Mahāpīṭham—also Bindupīṭha.

Br. IV. 37. 47.

Mahāpaurava(nandana)—in the family of Sārvabhauma.

M. 49. 72.

Mahāprakāśā—a consort of Mārtāṇḍa bhairava.

Br. IV. 35. 47.

Mahāpralayam—the great deluge with darkness pervading all round.

M. 2. 25.

Mahāphana—a Nāga in the Vaidūryaśālā of Śrīpuram.

Br. IV. 33. 36.

Mahābala (I)—an attendant on Hari.

Bhā. XI. 27. 28.

Mahābala (II)—a son of Danu.

M. 6. 16; Vā. 68. 7.

Mahābala (III)—one of the ten sons of Hṛdīka.

M. 44. 82.

Mahābala (IV)—an Asura in the sabhā of Hiraṇyakaśipu.

M. 161. 80.

Mahābala (V)—a Kinnara gaṇa, horse-faced.

Vā. 69. 32.

Mahābāhu (I)—a son of Danu.

M. 6. 19.

Mahābāhu (II)—a son of Hiraṇyākṣa.

Vi. I. 21. 3.

Mahābodhi—a *tīrtha* sacred to the Pitṛs.

M. 22. 33.

Mahābodhitaru—a prayer to the Aśvattha tree as the king of trees, representing the Trinity.

Vā. 111. 26.

Mahābhadram—a lake in the north (in Ilāvṛta *Vi. P.*).

Vā. 36. 16. Vi. II. 2. 26.

Mahābhāga—a son of Devabhāga.

Br. III. 71. 188.

Mahābhāgā—a Goddess enshrined at Mahālaya.

M. 13. 44.

Mahābhārata—compiled by Vyāsa Kṛṣṇadvaipāyana;[1] the moon of, arose from Vyāsa.[2]

[1] Vi. III. 4. 5. [2] Vā. 1. 18, 45.

Mahābhiṣa—the name of Santanu in a previous life.

Bhā. IX. 22. 12; Vā. 99. 237.

Mahābhiṣeka—of Bali at the hands of Bhṛgu;[1] its *vidhi* observed by Ambarīṣa.[2]

[1] Bhā. VIII. 15. 4; [2] Ib. IX. 4. 31.

Mahābhūtas—five in number.

Vā. 101. 345.

Mahābhūtaghaṭa—the gift of a golden pitcher with gems set; the giver is absolved of the cycle of births and deaths and enjoys the world of Viṣṇu.

M. 274. 10; 289. 1-17.

Mahābhairavam—a place sacred to Śiva.

M. 181. 29.

Mahābhogapati—the great snake which is the Lord's bed on the dark waters.

Vā. 24. 11.

Mahābhoja (I)—a son of Sātvata; a righteous King and the originator of the Bhoja tribe: a Mahāratha who killed Satrajit, and gave Syamantaka to Akrūra.

Bhā. IX. 24. 7, 11; Br. III. 71. 2, 17-71; Vi. IV. 13. 1, 7.

Mahābhoja (II)—a son of Kauśalya.

Vā. 96. 2.

Mahābhaumas—a Janapada of the Bhadrā country.

Vā. 43. 22.

Mahābhrājam—a forest.

Vā. 42. 46.

Mahāmakhas—born of Savitṛ.

Bhā. VI. 18. 1.

Mahāmanas—the worthy son of Janamejaya (Mahāśālā *Vi. P.*, *M. P.*, and *Vā. P.*); according to *Br. P.* his father was Purañjaya; his sons were Uśīnara and Titīkṣu: an emperor; lord of seven worlds, and a cakravarti.

Bhā. IX. 23. 2; Br. III. 74. 15-17; M. 48. 14-15; Vā. 99. 16-8; Vi. IV. 18. 7-8.

Mahāmalaya—a Mt. in Malayadvīpam.

Vā. 48. 22.

Mahāmaha—a commander of Bhaṇḍa.

Br. IV. 21. 86.

Mahāmātra—Kamsa addressed the *hastipa* thus;[1] there was more than one *mahāmātra* in charge of the elephant, Kuvalayāpīḍa; all of them were killed by Kṛṣṇa.[2]

[1] Bhā. X. 36. 24 [1-4] and 25; [2] Ib. X. 43. 12 and 14; Br. III. 38. 24.

Mahāmāna—a Pārāvata god.

Br. II. 36. 14.

Mahāmāya—a Dānava and a commander of Bhaṇḍa.

Br. III. 6. 5; IV. 21. 81.

Mahāmāyā—a *vidyā* taught to Pradyumna by Māyāvatī to vanquish Śambara; it was an *astra* and one which could dispel all *māyā*.

Bhā. X. 55. 16, 22.

Mahāmāli—a Yakṣa King in Kailāsa.

Vā. 41. 25.

Mahāmukhī—a mind-born mother.

M. 179. 21, 24.

Mahāmuda—a Yakṣa, son of Devajanī.

Br. III. 7. 128.

Mahāmudrā—served by a number of Rudras: the presiding deity of the *cakra*.

Br. IV. 42. 2.

Mahāmūla—a Mt. south of the Mānasa.

Vā. 36. 24.

Mahāmegha—a Rākṣasa having his city in the fifth talam (Mahātalam, *Vā. P.*).

Br. II. 20. 37; Vā. 50. 36.

Mahāmkuśa—a mudrā.

Br. IV. 42. 11.

Mahāmkusī—a devī.

Br. IV. 44. 114.

Mahāyajñas—five in number: could be done by śūdras without *mantras*; fruitful in several ways; one failing to do them becomes indebted; the oblation to be offered in the North-east; first the offering of Piṇḍa and then the

feeding of guests; Dharmic guests not to be sent away and useless ones fed.

Br. III. 12. 16-20; Vā. 76. 17, 26, 30.

Mahāyaśas—a son of Samkṛti; married Satkṛtī and had two sons, Gurudhi and Rantideva.

M. 49. 36-7.

Mahāraktā—a mind-born mother.

M. 179. 13.

Mahāratha—a title earned by the five sons of Kārtavīryārjuna;[1] an epithet of a Rākṣasa in the army of Bhaṇḍa.[2]

[1] Br. III. 69. 49; Vā. 92. 70. [2] Br. IV. 29. 21.

Mahārāja—Veda personified as.

Vā. 104. 85.

Mahārājñī—a name of Lalitā.

Br. IV. 18. 14; 25. 108.

Mahārāṣṭra (c)—a southern kingdom.

Br. II. 16. 57; Vā. 45. 125.

Mahārudram—a *mantra*: sacred to the Pitṛs: an epithet of Śiva.

M. 22. 34; Br. IV. 33. 84; 34. 1, 50-1.

Mahāroman—a son of Kṛtirāta (Kīrtirāja *Vā.* and *Vi. P.*) and father of Svarṇaroman.

Bhā. IX. 13. 17; Br. III. 64. 13-14; Vā. 89. 13; Vi. IV. 5. 27.

Mahāraurava—one of the 28 hells (seven hells below the earth *Vā. P.*); the place where a class of Rurus called Kraśyādas torment one, who had been selfish all along.

Bhā. V. 26. 7, 12; Vā. 101. 177; Vi. I. 6. 41.

Mahālakṣmī—Kāmākṣī;[1] mother of Brahmā, Viṣṇu and Īśa;[2] is Trīpurāmbikā;[3] the goddess enshrined at Karavīra.[4]

[1] Br. IV. 19. 8. [2] Ib. IV. 36. 58; 39. 21, 111; 40. 5; Vā. 109. 23. [3] Br. IV. 41. 3; 44. 111; 43. 85. [4] M.13. 41.

Mahālakṣmīpuram—sacred to Lalitāpīṭham.

Br. IV. 44. 99.

Mahālaya (I)—sacred to Mahābhāgā.

M. 13. 44.

Mahālaya (II)—a son of Guhāvāsa of the 17th dvāpara.

Vā. 23. 177.

Mahālayam (I)—a place sacred to Śiva.

M. 181. 29.

Mahālayam (II)—a name for the siddhakṣetram, the residence of Maheśvara; a visit to the place relieves one of his debts to ten generations above and below as well as his own self.

Vā. 23. 175, 179.

Mahālayā—a R: a *tīrtha.*

Br. III. 13. 82, 88.

Mahāliṅgam—a *tīrtha* sacred to Kapila; sacred to the Pitṛs.

M. 13. 33; 22. 34.

Mahāvajreśvarī—an Akṣarādevī: killed Kekivāhana, a commander of Bhaṇḍa.

Br. IV. 19. 58; 25. 96; 37. 34.

Mahavarāha—an account of, in the *Varāha Purāṇa.*

M. 53. 39.

Mahāvāgvādinī—a Devī; is Lalitā.

Br. IV. 29. 89.

Mahāvidyā—a name of Lalitā;[1] symbolical of Devī.[2]

[1] Br. IV. 18. 16. [2] Vi. I. 9. 120.

Mahāviśva—one of the sons of Danu.

Vā. 68. 4.

Mahāvīta—the son of Savana and King of the Mahāvīta Kingdom.

Br. II. 14. 14-15; Vā. 33. 14.

Mahāvītam—a Kingdom of Puṣkaradvīpa; after Mahāvīta, son of Savana; adjoining the Mānasa Mt.

Br. II. 19. 117, 125; Vā. 33. 15; 49. 113, 121.

Mahāvīra—a son of Priyavrata, remained a bachelor all through life engaged in *ātmavidyā.*

Bhā. V. 1. 25-6.

Mahavīrya (I)—a son of Bṛhadratha, a bold warrior. (Bṛhaduccha, *Vā. P.*); father of Sudhṛt.

Bhā. IX. 13. 15; Vā. 61. 44; 89. 9.

Mahāvīrya (II)—a son of Manyu (Bhuvamanyu *Vā. P.*, and *M. P.*) and father of Duritakṣaya. (Durukṣaya Vi. P.).

Bhā. IX. 21. 1, 19; M. 49. 36; Vā. 99. 159; Vi. IV. 19. 21, 24.

Mahāvīrya (III)—a son of Virāṭ.

Br. II. 14. 69.

Mahāvīrya (IV)—a son of Raivata Manu.

Br. II. 36. 63.

Mahāvīrya (V)—the son of Bṛhadukta, and father of Dṛtiman (Sudhṛti *Vi. P.*).

Br. III. 64. 9; Vi. IV. 5. 25.

Mahāvīrya (VI)—a son of Savana of Puṣkaradvīpa; the kingdom bore his name.

Vi. II. 4. 73.

Mahāvyāhṛti—Mohini got the name from Brahmā; also Sāvitrī.

Vā. 25. 50.

Mahāvratam—the performance of this vow leads one to the world of Gaurī.

M. 101. 53.

Mahāśa (Mahīśa)—a son of Mitravindā.

Bhā. X. 61. 16.

Mahāśakti—a son of Mādrī.

Bhā. X. 61. 15.

Mahāśankha—a chief Nāga of Pātāla; a thousand hooded snake; presiding over the month, *saha*.

Bhā. V. 24. 31; XII. 11. 41; M. 6. 40.

Mahāśana—an Asura friend of Kamsa.

Bhā. X. 2. 1.

Mahāśākam—fit for śrāddha.

M. 204. 7.

Mahāśāla—a son of Janamejaya; a king equal to Indra in fame; father of Mahāmanas.

M. 48. 13; Vā. 99. 15-6; Vi. IV. 18. 6-7.

Mahāśālanadī—a R̥. sacred to the Pitṛs.

M. 22. 42.

Mahāśālam—sacred to the Pitṛs.

M. 22. 34.

Mahāśāsta—originated from the *vīrya* dropped by Śiva in his embrace of Mohiṇī—Viṣṇu.

Br. IV. 10. 75; 14. 7; 39. 57.

Mahāśāstrī—a mother goddess.

Br. IV. 7. 72.

Mahāśiras—a Dānava.

Br. III. 6. 7; Vā. 68. 7.

Mahāśī—a commander of Bhaṇḍa.

Br. IV. 21. 88.

Mahāśīrṣa—a commander of Bhaṇḍa.

Br. IV. 21. 88.

Mahāśīla—a son of Janamejaya and father of Mahāmanas.

Bhā. IX. 23. 2.

Mahāsatva—a god of the Prasūta group.

Br. II. 36. 71.

Mahāsandhyā—a śakti attached to Mahākāla.

Br. IV. 32. 9.

Mahāsukha—a Vānara chief.

Br. III. 7. 233.

Mahāsurī—a mind-born mother.

M. 179. 22.

Mahāsena—Mt. a hill.

M. 163. 80.

Mahāsenā—a name of Lalitā.

Br. IV. 17. 19.

Mahāsthalas—a Janapada of the Bhadrā continent.

Vā. 43. 20.

Mahāhanu (I)—a son and commander of Bhaṇḍa.

Br. IV. 21. 81; 26. 47.

Mahāhanu (II)—a son of Rohiṇī and Ānakadundubhi.

M. 46. 12.

Mahāhanu (III)—a follower of Bali.

M. 245. 31.

Mahāhaya—a son of Śatajit.

Bhā. IX. 23. 21

Mahāhavividhi—the other name for the Kālasūtra hell.

Vā. 101. 178.

Mahinasa—a Rudra.

Bhā. III. 12. 12.

Mahimā (I)—a siddhi devī.

Br. IV. 19. 4; 36. 51; 44. 108.

Mahimā (II)—one of the eight Yogaiśvaryas; the third Yoga.

Vā. 13. 3, 13.

Mahimān (I)—a son of Bhaga and Siddhī.

Bhā. VI. 18. 2.

Mahimān (II)—a son of Āyu Agni; also Śāvan.

Vā. 29. 37.

Mahiṣa (I)—a son of Anuhrāda and Sūrmyā: fought with Vibhāvasu in the Devāsura war.

Bhā. VI. 18. 16; VIII. 10. 32.

Mahiṣa (II)—the son of Āyu and father of Sahasa.

Br. II. 12. 40.

Mahiṣa (III)—a Mt. of Kuśadvīpa (Śālmalidvīpam *Br.*, *Vā.*, and *Vi. P.*); here lives a fire called Mahiṣa, and born of waters.

Br. II. 19. 40-41. M. 122. 59-60; Vā. 49. 37. Vi. II. 4. 27.

Mahiṣa (IV)—the name of a water-born fire in the Mahiṣa hill of the Śālmalidvīpa.

Br. II. 19. 41; Vā. 49. 37.

Mahiṣa (V)—an Asura residing in Rasātalam;[1] was present at Tāraka's coronation; a commander of Tāraka's force and had a chariot drawn by camels;[2] threw *Sāvitram astram* against Kubera; defeated both Nṛṛti and Varuṇa and released Kujambha from the noose; *somāstram* and *vāyavyāstram* throwing out snow and wind, were sent to disable the Asuras,

when Kālanemi created a glowing fire by *māyā* and removed the snow and wind etc;[3] found Mathana vanquished by Janārdana and sent his Śūla against Janārdana and Śakti against Garuḍa when Janārdana repelled him and said: "You are to be killed by a woman; get away;[4] killed by Durgā.[5]

[1] Br. II. 20. 39. [2] M. 147. 28; 148. 42, 50. [3] Ib. 150. 113, 135; 151. 13. [4] Ib. 152. 17-24. [5] Br. IV. 29. 75 and 88.

Mahiṣa (VI)—a son of Maya.

Br. III. 6. 29; Vā. 68. 28.

Mahiṣa (VII)—the kingdom of, to be ruled over by Guha.

Br. III. 74. 198.

Mahiṣa (VIII)—born of Surabhī; Buffalo as the riding animal of Yama; as also of Vārāhī;[1] its flesh for śrāddha.[2]

[1] M. 6. 44; 261. 13, 30. [2] Ib. 17. 33.

Mahiṣa (IX)—an Asura of Śrītalam.

Vā. 50. 38.

Mahiṣas (I)—a Vindhyan tribe: Puṣpamitra was a king;[1] born of Hamsa Kāli;[2] the kingdom of.[3]

[1] Br. III. 74. 187. [2] Ib. III. 3. 75. [3] Vā. 99. 386.

Mahiṣas (II)—a Janapada of the Ketumālā continent.

Vā. 44. 12.

Mahiṣikas—a tribe of the south;[1] a kingdom of.[2]

[1] M. 114. 47. [2] Br. II. 16. 57.

Mahiṣī—a R. of the Ketumālā country.

Vā. 44. 22.

Mahiṣmat (I)—the son of Ṣohañji and father of Bhadrasenaka.

Bhā. IX. 23. 22.

Mahiṣmat (II)—a son of Samjaya and father of the powerful Bhadrasena.

Br. III. 69. 5; Vā. 94. 5.

Mahiṣmat (III)—a son of Samhata.

M. 43. 10.

Mahiṣmati—the capital of Kārtavīryārjuna.

Vā. 94. 26.

Mahī (I)—a R. in Kuśadvīpa.

Br. II. 19. 62; M. 163. 64; Vi. II. 4. 43.

Mahī (II)—Mādhavī, (Vasundharā);[1] rescued by the Lord in Vārāha disguise from Pātāla; earth addressed the Lord in words of praise of his greatness;[2] addressed by Sananda and other sages; the earth was rescued with mountains; and was divided into seven islands and created the four; bhū and other worlds;[3] see Bhūmī.[4]

[1] Vi. I. 4. 7, 25-28. [2] Ib. I. 4. 12-24. [3] Ib. I. 4. 27-44. [4] Ib. V. 1. 57.

Mahī (III)—with Vikeśī: a sthāna of Rudra;[1] his son was Lohitānga.[2]

[1] Vi. I. 8. 7. [2] Ib. I. 8. 11.

Mahīdurga—one of six kinds of fortresses.

M. 217. 6.

Mahīdhara—an epithet of Viṣṇu.

Vi. V. 5. 21.

Mahīnetra—a son of Dyumatsena, ruled for 33 years.

M. 271. 28.

Mahendra (I)—a name of Indra (s.v.);[1] in the Simsumāra.[2]

[1] Bhā. I. 15. 12; Vā. 39. 10; 53. 33; Vi. I, 9. 18; V. 10. 36; 11. 14. [2] Vā. 52. 95; M. 127. 24.

Mahendra (II)—a Mt. a Kulaparvata of the Bhāratavarṣa;[1] sacred to Indra and Hari and fit for śrāddha;[2] Paraśurāma's penance here for 12 years, twice;[3] aśvamedha at;[4] during the war with Bhaṇḍa, the Devī enclosed M. all round by a wall of fire;[5] rivers taking their origin from.[6]

[1] Bhā. V. 19. 16; VII. 14. 32; Br. II. 16. 18; M. 114. 17, 31; 124. 21; Vā. 45. 89; Vi. II. 3. 3. [2] Br. III. 13. 17. [3] Ib. III. 44. 36; 46. 29; Bhā. X. 79. 12; IX. 16. 26. [4] Br. III. 47. 39, 45; 56. 23; 57. 1; 58. 3; IV. 21. 2; 31. 17; 44. 99. [5] Ib. IV. 26. 17-32. [6] Vā. 45. 106.

Mahendranilayas—the people of a Janapada.

Vā. 99. 386; Br. III. 74. 198.

Mahendraparvata—a sacred place for śrāddha; resorted to by Indra; noted for a *bilvatree*, the making of offerings under which gives good eye-sight.

Vā. 77. 17-18.

Mahendrabhaumas—hill regions of Mahendra under the Guhas.

Vi. IV. 24. 65.

Mahendram—a *tīrtha* sacred to the Pitṛs.

M. 22. 44.

Mahendravanālayam—the place where Vaivasvata Manu performed austerities after retirement from rulership of the world.

M. 11. 42.

Maheśvara (I)—(Śiva): cursed the seven sages to be born in every epoch;[1] got vṛṣa (bull) from Surabhī for his standard;[2] lived long in his father-in-law's house after marriage; Meru insulted him as poor and useless when Umā insisted on her husband to go to his house; he went to Benares after which it became Avimukta;[3] also Brahmā;[4] Stambha; Kāpāli on earth for having removed one face of Brahmā; to get rid of this brahmicide Śiva's service to Kāmākṣī at Kāñcī; blessed for his samādhi; bathed in Pañcasaras and found himself at Kāśi, from there to Kāñcī; Jyotirmayibhikṣa given; the Kapāla dropped out and he was relieved;[5] blessed Kubera to be the lord of the Yakṣas for his penance at the confluence of the Narmadā and the Kāverī.[6] Praise of, by Kāvya.[7]

[1] Br. II. 27. 47; III. 1. 9. [2] Ib. III. 3. 78-79. [3] Ib. III. 31. 35; 67. 32, 60. [4] Ib. IV. 1. 203; 2. 221, 257; 4. 35, 73; 7. 49; 14. 18. [5] Ib. IV. 40. 52-59. [6] M. 181. 3-5; 185. 12; 189. 10. [7] Vā. 97, 162-202.

Maheśvara (II)—as cosmos; hence *acintyātma* but the source of all beings; Brahmanas from face, Kṣatriyas, from breast, Vaiśyas from the thighs and Śūdras from the feet;[1] created the world, men, devas, asuras, constellation, night, day, Vedas, etc.;[2] the smallest atom among the prakṛtis, never failing, absolute; formless, and of form; the darkness becomes illumination by the contact of *tejas*;[3] the six angas of; all wise, all satiating, ever arousing, all free, eternally powerful, and of undiminished strength;[4] a Mahāyogi;[5] Lokeśa, worshipped in different ways.[6]

[1] Vā. 9. 122. [2] Br. I. 5. 95. [3] Vā. 101. 226. [4] Ib. 12. 31-3. [5] Ib. 21. 36. [6] Ib. 49. 171.

Maheśvarī—the Goddess enshrined at Mahākāla;[1] a name of Lalitā;[2] Gā and Virūpā dropped out of the face of

Maheśvara; also Rudrāṇī and Mahādevī; was Mati, Smṛti, and Buddhi; asked by Mahādeva to bring the world under control by Yoga.[3]

[1] M. 13. 41. [2] Br. IV. 10. 7; 14. 3; 28. 89; 29. 102; 40. 2. [3] Vā. 23. 5.

Mahogra—a son of Praheti, the Rākṣasa.

Br. III. 7. 91.

Mahotpalā—a Goddess enshrined at Kamalākṣa.

M. 13. 34.

Mahotsāha—a son of Auttama Manu.

Br. II. 36. 39; Vā. 62. 34.

Mahodaka—a Dānava.

Br. III. 6. 10.

Mahodayā—the sabhā of the Lord of the Nakṣatras, the seats and altars of pure beryl.

Vā. 34. 90.

Mahodara (I)—a son of Puṣpotkaṭā and Viśravas;[1] a Dānava.[2]

[1] Br. III. 8. 55; Vā. 70. 49. [2] Ib. 68. 10.

Mahodara (II)—a leader of Śiva Gaṇa ordered by Śiva to fetch Paraśurāma to help the Devas in their war against the Asuras;[1] especially to fight Śūra.[2]

[1] Br. III. 24. 50, 57; 25. 46. [2] Ib. III. 46. 11.

Mahodarī—a mother goddess.

M. 179. 31.

Mahoraga—a son of Viśveśā.

M. 171. 49.

Mahoṣṇīṣa—a Rākṣasa residing in Sutalam.

Br. II. 20. 23; Vā. 50. 22.

Mahaujas (I)—a Tuṣita god.

Br. II. 36. 11.

Mahaujas (II)—a son of Bhadrā and Vasudeva.

Vā. 96. 171; Br. III. 71. 173.

Mākṣataya—a Trayārṣeya.

M. 200. 15.

Māgadha (I)—Jarāsandha who was vanquished by Kṛṣṇa, see Magadha (s.v.).

Bhā. III. 3. 10; X. 2. 2; 83. 23.

Māgadha (II)—born of Pṛthu's sacrifice with Sūta; panegyrised Pṛthu and got Māgadha country as gift;[1] at Kṛṣṇa's *Jātakarma*;[2] in the royal household.[3]

[1] Bhā. IV. 15. 20; X. 5. 5; 50. 37; 53. 43; 70. 20; 71. 29; 84. 46; Br. II. 36. 113, 159-160, 172; Vā. 62. 95, 137; Vi. I. 13. 52. 64. [2] Br. III. 28. 1 and 4; 27. 13; 49. 21; 55. 9 and 14; IV. 26. 62 [3] M. 212. 14; Vā. 62. 147-148.

Māgadha (III)—(Paulastya)—a sage of the 14th epoch of Bhautya Manu.

Bhā. VIII. 13. 34; Br. IV. 1. 112; Vā. 100. 116; Vi. III. 2. 44.

Māgadha (IV)—a Gandharva.

Vā. 69. 26.

Māgadha (V)—for Śrutaśravas, son of Somādhi.

Vā. 99. 228.

Māgadhas (I)—the people of the Magadha country (eastern country *M. P.*); a Kingdom of Madhyadeśa;[1] Kṣatriya caste of Śākadvīpa.[2]

[1] Bhā. X. 2. 2; Br. II. 16. 42; M. 114. 45; 121. 50; 163. 66. [2] Vi. II. 4. 69.

Māgadhas (II)—the royal line from Bṛahadratha to Śrutaśravas.

M. 50. 27-34.

Māgadhamāna—a kind of measure.

Vi. VI. 3. 8.

Māgha (I)—considered as the first of months;[1] gift of *Brahmavaivarta Purāṇa* in this month leads one to Brahmaloka;[2] Mahesvara to be worshipped in this month.[3]

[1] Br. II. 24. 141. [2] M. 53. 36. [3] Ib. 56. 2; 60. 36; Vā. 50. 122; 53. 113.

Māgha (II)—(Pañcadaśi): a yugādi for śrāddha; (saptami) a manvantarādi for śrāddha.

M. 17. 4, 7.

Māṅkāyana—a Bhārgava gotrakāra.

M. 195. 22.

Māṅgali—(also Mangali) a pupil of Pauṣyañji, and who learnt a hundred Sāma Samhitas.

Bhā. XII. 6. 79.

Māṅgalyasūtram—the sacred cord or *tāli* worn by a married woman.

Br. IV. 39. 87.

Māṭhara (I)—a Śrutarṣi.

Br. II. 33. 3.

Māṭhara (II)—the sacred forest in the Vindhyas fit for śrāddha.

Br. III. 13. 33; Vā. 77. 33.

Māṭharas—Kaśyapa gotrakāras.

M. 199. 2.

Māṇikandhara—a Yakṣa, devoted to Lalitā.

Br. IV. 33. 78.

Māṇicara—a Yakṣa.

M. 47. 30.

Māṇḍavī—a Goddess enshrined at Māṇḍavya.

M. 13. 42.

Māṇḍavya (I)—a *tīrtha* sacred to Māṇḍavī.

M. 13. 42.

Māṇḍavya (II)—a Bhārgava gotrakāra.[1] The sage who cursed Yama to be born as Vidura.[2]

[1] M. 195. 21. [2] Bhā. III. 5. 20; Br. II. 27. 25.

Māṇḍuka—a pupil of Kṛta.

Br. II. 35. 51.

Māṇḍuki—a Śrutarṣi; a pupil of Indrapramati in charge of a part of the Ṛg Veda.

Br. II. 33. 3; 34. 28.

Māṇḍukeya—the sage-poet who was instructed in the Ṛg Samhitā by Indrapramati; his pupil was Devamitra.

Bhā. XII. 6. 56; Vi. III. 4. 19.

Māṇḍūka—a Bhārgava gotrakāra.

M. 195. 21.

Māṇḍvya—a Ṛtvik at the *yajña* of Brahmā.

Vā. 106. 35.

Mātanga (I)—a son of Khaśa and a Rākṣasa.

Br. III. 7. 134; Vā. 69. 165; 111. 53.

Mātanga (II)—a son of Matanga, and a sage; his wife Siddhimatī gave birth to Laghuśyāmā or Mātangī.

Br. IV. 31. 89, 91-106.

Mātangins—Kaśyapa gotrakāras.

M. 199. 10.

Mātangī—a mind-born mother; is Laghuśyāmā.

Br. IV. 19. 80; 31. 104; M. 179. 27.

Mātaras—Mother Goddesses present in Varuṇa's sacrifice; nine in number; Lakṣmī, Sarasvatī, Gaurī, Caṇḍikā, Tripurāmbikā, Bhairavā, Kālī, Mahāśāstri; use of liquor in the worship of the deities;[1] consorts of;[2] Mātras: also *Kīrti* (fame), *Lakṣmī* (riches), *Dhṛtī* (courage), *Medhā* (wisdom), *Puṣṭi* (strength), *Śraddha* (faith), *Kriyā* (action), *Mati* (Knowledge), *Buddhi* (intelligence), *Lajjā* (modesty), *Vapu* (body), *Śānti* (peace), *Tuṣṭi* (contentment) and *Kānti* (beauty) invoked in Grahabali.[3]

A list of *Mātaras* created by Rudra to vanquish the Andhaka Asuras; the mother-goddess felt hungry and thirsty and asked Śiva for food; the pangs of hunger were so keen that they ate of the worldly beings; Śiva then thought of Nṛsimha and praised Him; he created a number of mother-goddesses to overpower them; then all of them

were blessed to be divine beings and help people to tide over difficulties when they would remember and pray to them; seven mothers.[4]

[1] Br. III. 1. 28; IV. 7. 72; 14. 6; 20. 46; 44. 111-12. [2] Ib. II. 25. 69. [3] M. 93. 53. [4] Ib. 179. 9-32, 41-89.

Mātraiśva—is Vāyu; heard the *Bṛahmāṇḍa Purāṇa* from the Creator and narrated it to Uśanas;[1] related the story in sweet words as seen and in logical order.[2]

[1] Br. IV. 2. 112, 114, 259; 4. 58. [2] Vā. 1. 47; 59. 111; 101. 7 and 112, 114, 323; 103. 58.

Mātariśvānas—resident Gods of Bhuvarloka.

Vā. 101. 29.

Mātali—the charioteer of Indra;[1] attacked by Jambha in the Devāsura war; attacked by Pāka; in chariot, surrounded by all the Devas against Tāraka on the other side; wounded by three darts of Tāraka; his *mudgara* thrown on the chariot, went to pieces. Mātali did not die;[2] acted as the charioteer of Rāma in his war with Rāvaṇa.[3]

[1] M. 148. 81. [2] Bhā. VIII. 11. 16-18, 22; M. 153. 161, 181, 193; 174. 10. [3] Bhā. IX. 10. 21.

Mātā (I)—is Lalitā; the goddess enshrined at Siddhapura, and at Kāyārohaṇa.

Br. IV. 29. 44, 142; M. 13. 46, 48.

Mātā (II)—the daughter of Ṛṣā; gave birth to Grahas, Anujyeṣṭakas, Niṣkas, and Śiśumāras;[1] different fishes; (the word reads mīnā by mistake.[2])

[1] Vā. 69. 291. [2] Ib. 69. 293.

Māturamśa—the portion of a man's body, which he derives from his mother; this part of Vena's body gave rise to the *Mlecchas*.

M. 10. 8.

Mātulangasthalī—the āśrama of Bṛhaspati.

Vā. 38. 42-4.

Mātulasambandam — marrying in maternal uncle's family. Yayāti cursed his son Yadu to bring forth refractory sons by such relationship.

M. 33. 8.

Māteyas—sages.

M. 200. 12.

Mātṛs—a Deva gaṇa;[1] fought with Utkala in the Devāsura war, but were put to flight by Kṛṣṇa.[2]

[1] Vā. 72. 50. [2] Bhā. II. 10. 38; VI. 8. 25; VIII. 10. 33; X. 63. 11.

Mātṛkam—a *mantranyāsa* in Dīkṣa.

Br. IV. 43. 11.

Mātṛkā—the wife of Aryamā and mother of Carṣaṇis.

Bhā. VI. 6. 42.

Mātṛkas—evil spirits (see Mātṛs).

Bhā. X. 6. 28.

Mātṛgaṇas—see Mātaras.

M. 184. 11.

Mātṛgṛham—a *tīrtha* sacred to the Pitṛs.

M. 22. 76.

Mātṛnandā—a mind-born mother.

M. 179. 12.

Mātṛsāmānyas — the Rākṣasas who cause fear to children.

Vā. 69. 190.

Mātrā—the shortest period of time.

Vi. VI. 3. 6.

Mātsya—a son of Vasu.

Vi. IV. 19. 81.

Mātsyas—a tribe.

Vā. 47. 48.

Mātsyanyāya—the small fish being eaten by big fish; the rule of might.

M. 225. 9.

Mātsyam (Purāṇam)—originally told by Gadādhara;[1] told by Janārdana in the guise of a fish to Manu consisting of a description of Narasimha and an account of the seven kalpas and consisting of 14,000 verses; he who gives it along with a golden fish and a cow on the first day of the Caitra month gets the benefit of the gift of the whole world.[2]

[1] M. 1. 10. [2] Ib. 53. 50-2; Vā. 104. 3.

Mātsya Rūpa—(Matsya *avatār*) of Viṣṇu, being the tenth *avatār* during the deluge in the epoch of Cākṣuṣa manvantara for the protection of Vaivasvata Manu.

Bhā. I. 3. 15.

Māthuras—a tribe; ended their lives by killing their own men.

Bhā. X. 1. 27; XI. 30. 18.

Māthailya—one of the seven sons of Vidyoparicara. a Vasu and Girika.

Vā. 99. 222.

Mādi—a sage.

M. 196. 26.

Mādravatī—(Mādrī) one of the two wives of Pāṇḍu, gave birth to two twins, Nakula and Sahadeva by the grace of Aśvins.

Bhā. IX. 22. 28; Br. III. 71. 155; M. 46. 10; 50. 48; Vā. 96. 154; 99. 243; Vā. 99. 243; Vi. IV. 14. 37-8; 20-40.

Mādravasa—a Viśvedeva.

Br. III. 3. 31.

Mādrārāmas—the country of.

Vi. II. 3. 18.

Mādri—a Tripravara.

M. 196. 33.

Mādrī (I)—see Mādravatī.

Bhā. IX. 22. 28; M. 50. 48; Vā. 99. 243.

Mādrī (II)—one of the wives of Dṛṣṭi; her sons were Yudhājit, Miḍharāmsa, Animitra and Śinī.

Br. III. 71. 18-19.

Mādrī (III)—the second wife of Vṛṣṇi; gave birth to five sons, Yudhājit (Devamiḍhuṣa), Anamitra, etc.

M. 45. 1-2; Vā. 96. 17-9.

Mādrī (IV)—a queen of Kṛṣṇa; mother of Vṛka and other sons.

M. 47. 14; Vā. 96. 234; Vi. V. 32. 4.

Mādrī (V)—the mother of Suhotra by Sahadeva, the Pāṇḍava.

M. 50. 55.

Mādreya—a kingdom of Madhyadeśa.

Br. II. 16. 40.

Mādhava (I)—a name of Kṛṣṇa.

Bhā. I. 15. 18; Br. II. 31. 77; III. 33. 18; 72. 140; IV. 9. 61; 34. 72 and 77; Vi. V. 20. 35.

Mādhava (II)—the month sacred to Aryaman;[1] (Tamil Vaikāśi); with the month of Madhu forms a *ṛtu*.[2]

[1] Bhā. XII. 11. 34. [2] Br. II. 13. 9; Vā. 52. 5.

Mādhava (III)—a son of Auttama Manu.

M. 9. 12.

Mādhava (IV)—with Vaṭeśvara in Prayāgā;[1] forming a part of the figure, Śivanārāyaṇa;[2] in the middle of the Viśvacakra.

[1] M. 22. 9; [2] Ib. 249. 48; 260. 22. [3] Ib. 285. 16.

Mādhava (V)—an Asura killed by Śatrughna.

Vā. 88. 185; 112. 40.

Mādhavas—a tribe deriving its name from Madhu.

Bhā. IX. 23. 30.

Mādhavavana—sacred to Sugandhā.

M. 13. 37.

Mādhavaśrī—a queen of Vasanta *ṛtu*.

Br. IV. 32. 23, 46.

Mādhavā—an Apsarasa sent by Indra to destroy Viṣṇu's *tapas*.

M. 61. 22.

Mādhavī (I)—a name of Yogamāyā.

Bhā. X. 2. 12.

Mādhavī (II)—name of Subhadrā.

Bhā. X. 84. 1.

Mādhavī (III)—a R. in the Kuru country.

Br. II. 18. 73.

Mādhavī (IV)—a Varṇa śakti.

Br. IV. 44. 61.

Mādhavī (V)—a Goddess enshrined at Śrīśaila.

M. 13. 31.

Mādhavī (VI)—a R. from the Jayā lake.

Vā. 47. 71.

Mādhavī (VII)—see Mahī.

Vi. I. 4. 20.

Mādhavīyam—a *stotra* in praise of Kṛṣṇa.

M. 248. 58.

Mādhyamdina—a Trayārṣeya.

M. 200. 15.

Mādhyandinas—learnt the *Vājaseni yajus*.

Bhā. XII. 6. 74.

Mādhri—a son of Yudhājit.

Vā. 96. 101.

Māna—a Sādhya.

M. 203. 11.

Mānada—Pṛthu was this, to those who were pitiful.

Bhā. IV. 16. 16.

Mānadā (I)—a kalā of the moon.

Br. IV. 35. 92.

Mānam—four kinds of; *Saura*, *Saumya*, *Nakṣatra* and *Sāvana*; a measurement.

Vā. 50. 188. Br. II. 21. 137.

Mānarasā—a daughter of Bhadrāśva and Ghṛtācī.

Vā. 70. 69.

Mānava (I)—a Pañcārṣeya.

M. 196. 50.

Mānava (II)—the 20th kalpa.

M. 290. 8.

Mānasa (I)—a Mt. of Puṣkaradvīpa; the limit of Pṛthu's dominion; west of the city of Vasavī.

Br. II. 19. 112-14, 117; M. 123. 16; Vā. 49. 108; Vi. II. 8. 7-8.

Mānasa (II)—a son of Vapuṣmān and the founder of the Mānasa kingdom.

Br. II. 14. 32, 34; Vā. 33. 28, 30; Vi. II. 4, 23, 29.

Mānasa (III)—a *Vamśavartin* god.

Br. II. 36. 29.

Mānasa (IV)—a Yakṣa; a son of Devajanī and Maṇivara.

Br. III. 7. 130.

Mānasa (V)—one of the four lakes in Meru; surrounds all the sides of the Meru over which is established the capital of the Lokapālas; at the foot of the Vaidyūta hill from which the R. Sarayu rises;[1] north of the Ganges;[2] a *tīrtha* sacred to Kumuda and the Pitṛs;[3] fit for śrāddha; contains a shrine on its banks;[4] in Ilāvṛta.[5]

Kardama went there with his wife;[6] a reference to two *Hamsas* of the lake; one of them who took to household life was Purañjana; hearing from the other *Hamsa* he remembered his old place and became calm;[7] Indra spent 1,000 years in the lotus stalks of the lake;[8] here was the third rebirth of Kauśika's seven sons as Cakravāka birds and their final salvation after becoming Siddhas.[9] Ūrvaśī sported with Purūravas in.[10]

[1] M. 113. 46; 121. 16; 163. 86; 183. 2; 194. 8; Br. II. 18. 15; 21. 29-33; Vā. 47. 14; 50. 87-90; 111. 4. [2] Br. I. 1. 76; M. 70. 20; 107. 2; Vā. 36. 16; 42. 27; 77. 110-11. [3] M. 13. 27; 22. 23. [4] Br. III. 13, 58, 115-6; IV. 2. 25-6. [5] Vi. II. 2. 26. [6] Bhā. I. 5. 10; III. 23. 40. [7] Ib. V. 28. 54 and 63. [8] Ib. VI. 13. 14-5. [9] M. 20. 17; 21. 35. [10] Vi. IV. 6. 48.

Mānasa (VI)—Father of Riṣyanta, belonging to the commencement of the Dvāpara in the 11th Manvantara.

Vā. 70. 30.

Mānasas (I)—the Pitṛs as sons of Vasiṣṭha, with forms, live in *jyoti* worlds; their mind-born daughter is Gau, wife of Śukra.

M. 15. 12-15.

Mānasas (II)—the Vaiśya caste of Śākadvīpa.

Vi. II. 4. 69.

Mānasam—the region of Śālmalidvīpa adjoining the Mahiṣa hill.

Br. II. 19. 45; Vā. 49. 40.

Mānasā—the world above Brahmāṇḍa where live the Somapa Pitṛs;[1] the country of Pitṛs—Sukālas.[2]

[1] M. 15. 25. [2] Br. III. 10. 97; Vā. 73. 47.

Mānasī—a Dīkṣā.

Br. IV. 43. 7.

Mānasī siddhi—five characteristics of; Devas resident in Maharloka possessed of this power, perform sacrifices.

Vā. 101. 44-5.

Mānasottara—a hill of Puṣkaradvīpa to the east of Meru; Devadhāni, the city of Indra and other cities are there; like the wheel of an oil mill the wheel of Sūrya's chariot is said to rotate on the hill as its axis; resorted to by the Devas and Daityas.

[1] Bhā. V. 20. 30; 21. 7 & 13; Vi. II. 4. 74. [2] Vi. II. 4. 80.

Mānastoka—a *mantra* for *grahahoma*.

M. 239. 9.

Mānuṣa sarga—the seventh sarga with hitherward current (arvāk srota).

Vā. 6. 64.

Mānuṣī—a R. of the Ketumālā country.

Vā. 44. 22.

Mānuṣīviśa—one of the Marut gaṇas.

Vā. 67. 129.

Māndhāta (*Māndhātri*)—a son of Yuvanāśva, was born of him by splitting open the right side of his stomach; to the crying child Indra gave his first finger to suckle and called him Trasadasyu (s.v.) as he was a terror to the Dasyus; celebrated as a great emperor by the Paurāṇikas, having lust for more territory; married (Bindumatī-*Bhā* and *Vi. P.*) Caitrarathī, daughter of Śaśabindu, (Satabindu-*Vi. P.*); had three sons, Purukusta, Ambarīṣa, and Mucukunda besides fifty daughters, all of whom were married to Saubhari;[1] he built for them crystal palaces; gave them all comforts and himself lived constantly with each of them by his yogic powers; they gave birth to 150 sons and Māndhāta visited them after a long time and found them happy; was blessed by the sage and returned home; a Kṣatropetādvija;[2] an incarnation of Viṣṇu as human being with Uthathya, in the 15th Treta (with Uttankapurohita in the 15th Tretāyuga-*M. P.*);[3] an Angirasa and *mantrakṛt*;[4] worshipped Hari as *yajña*, knew the yoga power of Hari and got over his māyā;[5] a great conquering monarch; a popular king, a *yajva*, of good character;[6] became a Brahmana;[7] Tattya was his purohita.[8]

[1] Bhā. IX. 6. 30-38; 7. 1; X. 51. 14; XII. 3. 9; Vā. 99. 130; Vi. IV. 2. 61-112; Br. III. 63. 68-72; M. 12. 34; 49. 8. [2] Br. III. 66. 86. [3] Ib. III. 73. 90; M. 47. 243; Vā. 98. 90. [4] Br. II. 32. 108; M. 145. 102; Vā. 59. 99. [5] Bhā. II. 7. 44. [6] Vā. 88. 66-70. [7] Ib. 91. 115. [8] Ib. 99. 130.

Māmateya—the Purohita of Bharata.

Bhā. IX. 20. 25.

Māmsa—flesh offered to Goddess Kālī.

Vi. V. 1. 86.

Māyas—*Mohanavidyas* taught to Pradyumna by Māyāvatī.

Vi. V. 27. 14.

Māyava—a Vānara jāti.

Br. III. 7. 319.

Māyā (I)—created by the Lord with a view to creating the world;[1] Role of: source of bondage;[2] four characteristics of: its influence on *jñāna*: means to get rid of.[3]

[1] Bhā. I. 2. 30; III. 5. 25. [2] Bhā. XI. 11. 1-3; Vā. 94. 15. [3] Bhā. XI. 3. 1-33

Māyā (II)—a daughter of Adharma.

Bhā. IV. 8. 2.

Māyā (III)—is Yogamāyā; a mind-born mother;[1] from the heart of Narasimha;[2] a śakti.[3]

[1] Bhā. X. 2. 12; M. 179. 21. [2] Ib. 179. 64. [3] Br. II. 26. 9, 29; IV. 6. 53; 12. 21 & 49; 44. 62; Vā. 24. 86.

Māyā (IV)—a daughter of Maya;[1] wife of Bhayam and mother of Mṛtyu;[2] helpmate of Vārāhaviṣṇu.[3]

[1] Br. II. 9. 64. [2] Vā. 10. 40. [3] Br. I. 5. 19.

Māyā (v)—the essence milked by the Asuras from the cow-earth.

M. 10. 21.

Māyā (vi)—one of the kingly *upāyas*.

M. 222. 2.

Māyā (vii)—(Vaiṣṇavī): Atimohini and Triguṇātmaka.

Vi. V. 21. 1; 30. 14-9.

Māyā (viii)—represents the lips of the Vedas,[1] makes different varieties of and varied *guṇas* with *śīlas*.[2]

[1] Vā. 104. 75. [2] Ib. 104. 41.

Māyākirāta—reference to Śiva as a divine Hunter.

Bhā. III. 1. 38.

Māyādevī—worshipped by a seeker of fortune.

Bhā. II. 3. 3.

Māyā(purī)—also Māyā, one of the seven great cities;[1] sacred to Kumārī and to Pitṛs.[2]

[1] Br. IV. 40. 91. [2] M. 13. 34; 22. 10.

Māyāmayam sthānam—the atom of Īśvara; Śānkhyas style Prakṛti for māyā.

Vā. 101. 218.

Māyāmoha—the form which Viṣṇu took to vanquish the Asuras under Hrāda who defeated the Gods; he approached the Asuras as a naked mendicant, clean shaven and with a bunch of peacock feathers, performing austeri-

ties in the Narmadā and led them from the path of the Vedas by calling them Arhats; they left the trodden path and abandoned vedic practices and rites, and decried vedic sacrifices.

Vi. III. 17. 14-45; 18. 1-32.

Māyāvatī—Rati in her former birth: when her husband was burnt by *Śiva*, she was reborn as the superintendent of Śambara's kitchen. Hearing from Nārada that Pradyumna was Kāma and that he was thrown into sea by Śambara and swallowed by a fish and was brought to her kitchen, she nursed him lovingly and when he came of age, she spoke the truth and taught him *mahāmāyā vidyā* with which he killed Śambara: She took him by air to Kṛṣṇa and was rejoiced to become the daughter-in-law of Kṛṣṇa and Rukmiṇī.

Bhā. X. 55. 6-38; Vi. V. 27. 7-16, 27-30.

Māyāvinodas—are the Daityas, Dānavas and Kādraveyas; enjoy life to the utmost; only afraid of Hari's *cakra*.

Bhā. V. 24. 8, 11-15.

Māyāvī—a son of Maya and Rambhā.

Br. III. 6. 29; Vā. 68. 28.

Māyu—belonging to the line of Krodhavaśa.

Br. III. 8. 70.

Mārakataśālā—next to muktāśālā of Lalitā—Palmyra juice is used here: nearby in a grove lives the creator: Fourteen *Vidyas, Upavidyas* 64 *Kalaś* all reside here: a little away is Viṣṇuloka with a 1000 pillars: beyond that is Śivaloka.

Br. IV. 34. 54.

Māriṣa—a southern country.

Br. II. 16. 59.

Māriṣā—a daughter of a Bhoja king; wife of Devamīḍha and mother of Vasudeva and others.

Bhā. IX. 24. 27; Br. III. 71. 145.

Mārī—a mind-born mother.

M. 179. 15.

Mārīca (I)—a son of Sunda and Tāḍaka; set up by Rāvaṇa to take the form of a golden deer in order to secure Sītā: killed by Rāma.

Bhā. IX. 10. 5, 10; Br. III. 5. 35-6; Vā. 62. 72; Vi. IV. 4. 89.

Mārīca (II)—the author of a Purāṇa: married Pulomā and Kālakā, daughters of Vaiśvānara: These had 1000 sons besides the fourteen who lived in Hiraṇyapura.

Br. II. 38. 5; III. 6. 26; 7. 464; 47. 60.

Mārīca (III)—(Mārīcakaśyapa): a son of Antardhāna and grandson of Pṛthu;[1] his wife Vasu abandoned him for Soma;[2] his sons are said to reside in the Somapatha worlds of the Pitṛs.[3]

[1] M. 4. 45. [2] Ib. 23. 25. [3] Ib. 14. 1.

Mārīcas (I)—a devagaṇa.

Br. III. 1. 50.

Mārīcas (II)—Kaśyapa gotrakāras.

M. 199. 9.

Mārīcavamśa—the world created with moveables and immoveables in the epoch of; he stood in waters and performed penance for 7000 years and got Surucirditi who in turn got Ariṣṭanemi; then Kaśyapa to whom Dakṣa, gave his daughter in marriage.

Vā. 65. 109, 118.

Mārīci—a son of Danu; father of many sons numbering 6000, Paulomas and Kālakeyas, all residents of Hiraṇyapura and could not be killed even by the Devas, because of a special boon from Brahmā; Arjuna slew them;[1] his wives, Pulomā and Kālakā, the daughters of Vaiśvānara.[2]

[1] Br. III. 6. 5; M. 6. 18, 23-35. [2] Vi. I. 21. 8-9.

Mārīcī (I)—the wife of Parjanya.

Br. II. 11. 19; Vā. 28. 16.

Mārīcī (II)—an Apsarasa.

Br. III. 7. 6; Vā. 69. 5.

Māriṣā (I)—a daughter of Kaṇḍu and Pramloca (of Soma *M. P.*) (of plants and trees, Śākhin *Br. P.*) brought up by trees and married to Pracetasas who were the ten sons of Prācīnabarhisa; mother of Dakṣa; gave birth to trees, plants, and (R. Candravatī (*M.P.*) In the previous birth, she was the queen of a king who died young. She became a widow with no son; prayed to the Lord who blessed her with ten righteous husbands. These were the Pracetasas and had a number of sons; she herself had a miraculous birth.

Bhā. IV. 30. 13 and 47-9; Br. I. 1, 107; II. 13. 70; 37. 32-8; M. 4. 49-50. Vi. I. 15. 8-9, 46-50, 61-71.

Mārīṣā (II)—the wife of Śūra and mother of Vasudeva and others.

Vi. IV. 14. 26-7.

Māruta (I)—the Wind God, appointed father of Bhīma;[1] with Agni appointed to destroy the Asuras; Soma escaped to the ocean; Indra ordered them to dry up the ocean and they refused to incure this sin; hence were cursed to be born on the earth; did so in one body as Agastya;[2] the lord of *gandhas* or scents.[3]

[a] Br. II. 10. 43; Vā. 101. 194; 106. 59. [1] Br. III. 71. 154; M. 50. 49; Vā. 96. 153. [2] M. 61. 3-19. [3] Vā. 70. 11.

Māruta (II)—a Pravara of the Bhārgavas.

M. 195. 31; 196. 19.

Mārutam Purāṇam—the *Vāyu Purāṇa* equal to the Vedas.

Vā. 4. 12.

Mārutaṁvratam—of Kings whose spies enter everywhere as the wind enters everything unnoticed.

M. 226. 12.

Mārutālayam—a *tīrtha* on the Narmadā; bath in it takes one to the Vāyuloka in a heavenly chariot.

M. 191. 86-8.

Māruti—is Hanumān, of superior *bhakti.*

Br. III. 34. 39.

Māruteśvara—is Vāyu; consorts are Iḍā, Piṅgalā and Suṣumṇā;[1] a pītha sacred to Lalitā.[2]

[1] Br. IV. 33. 69-70. [2] Ib. IV. 44. 96.

Mārkaṇḍa—a Bhārgava gotrakāra.

M. 195. 20; 196. 45.

Mārkaṇḍeya (I)—a Siddha not lost in deluge;[1] son of Mṛkaṇḍa;[2] his firm and non-parallelled *tapas* and vow of

celibacy; saw the Puruṣa sleeping on a leaf of the *vaṭavṛkṣa;* his *āśrama* near the Himālayas on a Śila-citra; Indra sent the God of Love, Apsaras, and others to disturb him, but in vain; the mahātmā, seeing Hari in Nara-Nārāyaṇa form praised him; pleased with him as one who would be ever meditating on his feet Hari showed him what a *Pralaya* was; Pārvatī and Śiva. saw him, and were praised; when Śiva offered to grant him anything he wanted, he expressed his wish to be ever devoted to him and Hari; pleased with him Śiva went away with Pārvatī; this worthy son of the Bhṛgu race having earned Yogic vision and absolutely devoted to Hari even now goes about the world;[3] an authority on Rāma's story.[4]

[1] Bhā. VI. 15. 12; M. 2. 13; 186-3. [2] Bhā. IV. 1. 45. [3] Ib. XII. Chh. 8, 9 and 10. [4] Ib. VII. 1. 44.

Mārkaṇḍeya (II)—a contemporary of Dattātreya; Purohita, the fourth incarnation of Dattātreya, born to help him;[1] narrated the *Mārkaṇḍeya Purāṇa;*[2] acted as Brahmā in Paraśurāma's sacrifice.[3]

[1] Br. II. 33. 11; III. 73. 89; M. 47. 242; 53. 26; Vā. 98. 89; 109. 24; 112. 34. [2] M. 47. 242; 53. 26: [3] Br. III. 47. 46; IV. 39. 55.

Mārkaṇḍeya (III)—speaks of the greatness of the Narmadā to Yudhiṣṭhira;[1] came to Syamantapāncaka to see Kṛṣṇa.[2]

[1] M. 190. 1; 191. 81; 192. 6; 193. 66; 194. 48. [2] Bhā. X. 84. 4.

Mārkaṇḍeya (IV)—a son of Manasvinī and Mṛkaṇḍu;[1] wife Dhūmrapatnī and son Vedaśiras;[2] present at Rāma's abhiṣeka.[3]

[1] Vā. 28. 5; Vi. I. 10. 4. [2] Br. II. 11. 7. [3] Vi. IV. 4. 99.

Mārkaṇḍeya (V)—a disciple of Indra Pramati entrusted with a Samhitā; his son and grandson were respectively Satyaśravas and Satyahita who traditionally handed it down.

Vā. 60. 27-28.

Mārkaṇḍeyas—the sages, descendants and sons of Pīvarī and Vedaśiras.

Vā. 28. 6.

Mārkaṇḍeyam—a Mahā Purāṇa told by Mārkaṇḍeya; containing 9000 ślokas; he who copies it and makes a gift of it in the month of Kārttika attains the fruits of Puṇḍarīka *yajña*.

Bhā. XII. 7. 24; 13. 5; Vā. 104. 4; Vi. III. 6. 21; M. 53. 26-7.

Mārkaṇḍeyī—the wife of Rakṣa (Rajas *Vā. P.*) her son was Ketumān.

Br. II. 11. 42; Vā. 28. 37.

Mārkati—an Ārṣeyapravara. (Angiras).

M. 196. 22.

Mārgas—highways and byways; diśāmārga, grāmamārga, rājapatha, sākharathyas, gṛharathyas, uparathyas, ghaṇṭāpatha, grahāntaram, vṛttimārga and prāgvamśa with their respective measurements. Avaskaram and Parīvāham are other dispositions of open spaces.[1]

1. dik	— 20	dhanus in breadth.
2. Grāma		,,
3. Sīma	10	,,
4. Rājapatha	10	,,
5. Śākhāraṭyas or streets	4	dhanus.
6. Rathyoparathyas	3	,,
7. Upārathya rathas	2	,,

[1] Vā. 7. 118-22.

8. Janghāpatha 4 feet
9. Gṛhāntaram (lanes) 3 feet.
10. Dhṛtimārga 6 feet and more.
11. Avaskāraparīvāra 1 ft. all round.[2]

[2] Br. II. 7. 112-16.

Mārgadāyinī—a Goddess enshrined at Kedāra.

M. 13. 30.

Mārgapatha—a Bhārgava.

M. 195. 33.

Mārgaśīrṣi—month of, good for the gift of the *Agni Purāṇa;*[1] best for military expedition.[2]

[1] M. 53. 29. [2] Ib. 56. 2; 60. 35; 240. 5.

Mārgā—a Brahmavādiṅ.

Br. II. 33. 19.

Mārgeya—a Bhārgava gotrakāra.

M. 195. 20.

Mārjāra (I)—a Vānara jāti; born of Hari and Pulaha.

Br. III. 7. 177. 305, 319; 51. 11.

Mārjāra (II)—a son of Jāmbavān.

Br. III. 7. 303.

Mārjāri—a son of Sahadeva and father of Śrutaśravas.

Bhā. IX. 22. 46.

Mārtāṇḍa (I)—the Sun God; Brahmā placed the *tejas* of the Aṇḍam in the *garbha* of Aditī and when everything became stunted, the God removed it from the *garbha* mak-

ing it into two pieces; finding the weakness of the *garbha* Brahmā caused it to be placed in the lap of the Sun God; hence the name;[1] another ety.:—when Kaśyapa found the universe divided into two, he was in distress and said you be Martāṇḍa or Vivasvān, son of Kaśyapa and Dākṣāyanī; had seven sons; Sāvarṇi and Śanaiścara are the last;[2] R. Yamunā, the daughter of;[3] Nāsatya and Dasra, sons of;[4] golden image of, for gift;[5] maṇḍalam of.[6]

[1] Br. III. 7. 275-288; M. 2. 35. [2] Vā. 84. 25. [3] Br. III. 13. 72. [4] Ib. III. 59. 25; IV. 38. 23. [5] M. 9. 3; 280. 6. [6] Br. I. 1. 115.

Mārtāṇḍa (II)—handing over the Yajus to Yajñavalkya, Brahmarateya.

Vā. 61. 21.

Mārtāṇḍakulam—the solar line.

M. 290. 24.

Mārtāṇḍamaṇḍalam—here is located the world of Marīcigarbha where live the Haviṣmanta Pitṛs.

M. 15. 16.

Mārttikāvaras—Bhojas called as after the city, Mṛttikāvara.

Vi. IV. 13. 7.

Mārṣā—the mother of Dakṣa in the Cākṣuṣa epoch.

Vā. 30. 61, 74.

Mārṣṭapingali—a Pravara (Angiras).

M. 196. 18.

Mārṣṭhi—a son of Sāraṇa.

Vi. IV. 15. 21.

Mālas—a Janapada of the East.

Vā. 45. 123.

Mālatī—(also Mālavī) the queen of Aśvapati and mother of Sāvitrī, the *pativrata*;[1] her sons are called the Mālavas of pure Kṣatriya stock.[2]

[1] M. 208. 10. [2] Ib. 213. 16.

Mālayani—a Bhārgava gotrakāra.

M. 195. 26.

Mālava (I) (*Mālva*)—sacred to Lalitā.

Br. IV. 44. 95.

Mālava (II)—(*c*) *dvijas* of; became Vrātyas after the days of Purañjaya.

Bhā. XII. 1. 38; Vi. II. 3. 17.

Mālavas—a Kṣatriya tribe of the Vindhyas; sons of Aśvapati and Mālavī;[1] enlisted by Jarāsandha against the Yadus.[2]

[1] M. 114. 44, 52; 163. 67; 213. 16; Vā. 45. 132. [2] Bhā. X. [50 (V) 2].

Mālavī—same as Mālatī.

M. 213. 16.

Mālā (*Cintāmaṇi*)—Kubera's wedding present to Kāmeśvara.

Br. IV. 15. 22.

Mālākāra—the flower seller who offered Kṛṣṇa and Rāma flowers liked by them and was blessed with wealth and long life to him, to his generations of his successors.

Vi. V. 19. 17-28.

Māli(n)—the father of Kaikasī and father-in-law of Visravas; a follower of Vṛtra in his battle with Indra; a Rākṣasa in the fifth talam; slain by Hari in the Devāsura war.

Bhā. VI. 10. 21; VIII. 10. 57; Br. II. 20. 37; III. 8. 40. Vā. 70. 34.

Mālinī (I)—a śakti; a mind-born mother.

Br. IV. 36. 76, 96; M. 179. 9.

Mālinī (II)—the ancient name of the city of Campā; also known as Campāvatī.

M. 48. 97; Vā. 99. 105.

Mālyavan (I)—Mt. a mountain range to the east of Meru, south of Nīla, north of Niṣādha and west of Ilāvrata and a boundary limit of Ketumālā, a thousand yojanas in extent; the stream Cakṣus descends from its summits;[1] at its top is Amarakaṇṭaka in Kalinga.[2]

[1] Bhā. V. 16. 10; 17. 7; M. 113. 35; Vā. 34. 33-4; 42. 19 and 42; Vi. II. 2. 27, 39. [2] Br. II. 15. 38; 17. 18; III. 13. 7 and 13.

Mālyavan (II)—a son of Rākṣasa, Prahati; slain by Hari in the Devāsura war; his daughters were Puṣpotkaṭā and Vākā; father-in-law of Viśravas.

Bhā. VIII. 10. 57; Br. III. 7. 90; 8. 39. Vā. 70. 34.

Mālyavan (III)—(varṣam) a kingdom of Bhadrāśva.

Br. II. 14. 51; Vā. 33. 44; 43. 5.

Mālyavan (IV)—a son of Lanku.

Vā. 69. 129.

Māṣas—a tribe;[1] a kind of grain.[2]

[1] M. 114. 52. [2] Ib. 217. 38.

Māṣakam—weight in gold; fine for failure to feed Brahmanas when there is occasion for it and for mentioning one man to a prostitute and taking her to another; in silver for causing injury to animals and insects and for other offences.

M. 227. 7, 89, 108, 146.

Māṣam—a small coin; fine of, for removing the rope, pot, etc., from a well;[1] a weight.[2]

[1] M. 227. 98. [2] Vi. VI. 3. 8.

Māṣaśarāvayas—sages.

M. 200. 9.

Māsa—30 days and nights; two pakṣas; two months equal to a ṛtu; six months constitute an *ayaṇa* and two ayaṇas make one year; the twelve names of months Tapa, Tapasya, etc. are mentioned.

Br. II. 7. 20; 13. 14 and 114; Vā. 3. 14; 30. 16 and 178; 31. 26; Vā. 65. 58; Vi. I. 3. 9-10; II. 8. 81; VI. 3. 10.

Māsakṛt—a Ṣutapa god.

Br. IV. 1 14.

Māsaśrāddha—the feeding of Manuṣya Pitṛs or Laukikas.

Br. II. 28. 67, 78. M. 141. 65. Vā. 83. 3-10.

Māhiṣa—the region under the Guhas.

Vi. IV. 24. 65.

Māhiṣas—a royal dynasty.

Vā. 99. 374.

Māhiṣakas—the people of the Dakṣiṇāpatha.

Vā. 45. 125.

Māhiṣikas—a degraded Kṣatriya clan.

Br. III. 63. 140.

Māhiṣmatī—the capital of the Haihayas, on the Revā (Narmadā). Entered by Paraśurāma who put to sword all the Kṣatriyas to avenge his father's death; visited by Balarāma;[1] originally a Nāga capital with Karkoṭaka sabhā;[2] the place where Kārtavīrya defeated Karkoṭaka's son;[3] the place where Rāvaṇa was imprisoned by Kārtavīryārjuna;[4] founded by Māhiṣmān and capital of Kārtavīryārjuna.[5]

[1] Bhā. IX. 15. 22; 16. 17; X. 79. 21. [2] Br. III. 38. 2; 46. 11; 69. 26. [3] M. 43. 29. [4] Ib. 43. 38. [5] Vi. IV. 11. 9, 19.

Māhiṣmān—a son of Sahajit, founded the city of Māhiṣmatī; father of Bhadraśreṇiya.

Vi. IV. 11. 9-10.

Māhendra—a Rākṣasa of the Atalam.

Vā. 50. 18.

Māhendrī (I)—see Amarāvatī.

Br. II. 21. 30.

Māhendrī (II)—a śakti.

Br. IV. 19. 7; 36. 58.

Māheśvara (I)—the 29th Kalpa in which Tripuram was burnt.

M. 290. 10.

Maheśvara (II)—born of Pradhāna and Puruṣa; father of world creation;[1] the universe as limbs of.[2]

[1] Vā. 103. 36. [2] Ib. 103. 71-3.

Māheśvarajvara—created by Śiva to attack Kṛṣṇa; unable to stand the Vaiṣṇava jvara, it bowed and vanished.

Bhā. X. 63. 22-30.

Māheśvaradharmas—in the *Skānda Purāṇa*;[1] Nandi gave out to Nārada the Māheśvara dharmas and vratam.[2]

[1] M. 53. 42. [2] Ib. 95. 3, 4.

Māheśvarapuram—sacred to Svāhā.

M. 13. 42.

Māheśvaram balam—the Mahāyogam of Śiva; the origin of Linga.

Br. II. 26. 65.

Māheśvaramvratam—(Śivacaturdaśi): revealed by Nandi to Nārada; to be begun on the 13th day of the bright half of Mārgaśīrṣa in honour of Śaṅkara; details of the worship on the next day; a gold cow and calf to be offered as present to a sāmaga or other śrotriya; ladies who perform this with permission from husband go to the world of Pinākini.

M. 95. 5-38.

Māheśvarī (I)—a śakti and a mother goddess;[1] Images after the manner of Māheśvara.[2]

[1] Br. IV. 19. 7; 36. 58; 44. 111. [2] M. 179. 9; 261. 25; 286. 10.

Māheśvarī (II)—created out of Dakṣiṇāgni for the use of the Kāśi King's son to avenge his father's death at the hands of Kṛṣṇa; unable to bear the Sudarśana of Kṛṣṇa she fled to Kāśī.

Vi. V. 34. 39.

Māheśvarīvidyā—is *Mṛtasamjīvanīvidyā* (s. v.) that came out of the face of Maheśvara.

M. 249. 6.

Māheśvaryam—a Yoga; the five *dharmas* originally given by Rudra; other *dharmas* promulgated by Ādityas, Vasus, Sādhyas, Aśvins, Maruts, Bhṛgus, Yama, Śukra and other agents and Pitṛkālāntakas; the five *dharmas* are Prāṇāyāma, dhyānam, Pratyāhāra, dhāraṇa and smaraṇa of the Māheśvara Yoga.

Vā. 10. 70-74; 23. 153, 224.

Mita (I)—a Marut of the 5th gaṇa.

Br. III. 5. 96.

Mita (II)—a Sudharmāṇa god.

Br. IV. 1. 60.

Mitadhvaja—a son of Dharmadhvaja and father of Khāṇḍikya.

Bhā. IX. 13. 19-20.

Mitavān—a deva of the Svāyambhuva epoch.

Br. II. 13. 95.

Mitāhāra—a Vānara chief.

Br. III. 7. 239.

Mitra (I)—a Brahmarṣi, and one of the seven sons of Vasiṣṭha.

Bhā. IV. 1. 41.

Mitra (II)—a son of Aditī;[1] an Āditya; a name used for the sun;[2] Bhaga to see through the eye of;[3] acted as milkman of the Devas to milk the cow-earth when Indra was calf; the

milk was of vigorous strength and the vessel was of gold;[4] loved Ūrvaśī and finding her thinking of Varuṇa, cursed her to be born on the earth; performed austerities at Badarī, saw Ūrvaśī and let flow his *retas*, which was collected by Ūrvaśī in a pot and from which came Agastya and Vasiṣṭha;[5] fought with Praheti in the Devāsura war;[6] was offered sacrifice by Vasiṣṭha on behalf of Śrāddhadeva;[7] worshipped by Yudhiṣṭhira and Akrūra;[8] to be worshipped in house-building; also in palace building;[9] in the sun's chariot in the months of *Śuci* and *Jyeṣṭha*.[10]

[1] Bhā. VI. 6. 39. [2] Ib. I. 13. 30; M. 6. 4; Br. II. 23. 5, 104; 24. 33, 39; III. 3. 67; IV. 20. 48; Vā. 66. 66; Vi. I. 15. 131. [3] Bhā. IV. 7. 3. [4] M. 10. 17. [5] Ib. 61. 27, 31; 126. 6; 171. 56; 201. 23-9. [6] Bhā. VIII. 10. 28. [7] Ib. IX. 1. 13. [8] Ib. X. 39. 32. [9] M. 253. 43; 268. 22. [10] Vi. II. 10. 7.

Mitra (III)—His wife was Revatī. Utsarga and others were her sons.

Bhā. VI. 18. 6.

Mitra (IV)—the name of the sun in the month of Śukra (*Jyeṣṭha*).

Bhā. XII. 11. 35; Vā. 52. 6.

Mitra (V)—a son of Vasudeva and Madīrā.

Br. III. 71. 171; Vā. 96. 169.

Mitra (VI)—a Marut gaṇa.

M. 171. 52.

Mitra (VII)—of three kinds to a King; the hereditary-ally, the enemy of the enemies and the Kṛtrima (acquired) ally.

M. 220. 17-18.

Mitra (VIII)—a son of Maṇibhadra.

Vā. 69. 156.

Mitra (IX)—a Vāsiṣṭha branch.

Vā. 70. 90.

Mitraka—a *tapasvi* and a son of the *avatār* of the 28th dvāpara.

Vā. 23. 223.

Mitrajyoti—a daughter of Maruta (Marutta- *Vā. P.*).

Br. III. 68. 5; Vā. 93. 5.

Mitradevī—a daughter of Devaka and one of the seven wives of Vasudeva.

M. 44. 73.

Mitrapadam—a *tīrtha* in Kedāra; sacred to the Pitṛs.

M. 22. 11.

Mitrabāhu (I)—a son of Nāgnjiti and Kṛṣṇa.

Br. III. 71. 252; M. 47. 19; Vā. 96. 243.

Mitrabāhu (II)—a son of the 4th (Ṛtu-Sāvarṇa-*Vā. P.*). Sāvarṇa Manu.

Br. IV. 1. 95; Vā. 100. 99.

Mitravān (I)—a son of the IV (Ṛtu-Sāvarṇa-*Vā. P.*) Sāvarṇa Manu.

Br. IV. 1. 94; Vā. 100. 99.

Mitravān (II)—a son of Mitravindā and Kṛṣṇa.

M. 47. 19.

Mitravinda—a son of Mitravindā and Kṛṣṇa.

M. 47. 19.

Mitravindā (I)—a R̥. in Kuśadvīpa.

Bhā. V. 20. 15.

Mitravindā (II)—daughter of Kr̥ṣṇa's aunt in Avantī. Discomfiting Vinda and Anuvinda, Kr̥ṣṇa married her; her sons;[1] welcomed by Draupadī to Hāstinapura, she explained how she was married to Kr̥ṣṇa.[2]

[1] Bhā. X. 58. 31; 61. 16; M. 47. 14; Vā. 96, 234; Vi. V. 28. 3.
[2] Bhā. X. 71. 43; 83. 15-6.

Mitravindu— a son of R̥tu Sāvarṇa Manu.

Vā. 100. 99.

Mitrasaha—see Saudāsa—also Kalmāṣapāda.

Bhā. IX. 9. 18; Br. III. 63. 176; Vā. 88. 176.

Mitrasena—a son of the IV (R̥tu *Vā. P.*) Sāvarṇa Manu.

Br. IV. 1. 94; Vi. 100. 99.

Mitrā—mother of Maitreya and (Maitreyī—*Bhā. P.*). Her son was seen by Vidura on the banks of the Ganges.

Bhā. III. 4. 36.

Mitrāyu (I)—a Vāsiṣṭha.

Br. II. 35. 64.

Mitrāyu (II)— a son of Divodāsa and a Brahmiṣṭha; after him Maitreyas belonging to the side of Bhārgavas. Father of Cyavana.

M. 50. 13; Vā. 99. 206; Vi. IV. 19. 69-70.

Mitrāyu (III)—a pupil of Romaharṣaṇa.

Vi. III. 6. 17.

Mitrāvaruṇa (I)—the scrotum of the Supreme Being;[1] father of Agastya and Vasiṣṭha by dropping semon in a jar at the sight of Ūrvaśī[2] cursed Ūrvaśī to be born a human being;[3] in the course of a ritual in their honour done by Manu was born Ilā.[4]

[1] Bhā. II. 1. 32. [2] Ib. VI. 18. 5-6; IX. 13. 6. [3] Ib. IX. 14. 17. [4] Br. III. 8. 99; 60. 5 & 8.

Mitrāvaruṇa (II)—a Vāsiṣṭha Brahmavādin.

M. 145. 110.

Mitrāvaruṇa (III)—one of the 16 Ṛtviks for *yajña;* issued from the back of Nārāyaṇa.

M. 167. 8.

Mitrāvaruṇa (IV)—the two Vedic deities in whose honour Prajāpati made a sacrifice out of which came Iḍā;[1] into their *tejas* the soul of Vasiṣṭha entered, cursed by Nimi; they met Ūrvaśī and Vasiṣṭha took another body from her.[2]

[1] Vā. 85. 6-7. [2] Vi. IV. 5. 11-12.

Mitrāvaruṇa Iṣṭi—a *yajña* performed by Manu for the birth of a son.

Vi. IV. 1. 8.

Mitrī—a Yoganāthā.

Br. IV. 37. 29.

Mitreyu (I)—(Mitrāyu)—a son of Divodāsa and father of Cyavana.

Bhā. IX. 22. 1.

Mitreyu (II)—a branch of the Bhārgavas.

Br. III. 1. 100.

Mithi—a son of Ni (e) mi, born out of the churning of Araṇi; see Janakā: founded the city of Mithilā.

Br. III. 64. 4; Vā. 89. 4-6; Vi. IV. 5. 23.

Mithilā—founded by Janaka-Vaideha: capital of the Videhas whose king was Janaka: here Śatadhanvan lost his horse and ran on foot afraid of Kṛṣṇa: Balarāma visited it and lived there for some time.

Bhā. IX. 13. 13; X. 57. 20-26; Br. III. 64. 6; 71. 80; Vā. 96. 74; 99. 324.

Mithilāvanam—Śatadhanu was killed by Kṛṣṇa in.

Vi. IV. 13. 93.

Mithileśvara—also Maithila—King of Mithilā.

Br. III. 39. 2, 8.

Mithilopavanam—Here Kṛṣṇa vanquished Bhoja.

Br. III. 71. 76.

Mirikāvanam—on the Narmadā.

Br. III. 70. 32.

Miśrakeśī—an Apsaras and wife of Vatsaka; in the sabhā of Hiraṇyakaśipu.

Bhā. IX. 24. 43; Br. III. 7. 6; M. 161. 75; Vā. 69. 5.

Mīḍvāmsa—a son of Mādrī.

Br. III. 71. 19.

Mīḍhus—a son of Indra.

Bhā. VI. 18. 7.

Mīḍhuṣṭama—a name of Śiva.

Bhā. IV. 7. 6.

Mīḍhvan (I)—a son of Dakṣa, and father of Kūrca (Pūrva *Br. P.*).

Bhā. IX. 2. 19.

Mīḍhvan (II)—a name of Śiva.

Bhā. III. 14. 34; Br. III. 24. 27.

Mīna—the Tamil month of Panguni: Sūrya in the month of.

Vā. 105. 46.

Mīnā—a daughter of Ṛṣā; gave birth to fishes—*makara, pāṭhina,* and *timirohita.*

Br. III. 7. 414-5; Vā. 69. 291-2.

Mīmāmsā—a philosophical system issuing from Brahmā's mouth;[1] read by the Asuras;[2] an *anga* of the Vedas.[3]

[1] M. 3. 4; 53. 6; Vi. III. 6. 27; V. 1. 38. [2] Br. II. 35. 87; IV. 12. 17. [3] Vā. 61. 78.

Mukuṭa (I)—a *tīrtha* sacred to Satyavādinī.

M. 13. 50.

Mukuṭa (II)—a hill, west of the Śitoda;[1] residence of the Pannagas.[2]

[1] Vā. 36. 28. [2] Ib. 39. 62; 42. 52.

Mukuṭā—a R. from Ṛṣyavān.

M. 114. 26.

Mukuṭeśvarī—a Goddess enshrined at Markoṭa.

M. 13. 33.

Mukunda (I)—a name of Kṛṣṇa.

Bhā. I. 5. 19; Br. III. 33. 14. IV. 9. 45. 40. 7.

Mukunda (II)—Mt. in Śālmalidvīpa.

Bhā. V. 20. 10.

Mukta (I)—(Paulaha)—a sage of the epoch of Bhautya Manu.

Br. IV. 1. 113.

Mukta (II)—one released from *samsāra* knows his own self and assumes the shape foreign to the everyday world.

Vā. 16. 21-2; 102. 76-7, 105.

Muktā—a main stream of Śālmalidvīpa.

Vi. II. 4. 28.

Muktāśālā—of Lalitā.

Br. IV. 34. 53.

Muktāphalodakā—a R. in Śrīnagar in Muktāphalaśālā.

Br. IV. 33. 52.

Mukti (I)—an Uttama siddhi.

Br. IV. 5. 23; 36. 51.

Mukti (II)—one of the two Gods forming a boat to cross the ocean of *samsāra*;[1] four-fold of which Gayā is best.[2]

[1] Vā. 108. 37. [2] Ib. 105. 16.

Muktikā—a mother goddess.

M. 179. 30.

Muktiman—Mt. near Ṛksavanta.

Br. III. 70 32.

Muktisiddhi—a devī.

Br. IV. 19. 5.

Mukha—the head of the Śiva Gaṇas.

Br. III. 41. 28.

Mukhas (Sukhas)—one of the three gaṇas;[1] 20 branches of them mentioned.[2]

[1] Vā. 100. 13. [2] Ib. 100. 18-19.

Mukhamaṇḍikā—a mind-born mother.

M. 179. 12.

Mukhevilā—a mind-born mother.

M. 179. 21.

Mukhyas—the gods of Sāvarṇi epoch.

Vi. III. 2. 15.

Mukhyatīrtham—in the left foot of the Śilā at Gayā.

Vā. 108. 40.

Mukhyā—the fifth entrance on the east of the city of Puramjana. Through this Puramjana went to the kingdoms of Āpaṇa and Bahūdana with his companions Rasajña and Vipaṇa; allegorically the mouth.

Bhā. IV. 25. 49; 29. 11.

Mucukunda (I)—a son of Māndhāta of the Ikṣvāku line, and a yogin; knew the yoga power of Hari.[1] Devoted to Brahman and truth. After his encounter with the Asuras on behalf of Indra, he wanted rest and the celestials allowed him to sleep undisturbed, adding that whoever disturbed him, would be burnt to death. So he slept in a cave where Kṛṣṇa led his Yavana foe (Kālayavana) who disturbing Mucukunda's sleep was burnt to death. Soon Kṛṣṇa appeared before him and informed him of his *avatār* and its purpose. Mucukunda's praise of Kṛṣṇa and request of union with Him. Kṛṣṇa replied that he had to undergo still one more birth as a *dharmic* Brahmana and then reach Him. Taking leave of the Lord, he saw the advent of Kali and entered Gandhamādana. He worshipped Hari in the Badarī āśrama by *tapas*.[2]

[1] Bhā. IX. 6. 38; II. 7. 44; M. 12. 35; Vā. 88. 72. [2] Bhā. X. 51 (whole); 52. 1-4; Br. III. 36. 26; Vi. V. 23. 18-47; 24. 1-5.

Mucukunda (II)—a Daitya in the Pātāla or 7th tala.

Br. II. 20. 44; Vā. 50. 42.

Muñja—a Rākṣasa in the fourth tala or Gabhastalam.

Br. II. 20. 33; Vā. 50. 32.

Muñjakeśa—a disciple of Saindhavā.

Vā. 61. 54.

Muñjakeśya—a sage.

Br. II. 35. 61.

Muñjavat—the peak in the Aruṇa hill.

Br. II. 18. 20.

Muñjikeśa—a pupil of Saindhava, rearranged the Atharva Veda again into three parts and included *nakṣatra kalpa*.

Vi. III. 6. 13.

Muṇḍa—an Asura killed by the Devī.

Br. IV. 29. 75.

Muṇḍas (I)—a tribe.

M. 163. 66.

Muṇḍas (II)—a Janapada of the East.

Vā. 45. 123.

Muṇḍas (III)—Shavelings in the guise of Sanyasins in Kaliyuga.

Vā. 58. 59.

Muṇḍas (IV)—a dynasty of kings; thirteen in number.

Vi. IV. 24. 53.

Muṇḍaka—one of Danu's sons.

Vā. 68. 8.

Muṇḍapṛṣṭam—the place where Mahādeva performed penance; protected by poisonous reptiles; fit for śrāddha; to the east of it is the *tīrtha* of Kanakanandi; a mere plunge into the waters relieves one of his three debts;[1] in Gayā.[2]

[1] Br. III. 13. 110; Vā. 77. 102-7. [2] Ib. 109. 45 and 52; 111. 45 and 74.

Muṇḍapṛṣṭhādri—the śilā on the back of the Gayāśma, leading the Pitṛs to Brahmaloka.

Vā. 108. 12.

Muṇḍi (I)—a heretic; not fit for śrāddha.

Br. III. 14. 40; 15. 42, 62.

Muṇḍi (II)—a name of Vighneśvara.

Br. IV. 44. 70.

Muṇḍi (III)—one of the four sons of the 33rd kalpa.

Vā. 23. 59.

Muṇḍīśvara Daṇḍi—the *avatār* of the Lord in the 25th dvāpara.

Vā. 23. 209.

Muda—born of Dharma and Tuṣṭi.

Bhā. IV. 1. 51.

Mudas—one of the 14 Apsara-gaṇas, born of Vāyu.

Br. III. 7. 19.

Muditā—a R. of the Plakṣadvīpa.

Vā. 49. 17.

Mudgala (I)—a son of Bharmyāśva. From him sprang the Brahmana family Maudgalyas. Father of twins; Divodāsa and Ahalyā. A pupil of Śākalya;[1] a *mantrakṛt*.[2]

[1] Bhā. IX. 21. 31-34; XII. 6. 57; Br. II. 32. 109; 35. 2. Vā. 60. 60, 64; Vi. III. 4. 22. [2] Vā. 65. 107.

Mudgala (II)—a son of Bhadrāśva;[1] a *mantrakṛt*;[2] a Trayārṣeya, not to marry with Angiras or Matsyadagdhas.[3]

[1] M. 50. 3. [2] Ib. 145. 103. [3] Ib. 196. 41.

Mudgala (III)—a son of Bheda; after him Maudgalyas, the Kṣatra-Brahmanas.

Vā. 99. 196, 198.

Mudgala (V)—a son of Haryaśva and father of Haryaśva; after him came the Maudgalyas, the Kṣatriya Brahmanas.

Vi. IV. 19. 59-61.

Mudgalas (I)—an Ātreya clan.

Br. III. 8. 85; Vā. 70. 78.

Mudgalas (II)—a branch of Aṅgiras.

Vā. 65. 107.

Mudgalā—a Brahmavādinī.

Br. II. 33. 18.

Mudgarakas—an eastern country.

Br. II. 16. 53.

Mudras—āvāhini, mahāmudrā, Trikhaṇḍa, Samkṣobhini mudrā, Vidāvinī, Ākarṣiṇī, Unmādinī, Mahāmkuśa, Khecari, Bhījamudrā, and Yonimudrā: detailed.

Br. IV. 36. 62; 42. 1-19.

Mudrākarṣanikā—a guardian deity of the Binducakra.

Br. IV. 36. 78-81.

Mudrādevīs—also Prakaṭa śaktis: ten in number occupy a place above the *aṣṭaśaktis* in the 9th parvan of Cakrarājaratha.

Br. IV. 19. 10.

Mudriṇī—a name of Lalitā.

Br. IV. 17. 34; 31. 91.

Munaya—an Ajitadeva.

Vā. 67. 34.

Muni (I)—a daughter of Dakṣa and one of the 13 wives of Kaśyapa; a mother goddess; mother of groups of munis and sages, Apsaras and Gandharvas;[1] given to Gandha śilā.[2]

[1] Bhā. VI. 6. 26-7; Br. III. 3. 56; M. 6. 2, 45; 146. 19; 171. 29, 60; Vā. 66. 55. [2] Br. III. 7. 466.

Muni (II)—a son of Dyutimān, after whom came the Maunideśam in Krauncadvīpa.

Br. II. 14. 23, 26; Vā. 33. 21, 23. Vi. II. 4. 48.

Muni (III)—a god of Prasūta group.

Br. II. 36. 71.

Muni (IV)—a son of Vaidya.

Br. III. 59. 7. Vā. 84. 7.

Muni (V)—a son of Pradyumna and father of Ūrjavaha.

Br. III. 64. 20; Vā. 89. 19.

Muni (VI)—one of the twenty Amitābha gods.

Br. IV. 1. 17; Vā. 100. 17.

Muni (VII)—a sage of the Ṛaivata epoch;[1] a Viśvedeva.[2]

[1] M. 9. 9. [2] Ib. 203. 13; Br. III. 3. 30.

Muni (VIII)—one of the wives of Kaśyapa; gave birth to Apsarasas.

Vi. I. 15. 125; 21. 25.

Munis—those who delight in the *Ātman*, after many births, and renounce even the region of Brahmā; realise the Supreme Spirit by shaking off the three dreamy stages—*bhāvādvaita*, *kriyādvaita*, and *dravyādvaita*.

Bhā. III. 27. 27; VII. 15. 62-5; X. 2. 25.

Munika—the minister of Ripumjaya; killed his king, Vitahotra and enthroned his son Pradyota on the throne.

Vā. 99. 310; Vi. IV. 24. 1-2.

Munideśa (*Muṇirdeśa*)—a kingdom in the Krauñca-dvīpa.

Br. II. 14. 26; 19. 73; M. 122. 86; Vā. 49. 67.

Mura—an Asura of five heads; got up from sleep under waters on hearing the sound of Pāñcajanya (s.v): His head was cut off by Kṛṣṇa. His seven sons rose with Pīṭha, their commander, and were put to death by Garuḍa in charge of the outskirts of the city of Prāgjyotiṣa; father of 7000 sons.

Bhā. X. 59. 6-19; 37. 16; III. 3. 11; IV. 26. 24; Vi. V. 29. 17-18.

Muraripu (*Murāri*)—is Viṣṇu.

Bhā. IV. 26. 24; X. 14. 58; Br. III. 36. 34; M. 54. 19 etc.

Murāsura—an Asura in the disguise of Viṣṇu.

Br. IV. 29. 125.

Murdhā—a son of Bhṛgu.

Vā. 65. 87.

Muṣika (c)—a country under Kanakas (Wilson's suggested identification with the pirate coast of the Konkan).

Vi. IV. 24. 67.

Muṣṭika—an Asura friend (wrestler-*Vi. P.*) of Kamsa. Invited by Kamsa, he got ready for a wrestling match with Kṛṣṇa and Balarāma. Took his seat in the enclosure; challenged by Rāma, fought according to rules, and courted death. (Balabhadra,-*Vi. P.*)

Bhā. X. 2. 1; 36. 21-24; 37. 15; 42. 37; 43. 40; 44. 1, 19, and 24-25; Br. IV. 29. 123. Vi. V. 15. 7 and 16; 20. 18, 65. 78.

Musala (I)—Diti not to sit on, in her pregnancy.

M. 7. 38.

Musala (II)—a weapon of Śeṣa;[1] to exterminate all the Yādavas by the curse of sages; came out of Sāmba's womb which was powdered and thrown into the sea; a piece was devoured by a fish, and a hunter who got it, shot it against Kṛṣṇa sitting, little knowing that he was the Lord; it was the cause of the Lord departing to heaven; other pieces became kuśa grass which became in the hands of the Yādavas iron sticks with which they struck one another and died.[2]

[1] Vi. II. 5. 18; V. 36, 13, 18; 37. 9. [2] Ib. V. 37. 11-16; 44-5; 33. 30.

Musalāyudha—is Baladeva.

Vi. V. 35. 31.

Muhūrtas—a measurement of time; thirty *kalas* making a day and a night, a muhūrta; 15 for day and 15 for night on an equinoctial day; 45 *kalas* one muhūrta; 15 muhūrtas

make a day exactly in Viṣuvat; division of day into units of three muhūrtas;[1] those of the afternoon are Raudra, Sārpa, Maitra, Pitṛya, Vāsava, Āpya, Vaiśvadeva and Brāhma; those of the day are Prājāpatya, Indra, Indrāgni, Nirṛti, Vāruṇa, Aryamana, and Bhaga; these are to be calculated according to the shadow cast by a gnomon; the muhūrtas of the night are the Ajaikapad, Ahirbudhnya, Pūṣāśvi, Yama, Āgneya, Prājāpatya, Saumya, Āditya, Bārhaspatya, Vaiṣṇava, Sāvitra, Tvāṣṭra, Vāyavya and Samgraha; time reckoned by the movement of the moon.[2] Kṛṣṇa born in the Vijayamuhūrta;[3] the eighth muhūrta said to be kutapa, auspicious for beginning any activity; the sun becomes *manda* or inactive then.[4]

[1] Bhā. III. 11. 8; Br. II. 13. 16; 21. 95, 116-22; 24. 56; 29. 6; IV. 1. 76, 213, 216; 32. 14; M. 124. 86-91; 142. 4; 203. 10; Vā. 30. 13; 100. 215, 218; Vi. I. 3. 9; II. 8. 59-61; VI. 3. 9. [2] Br. III. 3. 32, 39-45; Vā. 66. 33. [3] Br. III. 71. 206; 72. 30. [4] M. 22. 84-5.

Muhūrtakas (I)—the periods of 30 kalās.

Br. II. 7. 19; Vā. 57. 6.

Muhūrtak(j)as (II)—sons of Muhūrtā and Dharma.

M. 5. 18. Vi. I. 15. 106.

Muhūrtā—a daughter of Dakṣa and one of Dharma's ten wives; begot Muhūrtaka gaṇa.

Bhā. VI. 6. 4 and 9; Br. III. 3. 3 and 32; M. 5. 16, 18; 203. 10; Vā. 66. 33; Vi. I. 15. 105-6.

Mūka—a son of Hrāda killed by Savysāci (Arjuna) in Kairāta.

Br. III. 5. 34, 36; Vā. 67. 72, 73.

Mūkas—a tribe of the Madhyadeśa.

M. 114. 36.

Mūkamegha (*Mūkas*)—clouds of the Āgneya class which rain under the influence of wind, *āvaha*.

Br. II. 22. 24; Vā. 51. 28, 32.

Mūtrākīrṇa—a hell of urine, where fall false people and those who cry aloud (Prākrośaka):

Br. IV. 2. 148, 170-71; Vā. 101. 168.

Mūrtaya—a son of Kuśa.

Bhā IX. 15. 4.

Mūrti (I)—a sage of the epoch of the Tenth Manu.

Bhā. VIII. 13. 22.

Mūrti (II)—a son of Vasiṣṭha and a Prajāpati of the Svārociṣa epoch.

M. 9. 9.

Mūrtipas—the priests of a temple; learned and of noble families; they may be 32 or 16 or 8 according to requirements of different ages.

M. 265. 1-6, 42; 266. 54.

Mūrtī—a daughter of Dakṣa, and a wife of Dharma; mother of Nara and Nārāyaṇa.

Bhā. IX. 4. 6; II. 7. 6; IV. 1. 50 and 52.

Mūrtivyūha—formed by Vāsudeva, Saṇkarṣaṇa, Pradyumna and Aniruddha.

Bhā. XII. 11. 21.

Mūrdhanī—the wife of Mārkaṇḍeya.

Vā. 28. 6.

Mūrdhā—a son of Bhṛgu.

M. 195. 13.

Mūla—(also Mūlam) a *nakṣatra;* sacred to the worship of Piṭrs.

Bhā. V. 23. 6; Br. II. 21. 76; III. 18. 10; Vā. 50. 130; 66. 51; 82. 10.

Mūlaka—a son of Aśmaka; when the Kṣatriyas were rooted out of the earth, he was protected by naked women; hence he was known as Nārikavaca. The originator of the new Kṣatriya race after its ruin by Paraśurāma; father of Daśaratha.

Bhā. IX. 9. 40-1; Br. III. 63. 178; Vi. IV. 4. 73-5; Vā. 88. 178-9.

Mūlakodara—a Dānava.

Br. III. 6. 9.

Mūlacārī—a disciple of Lokākṣī.

Vā. 61. 37.

Mūlatāpī—a *tīrtha* sacred to the Piṭrs.

M. 22. 33.

Mūlapa—an Ārṣeya pravara (Angiras).

M. 196. 9.

Mūlaprakṛti—the root cause or māyā is Lakṣmī and the Puruṣa is Vāsudeva.

Br. IV. 8. 28.

Mūlam—the hereditary force.

M. 240. 3.

Mūlasamhitas—four authors—Kāśyapa, Sāvarṇi, Śāmśapāyana, and Yājñavalkya.

Br. II. 35. 66-68.

Mūlahara—a pravara (Angiras).

M. 196. 16.

Mūli—a R. from the Mahendra hill.

M. 114. 31.

Mūlikaś (I)—a Pārāsara branch.

Vā. 70. 87.

Mūlikas (II)—medicinal plants; many of them named.

M. 218. 23-35.

Mūṣaka—a commander of Bhaṇḍa.

Br. IV. 21. 87.

Mūṣakavāhana—a name of Vighneśvara.

Br. IV. 44. 69.

Mūṣakas—breeding of too many rats forebodes famine.

M. 237. 9.

Mūṣika (c)—a southern country.

Br. II. 16. 56.

Mūṣikas—a tribe of the Dakṣiṇāpatha.

Vā. 45. 125.

Mṛkaṇḍa(u)—a son of Dhātri (Vidhātā,-*Vi. P.*) and Niyatī; married Manasvinī; father of the sage Mārkaṇḍeya;[1] visited Paraśurāma in penance.[2]

[1] Bhā. IV. 1. 44-5; XII. 8. 2; Br. II. 11. 6; Vā. 28. 5; 41. 44; Vi. I. 10. 4. [2] Br. III. 23 4.

Mṛga (I)—one of the ten horses of the moon's chariot;[1] a riding vehicle of a śakti.

[1] Br. II. 23. 57; Vā. 52. 53. [2] Br. IV. 29. 41.

Mṛga (II)—a daughter of Abhramu the elephant, the vehicle of Agni; mother of 8 sons.

Br. III. 7. 330-32. Vā. 69. 214, 216.

Mṛga (III)—a Bhārgava gotrakāra.

M. 195. 20.

Mṛga (IV)—to be worshipped before house and palace building.

M. 253. 25; 268. 14.

Mṛga (V) *(Mṛgarāja)*—a palace with candraśālā and six *bhūmikas;* the *toraṇa* is of 12 *hastas.*

M. 269. 40, 50.

Mṛga (VI)—the son of Mṛgā and Uśīnara: also the capital of the Yaudheyas.

Vā. 99. 20-1.

Mṛgakāntā—a R. rising from Uttara Mānasa. (Śveta hill-*Vā. P.*).

M. 121. 69; Vā. 47. 68.

Mṛgakāmā—a R. from the Sarayū.

Br. II. 18. 71.

Mṛgaketana—a son of Aniruddha.

M. 47. 23.

Mṛgaketu—a Pravara sage.

M. 199. 17.

Mṛgamandā—a daughter of Krodhavaśā (Krodha-*Vā. P.*) and wife of Pulaha; gave birth to camels, pigs, bullocks, etc.

Br. III. 7.172; Vā. 69. 205, 207.

Mṛgayas—Kaśyapa gotrakāras.

M. 199. 3.

Mṛgayā—hunting;[1] to be avoided by kings.[2]

[1] Br. I. 2. 20; Vā. 2. 20; 85. 27; 88. 13; 96. 37; 99. 204.
[2] M. 220. 80

Mṛgarāṭ—a son of Jāmbavan.

Br. III. 7. 302.

Mṛgava—one of the 14 Apsarasa gaṇas, born of earth.

Br. III. 7. 19.

Mṛgavīthī—in the Dakṣiṇa mārga; Jyeṣṭha, Viśākha and Maitram are the *Nakṣatras*.

M. 124. 59.

Mṛgavyādha—a Rudra; an attribute of Śiva.

M. 171 39; Br. III, 72, 173; Vi. I. 15. 123.

Mṛgaśīrṣa—a *nakṣatra.*

Bhā V. 23. 6.

Mṛgā—one of the wives of Uśīnara.

Vā. 99. 19.

Mṛgāvatī—a Goddess enshrined at Yamunā.

M. 13. 40.

Mṛgī—a daughter of Krodhavaśa and wife of Pulaha; deer and other animals like hare were born of her.

Br. III. 7. 172-73; Vā. 69. 205, 206.

Mṛgendra-Svātikarṇa—of the Andhra line; the son of King Skandasvāti, ruled for three years.

M. 273. 8.

Mṛgottamāṅga—a constellation; Mṛgaśīrṣa.

M. 54. 18; 55. 13.

Mṛgyā—a R. rising from Uttara Mānasa.

M. 121. 69.

Mṛḍa—a name of Śiva.

Bhā. IV. 2. 8.

Mṛtasamjīvini—a medicinal plant capable of restoring the dead to life; found in Droṇa hill of Śālmalidvīpa.

Br. II. 19. 39.

Mṛtasamjīvinīvidyā—the science of restoring the dead back to life; learnt from Maheśvara; discovered by Śukra (*Br. P.*) and learnt by Bhṛgu; practised by Śukra for the

benefit of the Asuras in the Devāsura war;[1] Jāmadagni restored to life with that.[2]

[1] Br. III. 30. 53; M. 249. 4-6. [2] Br. III. 30. 58.

Mṛtasūtakam—death-pollution for 10 days for Brahmanas, 12 for Kṣatriyas, 15 for Vaiśyas and one month for Śudras.

Vā. 79. 22-3.

Mṛtahāras—untouchables, pollution of.

Br. III. 14. 88.

Mṛtā—a R. Dhenukā of the Sākadvīpa.

Vā. 49. 94.

Mṛti—a god of the Rohita gaṇa.

Br. IV. 1. 85.

Mṛttikāvarapura—the city of the Bhojas.

Vi. IV. 13. 7.

Mṛtyu (I)—Her origin: a daughter of Kali: *amśa* of *adharma*: her attributes.

Bhā. I. 16. 8; II. 10. 28; IV. 8. 4; 13. 39; VII. 12. 27.

Mṛtyu (II)—the sixth Vyāsa in the sixth dvāpara: *avatār* of the Lord Lokākṣi; father of Sunīthā, given to Anga;[1] Heard the Purāṇa from the Sun god and narrated it to Indra.[2]

[1] Br. II. 35. 118; 36. 127; Vā. 23. 133; Vi. III. 3. 12. [2] Br. IV. 4. 60; Vi. I. 13. 11; Vā. 103. 60.

Mṛtyu (III)—a Kalā of Rudra.

Br. IV. 35. 96.

Mṛtyu (IV)—one of the eleven Rudras born of Surabhī and Kaśyapa.

Vā. 66. 70; Br. III. 3. 71.

Mṛtyu (V)—the originator of Bhairava clan of Apsarasas.

Va. 69. 57; Br. III. 7. 24.

Mṛtyu (VI)—the son of Māyā and Bhaya: father of Vyādhi, Jarā, Śoka, Krodha, and Asūya; all giving pain and having the characteristics of adharma and having no wives or sons; belong to the Tāmasa sarga.

Br. II. 9. 65-66; Vā. 10. 40-2.

Mṛtyu (VII)—the Lord of Death; born out of the eyes of Brahmā;[1] had an ugly daughter Sunīthā married to Anga-Prajāpati;[2] an assistant to Yama.[3]

[1] M. 3. 11; 213. 4. [2] Ib. 10. 3. [3] Ib. 213. 18.

Mṛtyu (VIII)—a mind-born mother.

M. 179. 15.

Mṛtyuñjaya—is Śiva.

Br. IV. 36. 19.

Mṛdanga—a musical instrument.

Vā. 45. 40.

Mṛdāmṛda—a son of Upamadgu.

Vi. IV. 14. 9.

Mṛdu—a Ṛtvik at Brahmā's *Yajña*.

Vā. 106. 34.

Mṛdura (I)—a son of Śvaphalka.

Bhā. IX. 24. 16.

Mṛdura (II)—a son of Gāndinī.

Vā. 96. 110.

Mṛduvid—a son of Śvaphalka.

Bhā. IX. 24. 16.

Mṛlika—a Śukradeva.

Vā. 31. 9.

Mṛṣā—the wife of Adharma, mother of Dambha and Māyā, who were adopted by Nirṛti.

Bhā. IV. 8. 2.

Mekalā—the capital of the Puṣpamitras;[1] rule of seven kings from.[2]

[1] Br. III. 74. 188. [2] Vā. 99. 375.

Mekalas—a Vindhyan tribe.

Br. II. 16. 63; M. 114. 52.

Mekhalā (I)—a Śakti.

Br. IV. 36. 76.

Mekhalā (II)—the shrine of Śārṅgadhara in Meghakara.

M. 22. 41.

Megha (I)—a Rākṣasa in Sutalam.

Br. II. 20. 22; Vā. 50. 22.

Megha (II)—formed out of the shell of Brahmā's egg, cosmology of clouds and rain; waters taken in by the rays of the sun and let out as showers; served by the wind.

M. 2. 33; 125. 16-35.

Megha (III)—a commander of Tāraka's force; his chariot drawn by elephants.

M. 148. 42, 51.

Megha (IV)—a hill.

M. 163. 82.

Meghas (I)—a group of gods to be worshipped in śrāddha.

Br. III. 10. 110.

Meghas (II)—Nine Naiṣadha Kings who ruled from Kosala (Komalā *Vā. P.*).

Br. III. 74. 189; Vā. 99. 376.

Meghas (III)—ety. three origins: from fire, *Brahmajā* and *Pakṣaja* clouds.

Vā. 51. 27-28.

Meghakaram—a *tīrtha* sacred to the Pitṛs; here Viṣṇu lived in Mekhalā.

M. 22. 40.

Meghajāti—a son of Nahuṣa.

M. 24. 50.

Meghadundubhi—took part in the Devāsura war between Bali and Indra.

Bhā. VIII. 10. 21.

Meghanāda (I)—a younger brother of Candrahāsa, killed by Lakṣmaṇa.

Br. IV. 29. 113, 116.

Meghanāda (II)—a name of Vigneśvara.

Br. IV. 44. 70.

Meghanāda (III)—a gaṇa, got a higher status at Meghanāda kṣetra.

M. 190. 4.

Meghanādam—a *tīrtha* on the Narmadā.

M. 190. 4.

Meghapuṣpa—the name of one of the four horses of Kṛṣṇa's chariot.

Bhā. X. 53. 5; 89. 49.

Meghapūrṇa—a son of Maṇibhadra.

Vā. 69. 156.

Meghapṛṣṭha—a son of Ghṛtapṛṣṭha.

Bhā. V. 20. 21.

Meghamālā—Mt. a boundary hill in Plakṣadvīpa.

Bhā. V. 20. 4.

Meghamāli—a Yakṣa.

Vā. 69. 12.

Meghayantrikā—a queen of Varṣa ṛtu.

Br. IV. 32. 29.

Meghavan—a son of Danu.

M. 6. 18.

Meghavarṇa—a Yakṣa: a son of Puṇyajanī and Maṇibhadra.

Br. III. 7. 124.

Meghavāsā—an Asura in the sabhā of Hiraṇyakaśipu.

M. 161. 81.

Meghavāhana—the twenty-second kalpa where Viṣṇu became Meghī.

Vā. 21. 50.

Meghaśaila—a Mt. north of the Mahābhadra.

Vā. 36. 32.

Meghasvāti (I)—a son of Cibilaka (Vikala *Br. P.*, Pikala, *Vi. P.*), and father of Aṭamāna (Paṭuman *Vi. P.*).

Bhā. XII. 1. 24; Vi. IV. 24. 45.

Meghasvāti (II)—an Andhra King a son of Āpītaka; ruled for 18 years.

M. 273. 5.

Meghā—a R. of the Bhadrā country.

Vā. 43. 26.

Meghī—the guise of Viṣṇu in the 22nd Kalpa, bore Kṛttivāsa for a thousand divine years; on account of the heavy weight breathed hard when Kāla came from the mouth.

Vā. 21. 50.

Meḍhyā—compared to Dhruva among the luminaries.

Bhā. IV. 12. 39.

Medaśirās—a son of Purīman, and father of Śivaskandha.

Bhā. XII. 1. 27.

Medāśa—a son of Pauruṣeya, a Rākṣasa.

Br. III. 7. 94.

Medinī—the earth; deluge foretold by the fish;[1] of seven dvīpas;[2] surrounded by seas; filled with *medas* of Madhu and Kaiṭabha.[3]

[1] M. 1. 24-9. [2] Vā. 1. 89. [3] Ib. 63. 1 and 2.

Medhas (I)—one of the ten sons of Svāyambhuva Manu.

Br. II. 13. 104; M. 9. 5; Vā. 31. 17; 33. 9.

Medhas (II)—one of the ten sons of Kardama.

Br. II. 14. 9.

Medhas (III)—a god of the Sumedhasa group.

Br. II. 36. 58.

Medhas (IV)—a son of Priyavrata: given to Yoga as he had no inclination for kingship.

Vi. II. 1. 7 and 9.

Medhas (v)—a pupil of Devadarśa.

Vi. III. 6. 10.

Medhaja—a god of the Sumedhasa group.

Br. II. 36. 60.

Medhahantā—a god of the Sumedhasa group.

Br. II. 36. 60.

Medhā (I)—a daughter of Dakṣa and a wife of Dharma: Mother of Smṛti [Śruta *Vā.* and *Vi. P.*].

Bhā. IV. 1. 50-52; Br. II. 9. 49, 59; Vā. 10. 25, 34; 55. 43; Vi. I. 7. 23, 29.

Medhā (II)—a kalā of Brahmā.

Br. II. 26. 45; IV. 35. 94.

Medhā (III)—a Śakti;[1] the goddess enshrined at Kāśmīramaṇḍala.[2]

[1] Br. IV. 44. 72. [2] M. 13. 47; 246. 62.

Merhātithi (I)—a sage who came to see Parikṣit practising *prāyopaveśa.*

Bhā. I. 19. 10.

Medhātithi (II)—a son of Priyavrata, and appointed lord of the Śākadvīpa (Plākṣadvīpa-*Vi. P.*). He divided it among his seven sons and retired to a hermitage.

Bhā. V. 1. 25 and 33; 20. 25; Vi. II. 1. 7, 12.

Medhātithi (III)—a son of Kaṇva. From him came Praskaṇva and other Brahmanas; ancestor of the Kāṇvāyana *dvijas.*

Bhā. IX. 20. 7; M. 49. 47; Vi. IV. 19. 6-7, 31-2.

Medhātithi (IV)—one of the ten sons of Svāyambhuva Manu; attained heaven by *tapas*;[1] consecrated for Plakṣadvīpa;[2] a Rājarṣi.[3]

[1] Br. II. 13. 104; M. 9. 5; 143. 38; Vā. 31. 17. [2] Ib. 33. 9. [3] Ib. 57. 122.

Medhātithi (V)—one of the ten sons of Kardama and king of Plakṣadvīpa.[1] His sons, Śāntabhaya, Śiśira, Sukhodaya, Nanda, Śiva, Kṣemaka and Dhruva. These ruled the *varṣas* of the same names in the epoch of Svāyambhuva Manu; attained heaven by *tapas*.

[1] Br II. 14. 9, 11, 35-7, 40-41. [2] Ib. II. 30. 39.

Medhātithi (VI)—a god of Sumedhasa group.

Br. II. 36. 58.

Medhātithi (VII)—(Paulastya) a sage of the Rohita group.

Br. IV. 1. 62.

Medhātithi (VIII)—a son of Kaṇṭha; from him Kāṇṭhāyana Brahmanas; married the daughter of Anupama and had a number of sons.

Vā. 99. 131.

Medhātithi (IX)—a son of Ajamīḍha and Keśinī.

Vā. 99. 169.

Medhātithi (X)—a sage of the IX epoch of Manu.

Vi. III. 2. 23.

Medhāvin (I)—a son of Sunaya, and father of Nṛpamjaya (Ripumjaya-*Vi. P.*).

Bhā. IX. 22. 42; Vā. 99. 276; Vi. IV. 21. 12-13.

Medhāvin (II)—a son of Sutapā.

M. 50. 84.

Medhyas—the snow-making rays of the sun.

Vā. 53. 21.

Mena—the father of Menakā.

Br. III. 7. 17; Vā. 69. 52.

Menakā (I)—the mother of Śakuntalā; she abandoned the child in the forest and went away.

Bhā. IX. 20. 13.

Menakā (II)—the Apsaras presiding over the month of Śukra and Śuci; coupled with Sahajanyā;[1] with the sun in the summer.[2]

[1] Bhā. XII. 11. 35; Br. II. 23. 6; III. 7. 14; IV. 33. 18; Vā. 69. 49; Vi. II. 10. 7. [2] Vā. 52. 7.

Menakā (III)—one, who was asked to dance along with Ūrvaśī and Rambhā;[1] in the sabhā of Hiraṇyakaśipu.[2]

[1] M. 24. 28. [2] Ib. 126. 7; 161. 75.

Menakā (IV)—the Apsaras wife of Vindhyāśva (Badhyaśva *Vā. P.*): gave birth to twins, Divodāsa and Ahalyā.

M. 50. 7; Vā. 99. 200.

Menakā (V)—a mind-born mother.

M. 179. 20.

Menā (I)—a Pitṛkanyā; mind-born daughter of Agniṣvātta Pitṛs; queen of Himavān; had two sons Maināka and Krauñca (son of Maināka-*Vā.P.*) and three daughters, Umā,

(Ekapāṭalā-*Vā. P.*) Ekaparṇā and Aparṇā who married respectively Rudra, Asita and Jaigīṣavya (Devara-*Vā. P.*); the second took to the nyagrodha and pāṭala trees; the first performed *tapas* for thousands of years, whom the mother said "So-mā", and hence Umā; on the eve of her giving birth to Umā, the goddess of Night entered her eyes; persuaded by the seven sages Menā and Himavān gave Umā in marriage to Śiva; and their son was the warrior God;[1] spoke to Umā of her poverty-stricken husband, Maheśvara living in their house after marriage.[2]

[1] Bhā. IV. 7. 58; Br. III. 9. 2; 10. 6-20; M. 13. 7; 154. 86-93, 413; Vā. 30. 28-9, 31-2; 71. 3; 92. 31; Vi. I. 8. 14; Br. II. 13. 30 ff. 77. [2] Ib. III. 67. 34.

Menā (II)—a daughter of Svadhā and Pitṛs. A Brahmavādinī.

Vi. I. 10. 19.

Meru (I)—(Mt.) the hill that stands in the middle of Ilāvṛta, equal in height to the length of Jambūdvīpa, surrounded on four sides by Mandara, Merumandara, Supārśva and Kumuda. In these four ranges are four great trees—Mango, Jambu, Kaḍamba and Banyan; four pools of milk, honey, sugarcane and fresh water; four celestial gardens—Nandana, Caitraratha, Vaibhrājaka, and Sarvatobhadra. Encircling the base of Meru, stand two hills. On the east are Jaṭhara and Devakūṭa; on the west Pavana and Pāriyātra; on the south Kailāsa and Karavīra, and on the north Triśṛnga and Makara. In the central part of its summit is Brahmā's square city of gold. Surrounding the outskirts of that city, are the eight cities of the eight guardians.[1] There is a forest at its foot where Rudra sports with Pārvatī; Bhāgavan identified with;[3] one of the six Varṣaparvatas of Jambūdvīpa occupying the middle portion. The dwelling-

place of Deva gaṇas; on its four sides are four countries, Bhadrāśva, Bharata, Ketumālā, and Uttarakuru.[4] The relation of Dhruva to.[5] Here the sages met to consider a certain question and it was announced that he, who did not arrive in time would have to submit himself to the *prāyascitta* of brahmicide. Vaiśampāyana unable to go, undertook to do so.[6] Acted as milkman of hills in milking the cow-earth.[7] Sāvarṇi Manu's penance at.[8] North of it were ruling 15 sons of Vikukṣi and south of it 114 sons of Ikṣvāku of whom Kakuśtha was the eldest.[9]

[1] Bhā. V. 16 (whole); 20. 2; VIII. 5. 18; Br. I. 1. 69; 4. 28. [2] Bhā. IX. 1. 25. [3] Ib. XI. 16. 21; Br. II. 13. 32 and 36. [4] Ib. II. 15. 16, 42-51; 17. 19, 34, 84; 21. 14, 28-34; III. 7. 194, 258; 61. 24; 63. 36; 66. 7; IV. 1. 24; 9. 17; Vi. II. 1. 20-22; 2. 39-41; 8. 19; V. 1. 12, 66; 38. 72. [5] Br. II. 23. 108. [6] Ib. II. 25. 96; 35, 15-18. [7] M. 2. 33; 10. 26; Br. II. 36. 223. [8] M. 11. 38. [9] Ib. 12. 26-8; 113. 12ff; 124. 13; 163. 83; 182. 21; 183. 1; 184. 18; 249. 12.

Meru (II)—a temple with 100 beautiful towers, four gates, sixteen storeys and many fine turrets; the toraṇa of Meru is 50 *hastas*.

M. 269. 28, 31, 47.

Meru (III)—a Dānava with *manuṣya dharma*.

Vā. 68. 15.

Meru (IV)—the mother of Niyati and Āyati.

Vi. I. 10. 3.

Meruguhā—entered by Yogātmā *avatār* of Śiva along with Brahmā and Viṣṇu to become Nakulī.

Vā. 23. 221.

Merudānam—ten-fold, corns, salt, jaggery, gold, seasamum, cotton, ghee, precious stones, silver and sugar.

M. 83. 2-6.

Merudevī—wife of Nābhi of Himāhva kingdom and a daughter of Meru; son Ṛṣabha;[1] took part in the *yajña* conducted by her husband desirous of a son and the Lord was pleased to be born to her. Followed her husband to Viśālā (Badarī) and attained *mukti* there with him.[2]

[1] Bhā. I. 3. 13; V. 2. 23; Vā. 33. 50; Vi. II. 1. 27. [2] Bhā. V. 3. 1 and 19 and 20; 4. 5; Br. II. 14. 59.

Merumandara—(Mt.) on one side of Meru.

Bhā. V. 16. 11.

Merumūlaṃ--(Karṇikāmūlam); 70,000 yojanas in height and 48,000 yojanas in circumference.

Vā. 35. 1-2.

Merusāvarṇi (I)—the first of the four sons of Brahmā, grandson of Dakṣa and son of his daughter Kriyā; engaged in austerities on the slopes of the Meru; went to Maharloka and was reborn in the epoch of Cākṣuṣa; the other three names are Parā, Marīcigarbha, and Sudharmāṇa; all of them sons of Rohita Prajāpati;[1] the eleventh Manu of the future.[2]

[1] Br. IV. 1. 23, 53. [2] M. 9. 36.

Merusāvarṇi (II)—Manu, son of Dakṣa; had three sons, Marīcigarbhas, Suśarman and Sambhūta—in the Vaivasvata epoch.

Vā. 100. 59.

Meṣa (I)—sheep born of Sugrīvī;[1] Indra took the guise of, to disturb the *tapas* of Vajrānga's wife.[2]

[1] M. 6. 33. [2] Ib. 146. 64.

Meṣa (II)—Sūrya in, the month of Citra.

Vā. 105. 46.

Meṣakīriṭakāyanas—Kaśyapa gotrakāras.

M. 199. 2.

Meṣapas—Kaśyapa-gotrakāras.

M. 199. 7.

Meṣānta—equinox, end of.

Vā. 50. 195.

Maitra—one of the 8 *muhūrtas* of the afternoon.

Br. III. 3. 39; Vā. 66. 40.

Maitravara (also *Mitravara*)—a Pañcārṣeya.

M. 196. 50.

Maitrāyaṇāvara (*Maitreya*)—a son of Divodāsa; his descendents became Bhārgava Brahmanas.

M. 50. 13.

Maitrāvaruṇa (*c*)—a resident of Brahmakṣetra; a Vāsiṣṭha and a sage;[1] Purohita of Ikṣvāku.[2]

[1] Vā. 59. 106; Br. II. 32. 116. [2] M. 12. 4-5.

Maitrī—a daughter of Dakṣa and a wife of Dharma; mother of Prasāda.

Bhā. IV. 1. 49-50.

Maitreya (I)—(also Kauṣārava); a son of Mitrā; a siddha; himself a Purāṇa of information;[1] went with Kṛṣṇa to Mithilā; met Kṛṣṇa on the eve of his departure to Heaven, and was ordered to be the preceptor to Vidura; the latter met him on the Ganges and after describing the creation of the world, answered Vidura's questions.[2] Taught him *Ātma*

vidyā and told him that the goal was Hari;[3] was invited for the Rājasūya of Yudhiṣṭhira.[4]

[1] Bhā. III. 4. 36; VI. 15. [14]; III. 7. 42. [2] Ib. X. 86. 18; III. 4. 9 and 26; 5. 1 and 22-36; 8. 1ff. [3] Ib. I. 13. 1; 19. 10; II. 10. 49. [4] Ib. X. 74. 7; XII. 12. 8.

Maitreya (II)—a name of Maitrāyaṇavara.

M. 50. 13.

Maitreya (III)—a pupil of Parāśara; enquired of him as to the origin of the world.

Vi. I. 1. 10.

Maitreyas—Ārṣeyapravaras; (Bhārgavas).

M. 195. 40.

Maithila (I)—is Janaka; went to Syamantapañcaka for the solar eclipse.

Bhā. X. 82. 26.

Maithila (II)—the son of the Mithila king, Śatadhanva.

Vā. 96. 78.

Maithilas—a dynasty of 28 kings, contemporaneous with the 10 Śaiśunāgas.

Br. III. 64. 24; 74. 137; M. 272. 16.

Maina—(gaṇa) springs from Mīnā, a daughter of Ṛṣā.

Br. III. 7. 415.

Maināka—(Mt.) in Bhāratavarṣa; son of Himavān and Menā; father of Krauñca hill; sacred for śrāddha and to Pitṛs; of Indra; famous for medicinal herbs.

Bhā. V. 19. 16; Br. II. 13. 34-5; 16. 21; III. 9. 3; 10. 7; 13. 70; M. 13. 7; 121. 72; 162. 30; Vā. 30. 32; 45. 90; 47. 75; 71. 4; 72. 5; 77. 68.

Mainākam—the continent about the Āmbikeya hill.

M. 122. 25.

Mainda—a brother of Vānara Dvivida (s.v.); father-in-law of Angada.

Bhā. X. 67. 2; Br. III. 7. 220 and 238.

Maireyam—a kind of wine;[1] flows in some rivers of the Uttarakuru region.[2]

[1] M. 120. 26. [2] Vā. 45. 27.

Mokṣa—no bondage; three-fold mokṣa; renunciation by knowledge, diminution of *rāga* and loss of *Tṛṣṇā*;[1] dharma of;[2] is yogasiddhi;[3] salvation, attained at the sacred Benares;[4] oneness with Brahmam.[5]

[1] Br. IV. 3. 55; Vā. 23. 81; 102. 76, 78, 80, 93. [2] Br. III. 10. 116. [3] Ib. IV. 36. 52; 44. 108. [4] M. 180. 52; 183. 36-37; 185. 15; 193. 40. [5] Vā. 104. 94.

Mokṣavādi—unfit for śrāddha.

Vā. 79. 67.

Mocikā—a śakti.

Br. IV. 35. 98.

Moda (I)—a pupil of Devadarśa.

Br. II. 35. 57.

Moda (II)—a disciple of Vedasparśa.

Vā. 61. 51.

Modakas—a Janapada of the Ketumālā continent.

Vā. 44. 15.

Modāka—a son of Havya after whom came Modāka-varṣa.

Br. II. 14. 17. 20.

Modākam—a kingdom of Śākadvīpa adjoining the Āmbikeya hill named after Modāka.

Br. II. 14. 20; 19. 93; Vā. 33. 19; 49. 87.

Modinī—a devi.

Br. IV. 37. 4.

Modoṣa—a pupil of Vedadarśa.

Bhā. XII. 7. 2.

Moha—born from the *buddhi* of Brahmā.

M. 3. 11.

Mohana—in the Gayāśilā.

Vā. 108. 48.

Mohanam—an arrow of the God of Love, sent against Śiva.

M. 154. 244; 162. 21, 24.

Mohanā—a mind-born mother.

M. 179. 25.

Mohinī—the thirteenth *avatār* of Viṣṇu (Nārāyaṇa) to delude the Asuras from having any share of the *Amṛta* and distribute it to the Devas; reappeared in that form before Śiva at his request and Śiva who got enamoured of her, ran after her letting his seed fall down;[1] a Śakti.[2]

[1] Bhā. I. 3. 17; VIII. 8. 41-46; Chh. 9 and 12 (whole) M. 251. 7; Vā. 25. 48. [2] Br. IV. 10. 27, 34; 19. 65 and 74; 20. 6, 38 and 57; 44. 72 and 141.

Mauñja—Ārṣeya Pravara (Bhārgavas).

M. 195. 37.

Mauñjakeśa—an Ātreya-gotrakāra.

M. 197. 7.

Mauñjayani—a sage.

M. 198. 20.

Mauñja vṛṣṭi—a Pravara (Angiras).

M. 196. 18.

Maudgalāyana—a Bhārgava gotrakāra.

M. 195. 22.

Maudgalyas (*Kāṇva Mudgalas*)— Kanṭha Mudgalas-*Vā. P.*) from Mudgala, son of Bhadrāśva; Brahmanas with Kṣatriya profession; belonging to the Angirasa line;[1] no marriage alliance with Tāṇḍi or Angiras.[2]

[1] Bhā. IX. 21. 33; M. 50. 5; Vā. 99. 198; Vi. IV. 19. 60. [2] M. 196. 43.

Maunas—eleven of them ruled as kings, (18 kings-*Vā. P.*); for three centuries, while the total reign of Ābhīras, Gardabhins, Kankas, Yavanas, Turuṣkas and Guruṇḍas amounted to 1099 (1009 *Vi. P.*) years. Thereafter came the Maunas.

Bhā. XII. 1. 30-32; Br. III. 74. 173-7; Vā. 99. 360; Vi. IV. 24. 53-54.

Maunikas (c)—a Dākṣiṇāthya deśa.

Vā. 45. 127.

Maunideśa (c)—a kingdom after Muni.

Br. II. 14. 26.

Mauneyas—Devagandharvas; 16 in number; (24 *Vā. P.*) Apsarasas were their younger sisters; had six daughters.

Br. III. 7. 1-2; Vā. 69. 1, 4, 10.

Mauryas—(Maurvyas-*Vi. P.*) succeeded the Nandas. The Purāṇa speaks of ten kings ruling for 137 (173 *Vi. P.*) years. Only nine kings are mentioned from Candragupta to Bṛhadratha; were succeeded by the Śungas.[1] *M.P.* mentions Śatadhanva, Bṛhadratha, Śaka and his grandson Daśaratha and his son; the first four are missing.[2]

[1] Bhā. XII. 1. 12 and 15; Br. III. 74. 149; Vā. 99. 336; Vi. IV. 24. 27, 32-3. [2] M. 272. 22, 26.

Mauli (I)—a Tripravara.

M. 196. 33.

Mauli (II)—a son of Maṇibhadra.

Vā. 69. 156.

Maulikas—a southern country.

Br. II. 16. 58.

Mausala—the battle with clubs after the Mahābhārata war.

M. 70. 11.

Mauhūrtikī—the *gati* of the sun; when the sun is in Māgha it moves past southward; returning from the south

it goes to Viṣu rising in the north of the milky ocean; when the sun is in Śravaṇa *nakṣatra* it goes to the north and rises in the north end of Śākadvīpam.

Vā. 50. 121-7.

Mauhūrtikas—a *gaṇa* born of Muhūrtā and Dharma. These regulate the timely results of the actions of Beings.

Bhā. VI. 6. 9.

Mlecchas (I)—born out of the left side of Vena's body when the latter's body was churned;[1] begin with Anu, son of Yayāti; ruled by Dakṣa; ruled by Turvasu; ruled by the hundred sons of Pracetas of Druhyu family in the east; the rule of the kings;[2] not to be seen in Kuśadvīpa; Śakas (Parādas-*Vi. P.*), Pallavas (Paplava-*Vi.* P.) and Kāmbojas, all Mlecchas; (Ābhiras-*Vi. P.*) Guruṇdas and Vṛṣalas, also belonged to this group;[3] kingdoms of, found in the lotus coming out of the naval of the Lord;[4] their kingdoms side by side with those of the Āryas;[5] people who live in their countries are ineligible for Pārvaṇa śrāddha;[6] attain salvation at Benares;[7] do not molest the women of their enemies;[8] to be conquered by Kalki;[9] put down by Pramati god.[10]

[1] M. 10. 7; [2] Ib. 34. 30; 4. 54; 33. 14; 48. 9; 50. 76; Bhā. IX. 23. 16. [3] Br. II. 16. 12; 19. 60; 31. 79, 84 and 90; III. 20. 5; 48. 48-9; 68. 44; 73. 109; 74. 11-12, 203-6, 215; M. 273. 22; Vi. IV. 3. 48; 17. 5; 24. 69; V. 38. 28. [4] M. 169. 11; [5] Ib. 273. 25. [6] Ib. 16. 16. [7] Ib. 181. 19. [8] Ib. 188. 51. [9] Br. II. 18. 43. [10] M. 114. 11-12; 121. 43; 144. 53.

Mlecchas (II)—these were the elder Madhucchandasas, who were cursed by Viśvāmitra to become Mlecchas; defeated by Bharata; these were the Mlecchas of the north;[2]

worship progenitors;[3] eleven kings ruled for 300 years.[4] Then Kolikilas followed;[5] their *dharma* described.[6]

[1] Vā. 45. 82; 47. 41; 48. 15, 21, 36; 58. 78; 83. 112; 99. 12, 268; 98. 109. [2] Bhā. IX. 16. 33; 20. 30; 23. 16; XII. 1. 40-43. [3] Vā. 93. 44. [4] Ib. 99. 364. [5] Vā. 99. 364. [6] Ib. 99. 392-400.

Mlecchagaṇas—foreign tribes on the Himālayan slopes.

Vā. 41. 46.